

AN ANALYSIS ON CODE MIXING OF THE SUNDAY PREACHING IN GSJA ALFA OMEGA TARUS

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Abstract

Code Mixing becomes one of unique phenomena in a language. Code mixing can be applied among social interaction in bilingual communication and society. There are many people nowadays who also uses code mixing on their conversation. This research focuses on code mixing that occurs in formal situation in a church in Tarus, Kupang regency in East Nusa Tenggara. This research deals with utterances that are spoken by preachers in GSJA Alfa Omega Tarus. The purpose of this study is to know the types of code mixing and factors of using code mixing on Sunday preaching in GSJA Alfa Omega Tarus. The research is a type of qualitative research that aims to describe the types and factors of using code mixing on Sunday preaching in GSJA Alfa Omega. The data used in this study were taken from an informant who are is a preacher in this church. Data were gathered by using observation and interviews in the field. The result shows that types of code mixing found on this church are word insertion, pharase insertion, repetition insertion, and cluase insertion. While the factors of using code mixing are: talking about a particular topic, quoting somebody, interjection, repetition used for clarification, Intention of clarifying the speech content for interclotur, demands of church policy, and desire to motivate youth.

Keywords: sociolinguistics, code mixing, Sunday preaching

Abstrak

Campur kode merupakan salah satu fenomena unik pada sebuah bahasa. Campur kode dapat diimplemetasikan dalam interaksi sosial pada komunikasi dan masyarakat bilingual. Ada banyak masyarakat akhir-akhir ini menggunakan campur kode dalam percakapan. Penelitian ini hanya fokus pada penggunaan campur kode dalam situasi formal pada sebuah gereja di Tarus, kabupaten Kupang, Provinsi Nusa Tenggara Timur. Penelitian ini berhubungan dengan pelafalan yang disampaikan oleh pengkhotbah di gereja GSJA Alfa Omega Tarus. Adapun tujuan dari penelitian ini adalah untuk mengetahui jenis campur kode dan faktor-faktor pelibatapa saja dalam menggunakan campur kode pada gereja ini. Penelitian ini merupakan penelitian kualitatif. Data yang digunakan dalam penelitian ini diambil dari informan yang adalah bapak pendeta (pengkhotbah) gereja ini. Data dikumpulkan dengan menggunakan observasi dan wawancara lapangan. Hasil penelitan ini menunjukkan bahwa jenis campur kode yang digunakan di gereja ini diantaranya penyisipan kata, penyisipan frasa, penyisipan kata ulang, dan penyisipan klausa. Sedangkan faktor yang melatarbelakangi penggunaan campur kode diantaranya: pembicaraan tentang topik tertentu, mengutip kalimat seseorang, interjeksi, pengulangan guna klarifikasi, perhatian untuk mengklarifikasi isi tuturan teman bicara, kebijakan gereja dan keinginan untuk memotivasi pemuda/i di gereja.

Kata Kunci: *sosiolinguistik, campur kode, khotbah minggu*

1. Introduction

Communication skill can be referred as language skill because in communication language is used as a tool to convey something that comes to mind. Language itself is the ability that humans have to communicate with other humans using signs, such as words and movements. In other words a tool for interacting and communicating, in the sense of a tool to convey thoughts, ideas, concepts or feelings. Moreover language is the system of communication in speech and writing that is used by people of a particular country or area (Oxford Dictionary).

Based on this fact,,it can be concluded that the main role of language is the implementation of its function as a communication tool. One thing that cannot be avoided from the implementation of the role of language as a means of communication in the community is the occurrence of language contact. The language contact in question is the meeting of two or more languages in a process of social communication is called as bilingualism.

Bilingualism is a person who has two languages or more, such as regional languages and Indonesian languages, which are used interchangeably. However, each language has its own role. In this case, the use two languages, one must certainly master the two languages. First, his mother tongue or first language (L1), and the second is another language which is the second language (L2). If someone who master more than one language, it is possible for her/him to mix the languages in speaking activity. The uses or the mix of those languages is known as code mixing.

Code mixing occurs when a speaker uses a language predominantly, supporting a speech inserted with other language elements. This is usually related to the characteristics of speakers, such as social background, level of education, and religious sense. Usually the prominent feature is casualness or informal situations, but it can also occur due to language limitations, the expression in the language is not equivalent, so there is a compulsion to use other languages, even if only one function. One of them is in the church environment. In this case, when the preacher is preaching during the worship in GSJA Alfa Omega Tarus.

This church has several times church fellowship in which the preacher uses code mixing in his preaching to make make his congregation understand about the content of his preach. Therefore the reseacher eager to find out deeply about kinds and factors of using code mixing in this church.

2. Research Method

The type of research that used by the researcher is qualitative descriptive research. According to Bodgan and Taylor, (1975:5), qualitative research is s research that

produces descriptive data in the form of words in written and oral form of people and observed behavior. Then according to Best (1982:119), descriptive research is the one type of research method that trying to describe and interpret objects according to what they are. Based on these two statements, it can be concluded that in qualitative research does not require significant calculations to answer every problem in this study. Beside using observation, the researcher also use interview given to the informant to get detail data to analysis kinds and factors of code mixing.

2.1 Literature Review

2.1.1 Language

Mukti & Muljani (2016:46) stated that language is important in people's lives. Language becomes a tool that bridges person to person or group of people in their society.

Chaer & Agustina in Fanani & Ma'u (2018:68) stated that language holds significant role in the life of a society as a medium of communication. Language is used as a medium of communication for delivering messages or intentions from the speaker to the listener. Thereby, the most fundamental language function is to serve as a medium of communication, socialization, and relationship from one to another so that a social system or a society might be established.

Trudgill in Yuliana, Luziana & Sarwendah (2015:48) stated that language is closely related to how people communicate with one another. Thus, in learning a language, we are also bound to people or society.

2.1.2 Language Variety

Apel in Latifah, Saddhono & Wardhani (2017:96) stated that language variations occur in bilingual or multilingual societies in a particular region so there language deviation contains in it. This will only happen if there is interaction. Existing social interaction is due to talk activity between speakers and speech partners. The social interaction activities as aforementioned are occurring in various milieu, including social domains such as markets, schools, hospitals, supermarkets, to special places like home. Mesthrie in Latifah, Sadhono & Wardhani (2017:96) suggests that The fundamental reason for the emergence of language-related variations is very close social networking. It is stated that people tend to talk like the people they talk to most of the time.

Hudson (1996:1) stated that language variation is an important part of sociolinguistics, to the extent that it requires reference to social factors. Language vary from one place to another, from one social group group to another, and from one situation to another.

2.1.3 Bilingualism and Multilingualism

Chaer & Leoni in Waris (2012:128) stated that bilingualism in Indonesian is called “kedwibahasaan”, it means the using of two languages or two codes. While a bilingual is someone who speaks two languages, having achieved native-like fluency in each one. Bilingualism generally is the using of two languages by bilingual in communication with other people in turns. In order to use two languages we have to master it or have the ability in using first language and second language.

Bell in Fanani & Ma’u (2018:68) defines bilingualism refers to the use of one language or more by an individual or a society. An intensive contact between two languages or more in a bilingual situation.

Pinter & Keller in Palinkasivec (2014:83) stated that bilingualism is phenomenon which has always provoked a strong response. Our understanding of bilingualism and its effects has colosally changed over the years.

Li in Cenoz (2013:4-5) stated that multilingualism is a complex phenomenon that can be studied from different perspectives in disciplines such as linguistics, psycholinguistics, sociolinguistics, and education. There are many definitions of multilingualism. For example: Cenoz (2013:5) defined a multilingual individual as anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading).

Cook & Bassetti in Cenoz (2017:7) stated that bilingualism generally refers to two languages but can include more languages. Multilingualism is often used to refer to two or more languages. Bilingualism and Multilingualism as different terms. Some researcher use the term bilingual for users of two languages and multilingual for three or more.

Wardhaugh (2006:) stated that the term “multilingualism” can refer to either the language use or the competence of an individual or to the language situation in an entire nation or society. However, at the individual level it is generally subsumed under “bilingualism”. This may because, while there are probably more bilinguals in the world than monolinguals, there are not perceived to be so many people who use more than two languages habitually.

2.1.4 Code

Wibowo, Yuniasih & Nelfianti (2017:15) stated that code or variety of language is the choice of words. By the existence of the language varieties, some people need to choose the code or interaction strategy correctly to be used at random context. In order, most of Indonesian people have ability either to speak and understand two language or even more, they usually

use more than one language to communicate with their community.

2.1.4.1 Code Switching

Romaine in Wibowo, Yuniasih & Nelfianti (2017:15) stated that code switching is defines as the use of more than one language, variety, or style by speaker within an utterance or discourse, or between different interlocutors or situations. It means switching the code occurs when there is more than one language in communication.

Hymes in Waris (2012:125) stated that code switching is a term of linguistics refering to using more than one language or variety in conversation. Sometimes the bilingual speakers getting problem when they having a conversation with another bilingual, so they switches their language from code to another in the construction of sentence to make the interlocutor understand, sometimes they do it with the same language background and it may do so many times.

Hymes in Ansar (2017:31) stated that code switching is the one of alternative way to bilingual of two or more languages in the same conversation. Code switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles.

Wardhaugh (2006:108) stated that Code switching itself may meet with certain kinds of resistance. Numerous instances have been reported of speakers of various language refusing to allow others to code-switch and instead insisting on using the others language, even if sometimes such use provided a poorer means of communication.

Code switching is devided into three types, which are: (1) Tag-switching, in which tags and certain set phrases in one language are inserted into an utterance otherwise in another. (2) Intrasentential switching, in which switches occur within a clause or sentence boundary. It can take the form such as, code changing, code mixing, insertion and congruent lexicalizations. (3) Intersentential switching, in which a change of language occurs at sentence levels, where each clause or sentence is in one language or the other considered instances of speech borrowings, where the speaker borrows an English word.

2.1.4.2 Code Mixing

Muysken (2000) defines code mixing as all cases where lexical items and grammatical features from two language appear in one sentence without changing the topic of

conversation. He proposed that code mixing is the use of lexical and grammatical features from more than one language within a sentence or a clause.

Wibowo, Yuniasih & Nelfianti (2017:17) defines Code mixing or a mix code as using two languages such a third, new code emerges, in which element from the two languages are incorporated into a structural definable pattern”.

Waris (2012:127) stated that code mixing is the other phenomenon closely related to code switching. It usually occurs when conversant use both of languages together, switch between two language to the extent that they change from one tongue to the other in the course of a single utterance. Code mixing takes place without a change of topic and can involve various levels of language such as phonology, morphology, grammatical structures or lexical items.

Ansar (2017:44) stated that Code mixing as the term refers to the use of one or more languages for consistent transfer of linguistic units from one language into another, and by such a language mixture developing a new restricted or not so restricted code of linguistic interaction. Code mixing are divided into six types, which are: (1) Word insertion. It happens when the speaker inserts a word element of whether local dialect or foreign language in his or her utterance; (2) Phrase Insertion. It happens when the speaker inserts a phrase of a foreign language into his or her utterance; (3) Hybrid insertion. It occurs when the speaker insert the element of language from two different language elements; (4) Repetition Insertion takes place when the speaker inserts another language in a repetition form into his or her utterance; (5) Idiom is a phrase or sentence whose meaning is not clear of its individual words and which must be learn as a whole unit. Idiom Insertion happens when the speaker inserts his or her native language in an idiom form of another language; (6) Clause Insertion occurs when the speaker insert a clause of a foreign language elements in his or her native language. A clause consists at least of subject and verb.

2.1.4.3 The Factors Of the Occurence of Code Mixing

Hoffman in Luke (2019) stated that there are seven number of reasons for bilingual and multilingual person to switch and mix their language. Those are:

- a) Talking about a particular topic
People something prefer to talk about a particular topic in one language rather than

in another. Sometimes, a speaker feels free and more comfortable to express his /her everyday language.

- b) Quoting somebody else
A speaker swtches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or saying can be quoted intact in their original language.
- c) Interjection (Inserting sentence fillers or sentence connectors)
Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, well!, Look!, Listen!, etc. They have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing. Language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally. The following are examples of the usage of interjection in sentences:
Dompetku ketinggalan di taksi! Shit!
(My wallet was left in the taxi! Shit)
- d) Expressing group identity
Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.
- e) Being emphatic about something
As usual, when someone who is talking using a language that is not his/her native language suddenly wants to be emphatic about something he either intentionally or unintentionally, will switch from his second language to his/her first language. Or, on the other hand, be switches from his/her second language to his first language

because the feels more convenient to be emphatic in hi second language rather in his first language.

- f) Repetition used for clarification
 When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the language (codes) that he masters to say the same message. Frequently, a message in one code is repeated the other code literally. A repetition is not only served to clarify what is said.
- g) Intention of clarifying the speech content for interlocutor
 When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener.

3. Findings and Discussion

The results of data analysis show that there are six six types of Code Mixing used in GSJA Alfa Omeg Tarus. These types are elaborate in findings. Therefore, in this part the researcher will discuss in more detail about each of these types and some factors influencing the use of code mixing on this church.

3.1 Types of Code Mixing on Sunday Preaching in GSJA Alfa Omega Tarus

There are six types of code mixing used in analysing the data. They are Word Insertion (C1), Phrase Insertion (C2), Hybrid Insertion (C3), Repetition (C4), Idiom (C5), Clause Insertion (C6) but based on research the researcher just found four types of code mixing used by Pastor Dominggus there are Word Insertion (C1), Phrase Insertion (C2), Repetition (C4) and Clause Insertion (C6).

Based on the research, there are four types of code mixing found in Sunday Preaching in GSJA Alfa Omega Tarus, there are:.

a. Word Insertion

Word Insertion happens when the Pastor inserts a word element of English in Indoensian utterance. The both examples below are words insertions. The first sentence, there are 2 words insertions, planning and you where planning is in first clause (independent) and you is in second clause (dependent). The second sentence, where the word nickname is word insertion. For example:

- a. *Jangan lupa mengundang Yesus dalam planning kita, maka dari situ you akan diberkati oleh Tuhan Yesus. (Do not forget to invite Jesus in our planning, then you will be blessed by Jesus Christ) (D37)*
- b. *Kata Kristen merupakan nickname, sebutan (the word christian is a nickname) (D4)*

The other Code Mixing using Word Insertion in English can be seen on the table below:

Table 1. Word Insertion Data

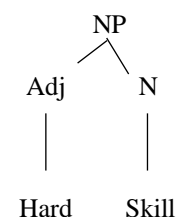
| No. | Word Insertion | Data Number |
|-----|----------------|-------------|
| 1. | Amen | D3 |
| 2. | Significant | D6 |
| 3. | No | D8 |
| 4. | Attitude | D17 |
| 5. | Laziness | D21 |
| 6. | Intolerance | D22 |
| 7. | Opportunist | D23 |
| 8. | Disrespect | D24 |
| 9. | Respect | D25 |
| 10. | Emotional | D25 |
| 11. | Shopping | D28 |
| 12. | Holiday | D28 |
| 13. | Happy | D29 |

b. Phrase Insertion

Phrase Insertion happens when the pastor inserts a phrase of English into Indonesian utterance. In sentences below there are two phrases insertions they are *hard skill* and *an ability* For example :

Tahukah saudara bahwa hard skill, kemampuan/ an ability itu bisa dipelajari. (Do you know guys that hard skill and an ability can be learn)

Hard skill belongs to a phrase. The head 'skill' is a noun, while the modifier 'hard' is an adjective so that this phrase is considered to be a noun phrase. For further explanation, it can be seen on the diagram below:.



An ability belongs to a phrase. The head 'ability' is a noun, while the modifier 'an' is article so that

| | | |
|-----|---|-----|
| | attract people to know your belife | |
| 11. | But this is the fact | D10 |
| 12. | You know, in a short sentence I already | D12 |
| 13. | And we cannot do that unless you do something about your life | D12 |
| 14. | Attitude is equality important as ability | D16 |
| 15. | Attitude is Jesus glorified in you | D19 |
| 16. | Stumbling block attitudes | D20 |
| 17. | It's okay | D29 |
| 18. | That's it | D29 |
| 19. | No take away please | D31 |

Hybrid Insertion occurs when the speaker inserts the element of language from two different language elements. While, idiom Insertion happens when the speaker inserts his or her native language in an idiom form of another language.

Based on that undestanding, and the data obtained in the field, the researcher didn't found any hybrid and idiom types.

3.2 Factors of Using Code Mixing on SundayPreaching in GSJA Alfa Omega Tarus

There are two classification of factors found on this research. They are the factors based on Hoffman's theory and other factors outside of the theory.

The factors here deal with the observation and interview then compare with the theory of Hoffman in Luke (2019). In this part, the researcher provides the factor dealing with the theory of Hoffman and out of Hoffman's theory because what researcher got in field research there is some personal factor of Pastor Dominggus and those were out of the theory, therefore it is undeniable fact that must be discussed here.

a. Factors Based on Hoffman's Theory

- (1) Talking about a particular topic. Because the pastor began the topic in English like 'Christ image in you' in (D1) so he mixes his sermon with English. He just tries to match the discuss with the topic;
- (2) Quoting somebody else. The Pastor mixes his preaching with Indonesian and English because sometimes he quoted the foreign well-know figure like when he said "John Maxwell bilang begini "people may hear your words,

but they feel your attitude" in (D15). He quoted in English then explained it in Indonesian;

- (3) Interjection
 The pastor used the word 'Listen' to make his church surprise and pay attention to him like in "listen! Kita bisa bikin nama Tuhan dan ajaran orang Kristen dihujat orang." In (D20)The preacher said 'listen' with high intonation and stressing means that the preacher tries to give interjection.
- (4) Repetition used for clarification
 When the pastor wanted to clarify his speech so that it will be understood better by his church, he can sometimes use both of the language (codes) that he masters to say the same message. Frequently, a message in one code is repeated the other code literally. For example in *Keenam, debt habits, kebiasaan berhutangin* (D26). After said *debt habits*, he repeats with the Indonesian, *kebiasaan berhutang* to clarify his speech then the listeners can understand what he means;
- (5) Intention of clarifying the speech content for interlocutor. When the pastor talked to foreign listener that came from Netherland, there will be lots of code mixing. It means to make the content of his speech runs smoothly and can be understood by the listeners.

b. Additional Factors out of Hoffman Theory

- (1) Demands of Church Policy. The church wants congregation must be familiar with English as the international language. The church must be flexible, where it should be welcome to time progression. Using code mixing Indonesian and English is one way to keep abreast of the times. Besides for the congregation, as the Pastor is also demanded to master and fluent in using English. According to Dominggus Wake Lulu S.Th using English is a must not a boasting. Because of church's demand, it can motivate his self to learn English. *Some reasons are if there is a special meeting of all pastors in Kupang city, and the speakers are from outside of Kupang city and speak English at least I can understand it. and also when there is a visitor pastor who leads services in our church and speaks in*

English, as a pastor I must be able to understand what the visitor pastor wants to talk about.

(2) The Desire to Motivate Youth

Using English in every Sunday can make youth be accustomed with English whether in listening and speaking. This idea is also as same as the result of interview with pastor Dominggus Wake Lulu.

“Church has responsible for the youth growth including language skill. Due English is important in society so church should support the use of it. Nowadays, youth is demanded to master foreign language especially English. The church does not only have a role towards our religious aspect but also another one such as politics, society, economics, and education. Church has the role in supporting youth to face these aspects”.

The researcher get the data by doing observation in GSJA Alfa Omega Tarus.

4. Conclusion

Based on the results, the following conclusions can be drawn.

- 4.1** Based on data analysis that has been done by researcher, it was found that there are four types of code mixing found in GSJA Alfa Omega Tarus which are: (1) Word Insertion; (2) Phrase Insertion (3) Repetition Insertion; and (4) Clause Insertion.
- 4.2** There are some factors of using code mixing, which are: (1) Talking about a particular topic; (2) Quoting somebody else; (3) Intejction; (4) Repetition used for clarification; (5) Intention of clarifying the speech content for interclotur; (6) Demands of church policy; (7) The desire to motivate youth.

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