

Analyzing Code-Mixing and Its Contributing Factors in the Kawaii Indonesia YouTube Channel

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ABSTRACT

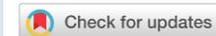
Some bilingual speakers can use one or two different languages in their speech. This study aims to describe and explain the forms and factors of code-mixing found in the video. The research method used by the author is a descriptive qualitative method, and the theory of code-mixing forms and factors applied in this study is based on Suandi's framework. Based on the analysis and discussion, 24 instances of code-mixing were identified—21 instances of outer code-mixing and 3 instances of mixed code-mixing. The factors causing these 24 instances include limited vocabulary in one code, the use of more popular terms, the speaker's characteristics and personality, interlocutors, functions and purposes, and topics. The language varieties used by the speakers in several videos from the Kawaii Indonesia YouTube channel are Indonesian, Japanese, and English. The level of language used is everyday speech, which is easy to pronounce, thus explaining the frequent occurrence of code-mixing in the videos.

Keywords: *Bilingual, code-mixing, Kawaii Indonesia video channel*

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1. Introduction

Language is a message conveyed through phrases that function as a tool of communication in various situations and activities. In this context, expression refers to segmental and suprasegmental features, as well as verbal and bodily movements, allowing a sentence to communicate multiple messages when delivered with different expressions (Said et al., 2021; Ko et al., 2025). This indicates that language, as a method of communication, not only conveys information but also fosters meaningful

social relationships. Furthermore, language enhances interpersonal interaction across various contexts of human activity (Yaumi et al., 2024; Kyeongjae et al., 2025).

As humans grow, they experience changes in physical, mental, intellectual, experiential, and linguistic aspects. Upon entering adolescence, individuals are introduced to “youth language.” As they mature, their way of thinking develops, allowing them to gain new knowledge in life—including language—similar to the linguistic process experienced by bilingual individuals. According to Nababan (in Pranowo, 2014), bilingualism refers to a person’s ability to master two languages. Conversely, when someone is learning a second language and either can or cannot use it properly, they may experience a phenomenon known as *code-mixing* and *code-switching*.

In this modern era, *code-mixing* and *code-switching* are not only found among those who are fluent or struggling in language use, but can also be observed in artistic narratives. Such narratives appear in short stories, novels, songs, comics, animated films, social media, and other forms (Rafliis et al., 2024; Karubaba et al., 2024; Jung et al., 2025). One of the social media platforms where *code-mixing* and *code-switching* occur in narratives is YouTube. On YouTube, there are numerous types of content created by various users—children, teenagers, and adults alike. These contents vary widely, ranging from general knowledge, education, and games, to international couple vlogs.

Based on the above background, this study seeks to explore the forms and factors of *code-mixing* found in family videos on the YouTube channel **Kawaii Indonesia**. Based on this research formulation, the limitation of the study is intended to help the researcher focus on the main issues to be analyzed, aiming to produce accurate analytical results and discussions across seven video channels. This study aims to describe and explain the forms and factors contributing to *code-mixing* in family videos on the YouTube channel **Kawaii Indonesia**.

2. Literature Review

2.1 Sociolinguistics

Sociolinguistics is defined as an interdisciplinary field that studies linguistic phenomena in relation to social factors such as social class, gender, age, and ethnicity, as well as social phenomena that use linguistic evidence for explanation (Gunarwan, 2002; Hudson, 1995). Sociolinguistics is divided into two subfields: **microsociolinguistics** and **macrosociolinguistics**. Microsociolinguistics examines language in interpersonal contexts, while macrosociolinguistics deals with language at the community level.

According to Suwito (1996, p. 5), sociolinguistics studies language within its sociocultural context and usage situations. Similarly, Holmes (2001) states that sociolinguistics analyzes the reciprocal relationship between linguistic practices and their

social contexts, noting that humans tend to adapt their communication according to the conditions of interaction. Overall, sociolinguistics as an interdisciplinary field provides a comprehensive approach to analyzing language phenomena in social contexts, contributing significantly to understanding the complex relationship between language and society.

2.2 Bilingualism and Multilingualism

The term *bilingualism* is often used interchangeably with *multilingualism*. Mackey (1967) notes that the concept of bilingualism has broadened over time. However, Romaine (1991) defines bilingualism specifically as the use of only two languages. Bilingualism or multilingualism occurs when individuals are capable of communicating using more than one or two languages simultaneously for various reasons. In language contact situations, several phenomena arise, such as interference, code-mixing, code-switching, and other related occurrences.

Bloomfield (1995, p. 54) defines bilingualism as the ability of a speaker to use two languages with equal competence. Similarly, Lado (1964, p. 214) describes it as the ability to use two languages equally well or almost equally well. Furthermore, Gafaranga (as cited in Natalia, 2023, p. 35) explains that bilingualism broadly refers to the ability to communicate in multiple languages. Gafaranga (2007, p. 4) views bilingualism from an ethnomethodological sociological perspective, emphasizing that every social action occurs within a normative framework governed by social norms.

According to Weinreich (1979, p. 71), the psychological description of bilinguals and the phenomenon of interference are often integrated into theories of speech behavior. From an individual perspective, two languages represent two distinct activities, both necessary for communication. A bilingual person possesses at least two inherent qualities that influence their linguistic behavior—talent and switching ability—even before engaging in an actual speech event. Essentially, various scholars highlight that bilingualism and multilingualism refer to an individual's ability to use two or more languages fluently and alternate between them in verbal interaction, with the main distinction being the number of languages mastered. In practice, however, the boundary between the two is often relative and overlapping.

2.3 Code

According to Marjohan (1995), *code* is a term that refers to various linguistic varieties. A code may take the form of an idiolect, dialect, sociolect, register, or language. In any linguistic situation, the choice of code depends on language variability. In bilingual or multilingual societies, it is normal for individuals to encounter situations where they must choose between two or more codes (languages).

The term “code” also carries different meanings depending on the field. In communication, a code is a system of rules used to transform a piece of information (e.g., a letter, word, or phrase) into another form or representation. In cryptography, a

code refers to methods for transforming messages into obscured forms to protect their secrecy (Yaschenko 2002, p. 4, as cited in Mabule, 2015, p. 339). In semiotics, a code represents a system that enables humans to perceive entities as signs and as carriers of meaning. Similarly, in computer programming, the use of codes is fundamental.

In this context, *code* refers to the linguistic variety used in communication. Related to this is *code-mixing*, which involves an incomplete shift between languages—specifically, the insertion of elements from one language into another within a single utterance.

2.4 Code-Mixing

According to Suwito (1983, p. 88), code-mixing occurs due to two main factors: attitudinal and linguistic types, both of which are interrelated. Holmes (2001, in Ramadhani, 2011) explains that code-mixing may arise from a desire to paraphrase others' expressions or idioms in one's own language. The use of regional languages may also express ethnic identity, while limited vocabulary can further trigger code-mixing. Another motivating factor is rhetorical reasoning (also known as metaphorical switching), describing rapid transitions between languages. Thus, code-mixing is a natural phenomenon in bilingual or multilingual communication, often occurring spontaneously without formal requirements. It serves to clarify meaning, express identity, or enrich linguistic variety in everyday speech.

Suandi (2010, p. 87) defines code-mixing as the informal use of two or more languages among speakers who are familiar with each other. According to Suandi (2014, p. 140), code-mixing arises when linguistic limitations prevent direct translation of certain expressions, prompting the speaker to use another language. It may also occur when a speaker combines two or more languages in speech, even in the absence of any situational necessity.

In summary, code-mixing does not always occur due to situational demands but can happen spontaneously. One of the main causes is linguistic limitation—when a word or expression lacks an equivalent in the primary language, the speaker inserts an element from another. Hence, code-mixing represents a natural linguistic blend occurring in social interaction without situational pressure.

Suandi (2014, p. 140) classifies code-mixing into three forms based on their linguistic sources:

1. **Inner code-mixing** – mixing elements from local or regional languages (e.g., Javanese, Sundanese, Balinese) into Indonesian.
2. **Outer code-mixing** – mixing elements from foreign languages such as Dutch, English, Arabic, or Sanskrit into Indonesian.

Hybrid code-mixing – combining linguistic elements (clauses or sentences) from both local and foreign languages.

2.5 Factors Contributing to Code-Mixing

According to Suandi (2014, p. 143–146), the factors influencing code-mixing include:

1. **Limitation of code usage** – occurs when a speaker mixes codes due to difficulty in finding equivalent terms or expressions, commonly found among bilingual speakers (e.g., Indonesian–Javanese).
2. **Use of more popular terms from another language** – speakers tend to use vocabulary perceived as more familiar or trendy.
3. **Speaker and personality** – deliberate code-switching may occur for personal or pragmatic reasons, such as to shift from formal to informal contexts.
4. **Interlocutor** – speakers may mix codes when conversing with people from the same bilingual background.
5. **Mode of communication** – oral interactions (face-to-face, phone, or audiovisual) tend to involve more informal language and hence more code-mixing than written forms.
6. **Topic** – formal topics are discussed in formal styles, whereas informal or casual discussions tend to involve code-mixing.
7. **Function and purpose** – language serves both communicative and expressive functions; code-mixing may occur to better achieve specific communicative goals.
8. **Variety and speech level** – language variety and politeness levels influence the extent of code-mixing, which is more frequent in informal and regional varieties.
9. **Presence of a third person** – when someone from a different linguistic background joins a conversation, speakers may switch to a mutually understood language.
10. **Subject matter** – the nature of the discussion (formal or informal) determines the likelihood of code-mixing.
11. **Creating humor** – speakers, such as entertainers or hosts, often mix codes to create humor or reduce tension in conversation.

3. Method

This study employs a **descriptive qualitative method**. According to Setyosari (2010), the descriptive research approach seeks to explain or describe a condition, event, object, person, or other phenomenon related to variables that can be represented using both numbers and words. Meanwhile, Moleong (2007, p. 6) defines qualitative research as an effort to understand the reality experienced by the research subjects.

The data for this study were obtained from a social media platform, specifically the **Kawaii Indonesia YouTube channel**. Kawaii Indonesia is managed by an international couple—**Gideon**, who is from Jakarta, Indonesia, and his wife **Utako**, who is from Japan. Their story began when Utako, who was working in Tokyo, was transferred to Jakarta by her company. Upon her arrival in Jakarta, Utako was often assigned to teach Japanese to Indonesians preparing to work in Japan.

The **Kawaii Indonesia** YouTube channel features various types of content, including the family's daily activities, games, insights about cultural differences between Japan and Indonesia, and other family-oriented videos. The channel currently has **611 videos** and **1,240,000 subscribers**, with the majority of viewers coming from Indonesia.

From the 611 available videos on the Kawaii Indonesia channel, the researcher selected **seven videos** for analysis, titled:

1. “1 Juta Subscribers dalam 2 Tahun!! 2年で登録者数100万人達成”
2. “Istri Jepang Beda Banget Persiapan Tahun Barunya!! 日本式なお正月の準備!”
3. “Anak dan Istri Jepang Pertama Kali Camping!! 初めてのキャンプ || Japan dan Indonesia Family”
4. “Istri Jepang Review Teh Asli Indonesia VS Teh Premium!!”
5. “24 Jam di Cikarang, Emang Boleh Seseru gini?? チカランの24時間”
6. “Utako digigit Angsa?? Libur Lebaran Keluarga Jepang & Indonesia”
7. “Utako Bingung! Deon nggak Bisa Naik Bus!! Japan & Indonesia Family Vlog”

These seven videos were chosen because they exhibit a wide range of language use among the speakers, making them ideal for analysis of linguistic variety and speech level. The conversations in these videos are predominantly **informal** or **everyday speech**, which allows for natural occurrences of code-mixing.

Finally, the researcher used the **observational method** (*metode simak*) for data collection, by closely observing language use through the **non-participatory observation technique** (*simak bebas libat cakap*), followed by the **note-taking technique** (*teknik catat*) as proposed by Mahsun (2005, p. 267).

4. Results and Discussion

The analysis of code-mixing is conducted based on its forms and contributing factors, referring to the theory proposed by Suandi. The following presents the analysis and discussion.

4.1 Forms and Factors of Code-Mixing in the Vlog “1 Juta Subscribers Dalam 2 Tahun! 2年で登録者数 100万人達成”

Data 1

Utako: Aduh, 大丈夫。セイヤどうだった。ゴールデンボタン大変。大変じゃない、楽しかったね。

Seiya: Biasa aja.

Utako inserted an Indonesian expression at the beginning with the word “*Aduh*”, followed by Japanese “大丈夫”. The form of code-mixing in the above conversation is **outer code-mixing**, indicated by the word “*Aduh*.”

Utako used this mixed expression due to the **function and purpose factor**—she inserted Indonesian as an **emotional expression** toward an event. The event in this context occurred when her child slightly fell; “*Aduh*” was a spontaneous reaction showing a mother’s concern and care when something unexpected happened to her child.

Data 2

Utako: そうね、あまり作らなかつたもね。

Deon: そう、eight years ago. Tapi cuma masukin satu video ahaha...

At first, Deon inserted Japanese, then English, when responding to Utako by saying “*そう、eight years ago*”, and continued with Indonesian. The code-mixing here is **mixed code-mixing**, marked by “*そう、eight years ago*.”

Deon used this mix due to the **variety and speech-level factor**—he inserted two language varieties in one utterance because English was easier for him to use. Deon has not yet mastered Japanese fully, so he relied on English, which he is more fluent in.

4.2 Forms and Factors of Code-Mixing in the Vlog “Istri Jepang Beda Banget Persiapan Tahun Barunya!! 日本式なお正月の準備!”

Data 3

Utako: 次はお買い物行きます。

Deon: お買い物 ada lagi memang.

Utako: お買い物 tahun baru.

Deon: Memang kita beli apa sih buat tahun baru ada mochi.

Utako used Japanese “*お買い物*” and inserted the Indonesian phrase “*tahun baru*.” The form is **outer code-mixing**, marked by “*tahun baru*.”

Utako performed code-mixing due to the **topic factor**, inserting Indonesian to make the meaning clearer for Deon—that the shopping was specifically for New Year preparations.

Data 4

Shion: いっぱい寿司買う。

Deon: Shunji mau beli apa?

Shunji: いっぱい寿司。

...

Shion: これ、ネギトロ。

Deon: Kenapa ネギトロ?

Shion: Soalnya dagingnya lembut terus rasanya enak banget dari daging tuna.

Deon inserted Japanese “ネギトロ.” This is **outer code-mixing**, marked by “ネギトロ.”

Deon did this due to the **limitation of code usage**, as there is no precise Indonesian equivalent for “ネギトロ.” It refers to a traditional Japanese dish made of minced tuna mixed with green onions. Thus, Deon retained the original Japanese term.

4.3 Forms and Factors of Code-Mixing in the Vlog “Anak dan Istri Jepang Pertama Kali Camping!! 初めてのキャンプ || Japan dan Indonesia Family”

Data 5

Utako: Gimana rasanya celananya tadi kena kuah Oden? Mama udah cuci tapi masih bau, gimana?

Shunji: Kayak, feels like... Pipisnya giant!

Utako: Masih celananya bau Oden.

Shunji inserted English with “*feels like*.” The code-mixing is **outer code-mixing**, indicated by “*feels like*.”

Shunji did this due to the **variety and speech-level factor**—although his first language is Japanese, he can use a little English and Indonesian due to his multicultural upbringing. This shows that Shunji is bilingual or even multilingual.

Data 6

Utako: Tadi malam pakai baju crop top perutnya masuk angin.

Deon: Sekarang ditutup deh perutnya. Ok let's go.

Deon: シオン 何の朝ごはん?

Shion: うん。。。。何でも食べたい。

Deon: うたこ何食べるの?

Utako: Mie とスープ、寒いから

Utako began her speech in Indonesian, then used Japanese. The code-mixing is **outer code-mixing**, marked by “*Mie*.”

Utako did this due to the **speaker’s personality factor**—she was still feeling unwell (cold symptoms) and responded spontaneously in Indonesian when Deon asked her in Japanese.

4.4 Forms and Factors of Code-Mixing in the Vlog “Istri Jepang Review Teh Asli Indonesia VS Teh Premium!!”

Data 7

Utako: Utachan juga mau kenalin ke Deon tempat nge-teh yang enak... 美味しい banget!

Deon: 本当?

Utako: Nanti dicoba ya!

The code-mixing is **outer code-mixing**, marked by “*banget*.”

Utako mixed codes due to the **function and purpose factor**—she wanted to express her enthusiasm and convince Deon that the tea was delicious.

Data 8

Deon: Makasih mas.

Utako: Cantik banget... 可愛い。。。。

Utako first spoke in Indonesian, then Japanese. The code-mixing is **outer code-mixing**, marked by “*cantik banget*.”

She did this due to the **use of more popular terms**—the Indonesian expression “*cantik banget*” effectively conveys admiration, while the Japanese “可愛い” reinforces her emotional expression.

4.5 Forms and Factors of Code-Mixing in the Vlog “24 Jam di Cikarang, Emang Boleh Seseru Gini?? チカランの 24 時間”

Data 8

Seiya: Kita mau ke... infinite, infinity pool.

Deon: シオンは?

Shion: Kita bakal cooking class.

Outer code-mixing, marked by “*cooking class*.” Shion did this due to **limited code usage**, as the hotel’s program used the English term “*cooking class*.”

Data 9

Deon: あ、泳ごう！あなたは泳がない？

Utako: もうちょっと jemur-jemur.

Deon: え、何？

Utako: もうちょっと jemur-jemur.

Outer code-mixing, marked by “*jemur-jemur*.” Utako mixed codes due to **speaker’s personality**, expressing her desire to sunbathe before swimming.

4.6 Forms and Factors of Code-Mixing in the Vlog “Utako Digigit Angsa?? Libur Lebaran Keluarga Jepang dan Indonesia”

Data 10

Shunji: Ada yang banjir!

Deon: それは lake だよ、danau.

Utako: Danau, 湖です。

Mixed code-mixing, marked by “それは lake だよ、 danau.” Deon used this due to the **interlocutor factor**, explaining to his young son Seiya using three languages for clarity

Outer code-mixing, marked by “*happy birthday*.” Seiya used it due to **the use of more popular terms**, since *happy birthday* is universally used and culturally familiar.

Data 11

Utako: どう？happy birthday. Did you know today is your birthday? 今日 シュンジの誕生日知ってた？

Deon: 知ってた。

Utako: そう。

Outer code-mixing, marked by “*happy birthday*.” Utako used it due to the **interlocutor factor**, addressing Shunji affectionately with a phrase that conveys joy and celebration.

4.7 Forms and Factors of Code-Mixing in the Vlog “Utako Bingung! Deon Nggak Bisa Naik Bus!! Japan dan Indonesia Family Vlog”

Data 12

Utako: バスに乗ります！怖いシュンジ？

Shunji: うん。Shunji mungkin bisa terbang, terus dibawa sama angin.

Utako: Kita baru pertama kali naik bus dengan keluarga.

Outer code-mixing, marked by “*Shunji mungkin bisa terbang, terus dibawa sama angin*.”

Shunji mixed codes due to **speaker’s personality**, finding it easier to express his fear in Indonesian rather than Japanese.

4.8 Discussion

The findings of this study demonstrate that code-mixing in the *Kawaii Indonesia* YouTube channel occurs frequently across different family interactions and conversational contexts. Code-mixing manifests in various forms—outer and mixed—depending on linguistic needs, situational demands, and interpersonal dynamics. This

supports Suandi's framework, which emphasizes that code-mixing is not random but systematically shaped by forms and contributing factors.

One major pattern that emerged is the use of **outer code-mixing**, particularly between Indonesian and Japanese, as well as occasional insertions of English. Outer code-mixing often appeared when a speaker expressed emotion, responded spontaneously, or lacked an equivalent lexical item in the target language. For instance, Utako's use of "Aduh" to express maternal concern reflects the function–purpose factor, while Deon's use of "ネギトロ" illustrates limited code usage due to cultural specificity of the term. This finding is consistent with previous studies showing that speakers in bilingual or multilingual environments use code-mixing to convey nuance and to address lexical gaps (Muysken, 2000).

Another important finding relates to the **factors driving code-mixing**. Across the seven videos, the dominant factors included:

1. **Function and purpose** – inserting another language for emphasis or emotional effect.
2. **Variety and speech level** – adjusting code depending on comfort and fluency levels.
3. **Topic-related factors** – using code-switching to clarify context, especially cultural or situational references.
4. **Interlocutor-related factors** – adapting speech for the audience's understanding, often when addressing children.

These findings suggest that code-mixing serves as a communicative strategy within the bilingual family, reflecting not only linguistic flexibility but also **identity negotiation**. By alternating between Indonesian, Japanese, and English, family members reinforce their multicultural identity while also accommodating one another's linguistic competencies. This echoes Gumperz's (1982) view that code-switching and code-mixing are sociolinguistic resources that facilitate meaning-making in multilingual communities.

Finally, the informal and spontaneous nature of the family's conversations allowed natural code-mixing to occur, particularly in emotionally charged or playful contexts. For example, Shunji's imaginative remark—"Shunji mungkin bisa terbang, terus dibawa sama angin"—shows how children in multilingual households creatively blend languages in self-expression. This demonstrates how **bilingual upbringing fosters not only language mixing but also pragmatic skills**, enabling children to select whichever code best suits their communicative goals.

Overall, the analysis shows that code-mixing in the *Kawaii Indonesia* channel is not simply a sign of language interference, but rather a **dynamic strategy that reflects**

bilingual identity, cultural hybridity, and communicative adaptability. These findings highlight the significance of studying digital family vlogs as a linguistic corpus, since they provide authentic data on how multilingual speakers navigate everyday communication in a transnational context.

5. Conclusion

Based on the analysis and discussion of *code-mixing* and *code-switching* found in seven videos from the **Kawaii Indonesia** YouTube channel—titled “1 Juta Subscribers dalam 2 Tahun!! 2年で登録者数100万人達成,” “Istri Jepang Beda Banget Persiapan Tahun Barunya!! 日本式なお正月の準備!,” “Anak dan Istri Jepang Pertama Kali Camping!! 初めてのキャンプ || Japan dan Indonesia Family,” “Istri Jepang Review Teh Asli Indonesia VS Teh Premium!!,” “24 Jam di Cikarang, Emang Boleh Seseru Gini?? チカランの24時間,” “Utako digigit Angsa?? Libur Lebaran Keluarga Jepang & Indonesia,” and “Utako Bingung! Deon Nggak Bisa Naik Bus!! Japan & Indonesia Family Vlog”—a total of **24 instances of code-mixing** were identified, consisting of **21 instances of outer code-mixing** and **3 instances of mixed code-mixing**.

The factors contributing to these 24 instances include **limited vocabulary in one language, the use of more popular terms, the speaker’s characteristics and personality, interlocutors, functions and purposes of speech, and the topic of conversation.** In addition, **bilingual and multilingual abilities** also play a role in why the Kawaii Indonesia family often inserts words from different languages at the beginning, middle, or end of their utterances. **Educational background and the family’s intercultural relationship** as an international couple further support the occurrence of code-mixing. Moreover, the **informal or everyday language style** used by the speakers facilitates and increases the likelihood of frequent code-mixing in their speech.

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