

Code-Mixing in Korean *Reomitvlog*

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Code-mixing in the *vlog* occurs if the speaker utilises the language by inserting elements from other languages into the main language. The formulation of the problem that will be discussed in this research is what types and forms of code-mixing are contained in the Korean *Reomitvlog*. This research has the purpose of determining and explaining the types and forms of code-mixing contained in the Korean *Reomitvlog*. The method used in this research was a descriptive qualitative method. The results and discussion of this research were code-mixing revealed in the Korean *Reomitvlog*. It can be classified into three types: inner code-mixing, outer code-mixing, and hybrid code-mixing. Meanwhile, the forms of code-mixing contained in the Korean *Reomitvlog* included: insertion code-mixing in the form of word, insertion code-mixing in the form of the phrase, insertion code-mixing in the form of clause insertion, code-mixing in the form of reduplication or the repetition of words.

Key words: *Code-Mixing, Vlog, Korean Reomit.*

Introduction

YouTube is a video sharing site recognised by the slogan ‘Broadcast Yourself,’ and provides a variety of information in the form of audio-visuals (Abraham, 2011: 45-52). One type of *YouTube* content that has become viral among social media users is *vlog* (video-blog). *Vlogs* or video-bloggers create documentation in the form of videos to convey the activities done in everyday life. However, nowadays it does not only encompass daily activity. Something interesting and creative is also often performed to the audience or fans of *vloggers*. Creating videos can give a lot of time for *vloggers* to express an idea, opinion, thought or view. It can also relate to *vlogger* audiences in a more and more interactive ways (Miles in Warmbordt, 2010).

Grossberg (2013: 459 in Mironova, 2016) stated the reason for someone becomes a fan can be varied. A group of fans can initiate new creative things to do. It does not mean that a fan would necessarily follow a person's behaviour and model the actions of a *vlogger* in his own life. Even so, this behaviour is noticeable as it provides a role model for fans in carrying out daily activities (Bahriddinovna, 2017).

The phenomenon that occurs from the *vlogs of Jang Hansol* played by Koreans living in Indonesia. Jang Hansol is a *vlogger* who has a lot of fans with 2, 14 million subscribers. Increasingly the Korean culture is being accepted in Indonesia and has triggered young people becoming familiar with words that originate from Korea. These words are like '*saranghae*' which means 'I love you'. The word is often spoken by Indonesian people when speaking to someone they love. However, in the *vlog*, Jang Hansol often uses Indonesian, English and Javanese. The use of two or more languages can result in code-switching and code-mixing. Code-mixing occurs when speakers speak the language by inserting elements from other languages into the main language. Meanwhile, code-switching occurs if the speaker changes language from the main language to another language.

According to Widyaningsih (2019), Video blogging is commonly called a *vlog*. This video is often categorised by a video of the author's diary. *Vlogs* contain the recording of the daily activities of someone who might be considered valuable. For example, someone who has specific interests or even ordinary people who are considered to have an attractive lifestyle. Jang Hansol creates videos spontaneously with encouragement from the heart and without any planning. Therefore the *vlogs* that he creates can add value to this study. This research was studied under sociolinguistics. Therefore, the code-mixing in Jang Hansol's videos is unplanned and occurs in real time for every video he creates. From the results of this study, the researchers examined the mixing of codes in the Korean *Reomitvlog*. The author will analyse the code-mixing that occurs in the Korean *vlogReomit*. This video utilises two or more spoken languages. Therefore, it can be called the language transition interaction between two or more people. However, in this study, the researchers only discuss the code-mixing contained in the Korean *Reomitvlog*.

The formulations of the problems that will be discussed in this research are (1) what type of code-mixing is revealed in the Korean *Reomitvlog*, (2) what is the code-mixing form in the Korean *Reomitvlog*. This study aims to (1) determine the type of code-mixing revealed in the Korean *Reomitvlog*, (2) elucidate the form of code-mixing in the Korean *Reomitvlog*. The theoretical benefits of the results of this study are expected to provide the opportunity for researchers and readers to learn code-mixing. Meanwhile, practically it can contribute to teaching languages, especially in regards to the forms of code-mixing and code-switching. Therefore, it can enhance vocabulary and the ability to interact well.

Related research that in line with this research, Sundoro, BektyTandaningtyas., SarwijiSuwandi, and BudhiSetiawan (2018) examined '*CampurKodeBahasaJawa BanyumasanDalamPembelajaranBahasa Indonesia Di SekolahMenengahKejuruan*'. The results of the study indicated that the code-mixing was in the form of (1) insertion of words, (2) insertion of phrases, (3) insertion of clauses, (4) insertion of repetition of words, and (5) insertion of expressions. Factors that caused code-mixing were (1) changing the situation, (2) wanting to explain something, and (3) establishing the intimacy between teacher and students.

Ardiyanti, Devi and RirinSetyorini (2018) examined '*Analisis Campur Kode Pada Lirik Lagu JaranGoyangDipopulerkanolehNellaKharisma*'. It was also revealed that the three languages used in the song lyrics were namely Indonesian, Javanese, and English. There was code-mixing in the lyrics of the song. These were inner code-mixing and outer code-mixing in Javanese and English, but the more dominating code was the Javanese code-mixing. The message conveyed both expressed and implied meanings imbued in each verse. It was about expressing a woman's frustration and disappointment because of the betrayal of a love that has been firmly established. On the other hand, her love has been responded to with lies so the author wants to avenge him with the spell of *jarangoyangand semarmesem*.

Hayati, Wardah (2016) examined '*AlihKodedanCampurKodepada Film Perempuan BerkalungSorban Serta Implikasinya Terhadap PembelajaranBahasa Indonesia Di SMK Negeri 18 Jakarta*'. Based on the results of the analysis, it can be concluded that in the film *PerempuanBerkalungSorban* there was code-switching and code-mixing in the dialogue in the form of words, phrases, and sentences, which makes code-switching and code-mixing, able to be used in literature appraisal for students, and implemented in schools for the learning of literature, especially vocational schools.

Kurniasih, Dwi and Siti Aminataz Zuhriyah (2017) '*AlihKodeDanCampurKodeDiPondok PesantrenMahasiswaDarussalam*'. Based on obtained data, it can be realised that there were two types of code-switching contained in PPMD, namely internal and external code-switching. Factors that caused code-switching and code-mixing were: (1) the habit of interacting using local languages; (2) departmental policies in the Islamic boarding school environment; (3) participants speak or speakers; (4) the topic or subject matter caused by the language factor itself; (5) situation; and (6) social language. It was proven that the program of using foreign languages resulted in the category of failure. The targeted students were able to master foreign languages but in practice, they did not apply the language department's policies properly.

Sutarna, I Gusti Putu. 2017. '*CampurKodeDalamPenggunaanBahasaIndonesiaDiMedia-Sosial, 'WhatsApp*'. The results of data analysis were presented by formal and informal

methods. Based on the origin of the uptake element, there were two code-mixing types, namely inner code-mixing and outer code-mixing. The code-mixing into its uptake element was discovered in Balinese and Javanese while code mixing outside the uptake element came from English and Japanese. Reviewing from the level of linguistic mixing code was revealed in the level of words and phrases. The emergence of code-mixing was caused by a situation factor and a speaker factor. Code-mixing was discovered in situations that were informal, while the factor of the speaker was found in speakers who were educated and bilingual.

Nurmina&NurulAflah (2017) examined the Analysis of Code-Mixing Language in Bergek Song Lyrics. Based on the results of the research and discussion, it can be concluded that in 5 Bergek songs there were 21 code-mixing data with three types of code-mixing, namely 18 data inner code-mixing, one outer code-mixing, and two hybrid code-mixing. Based on the amount of data, the most dominant data used in the lyrics of the song Bergek was the language inner code-mixing, those were 18 data.

Setiadi, Dwi. 2017. Code-Mixing in Song Lyrics 'Kis Band'. The results of the data analysis indicated that; 1) the types of code-mixing used in the Kis Band song lyrics were insertion, alternation, and congruent lexicalisation; 2) elements mixed in Kis Band song lyrics were words such as 'playboy', phrases such as 'being a winner', words that are morphologically integrated with Balinese prefixes such as *ngekiss* and clauses running away from reality, and 3) factors that influence code-mixing that occur in Kis Band song lyrics included 1) perceptions about the language background of speech, 2) language dominance, 3) language attitudes, and 4) psycholinguistic motivation to fill lexical gaps, and mixing in words or phrases that were often accessed.

Yanti, Lili. 2016. "CampurKodePada Novel 99 Cahaya Di LangitEropaKaryaHanumSalsabielaRais Dan RanggaAlmahendra (KajianSosiolinguistik)". Based on data analysis in the novel Novel99 Cahaya Di LangitEropaby HanumSalsabielaRais and RanggaAlmahendra there were code-mixing including the insertion of 37 in form of words, ten phrases, five basters, seven-word repetitions, and two insertions of elements in the form of idioms. The forms of code-mixing were inner code-mixing and outer code-mixing. The occurrence of code-mixing was caused by several factors, namely the place and time of the occurrence of a speech (settings), participants (participants), the purpose of an event in a community (ends), the main speech (act sequences), speech tone (keys), speech facilities (instrumentalities), speech norms (norms), and types of speech (genre). This research is expected to be a reference for further research in the field of sociolinguistics, especially the study of code-mixing in literary works.

Dewi, Sifta Sari and Muhammad Pujiono (2018) examined 'AnalisisCampurKodedalamLirikLaguGentleman olehBoybandShineeKaryaJunjiIshiwatari'.

The results of this study stated that there were 16 forms of code-mixing contained in the lyrics of the Gentleman song, namely: five insertions in form of words, nine insertions in form of phrases and two insertions in form of clauses. The dominant form of code-mixing was the insertion in the form of phrases. Meanwhile, the three factors that caused code-mixing in the lyrics of the Gentleman song by the boy band SHINee by JunjiIshiwatari, namely: (1) relaxation (informal situation), (2) the author wants to show his learning and/or position and (3) The absence of appropriate expressions in language that was already used. The dominant factor was the absence of appropriate expression in the language already used. The habit factor was not found in JunjiIshiwatari's Gentleman song lyrics although the songwriters often used English in writing the song lyrics.

Asokawati, Anni and Irma Winingsih (2015) examined 'CampurKodepada Album Don't Stop oleh Ai, Carina Uemura'. The results of this study indicated that the type of code-mixing contained in the album included inner code-mixing and the outer code-mixing, but the most dominant type of code-mixing was outer code-mixing. This was in the text of Japanese songs that were inserted 55 code-mixing in English as the whole data. Meanwhile, the code-mixing forms contained in the album were 15 data in the form of words, 17 data in the form of phrases, 3 data in baster form, 4 data in idiom form, 23 data in clause form, and 2 data in the form of repetition or reduplication. However, the most common form of code-mixing was code in the form of the clause.

Darmayanti, Nani (2018) state that language is one of the important prerequisites for the success of most activities of human life, for both individuals and groups, and in institutions. The study of linguistics that discusses the use of language in mixing cultures is called sociolinguistic. Chaer and Agustina (1995) stated that sociolinguistics is an interdisciplinary science that studies language in relation to the use of that language in its society. Sociolinguistics is also defined as a branch of linguistics that studies the relationship and mutual influence between language behaviour and social behaviour (Wagiati, Riyanto, &Wahya, 2018: 215).

One area of study in sociolinguistics is code-switching and code-mixing. Code-switching is the transition of usage from one language or dialect to another language or dialect and occurs because of sociocultural changes in a language situation, whereas code-mixing is a language condition when people mix two or more languages or languages in one language and linguistic elements involved are from word level to clause (Sukoyo, 2011: 1).

Code-mixing is one aspect of language interdependence in bilingual societies. Thus, it is almost impossible in a bilingual society for a speaker to use one language absolutely without using any language or elements of another language (Fathurrohman, 2012). Muysken (2000: 1) in (Setiadi, 2015) revealed that the term code-mixing refers to all cases where the lexical

element and grammatical features of two languages appear in one sentence. Meanwhile, according to Suwito (in Wijana, 2013: 171), code-mixing is a condition of language where people mix two or more languages by inserting one element into another language, but these elements no longer have their own functions.

Code-mixing (Inner Code-mixing) is a type of code-mixing that absorbs native language elements that are still related. For example, in the event of mixing Indonesian speech codes, there are elements of Javanese, Sundanese, Balinese, and other regional languages. The type of outer code-mixing is a type of code-mixing that uptake the elements of foreign languages. For example, the symptoms of code-mixing in the use of Indonesian include Dutch, English, Arabic, Sanskrit, etc. Meanwhile, the type of Hybrid Code-mixing is a type of code-mixing in which elements of the native language (regional languages) and foreign languages (meldani, 2018).

According to Mahroza (2018) *vlog* is a video documentation of journalism that is on the web that contains life, thoughts, opinions, and interests. A *Vlog* is a video that's content shows a recording of a person's profile, the daily activities carried out by that person and perceived experiences (Media, 2009) in Sinaga (2018). Sari (2018) states that *vlog* (video blog) is documentation in the form of an audio-visual video format. Topics raise from daily habits, opinions, ideas, music, social issues, entertainment, makeup and so forth. Susanti (2019) argued that a *vlog* (video blog) is a video blog. *Vlog* is a video that can contain opinions, stories or daily activities that are generally written on blogs. The development of emerging trends makes everyone have their own goals and ways of expressing themselves. One current trend is to make a video show which is called video blogging, or abbreviated as *Vlog*.

This research entitled 'Code-mixing on the Korean *ReomitVlog*' explains the phenomenon that occurs when interacting using a mixture of languages in one utterance. This can be identified as a code type and a code-mixing form on the Korean *Reomitvlog*. The researcher then analyses the data that has been collected.

Methods

The type of research used in this research was a descriptive qualitative method. Arikunto (2010: 21) mentioned that qualitative data was data that is described in word situations or adjectives. This approach was used in the Korean *vlogReomit* which contains code-mixing and code-switching. This study used primary data in the form of verbal or spoken words, gestures or behaviour of the subject concerned. The data in this study were utterances by Jang Hansol on his *vlog* channel "*Korea Reomit*" which used code-mixing and code-switching. Meanwhile, the source of data in this study was *Youtube* from the Korean *Reomitvlog*. The data sources were recorded through viewing and listening to utterances that contained code-

switching and code-mixing in the description or dialog spoken by Jang Hansol in the Korean *Reomitvlog*. According to Sudaryanto (2016: 204), the method of listening has several techniques, namely, tapping techniques, proficient interviewing, competent free listening, recording techniques, and recording techniques. This study utilised a competent free listening and note-taking technique. The engaged and free listening technique was done by observing the use of language in Korean *Reomitvlogs* that contains code-mixing and code-switching as the research data. After observing, the next step was recording the utterances in the Korean *Reomitvlog* that contains code-mixing and code-switching.

The data validity technique in this research used the triangulation technique. The data in this study was tested by using other data to obtain valid results. Existing data were analysed in a direct and detailed manner in order to get maximum results. The instrument used for the research Code Mix on the Korean ReomitVlog was the researchers. Researchers were used in research because a researcher acts like someone who plans, conducts, collects data, analyses data, revises, and someone who reports the research (Moelang, 2014: 168). The research procedure consisted of a series of stages of research. The stages conducted by researchers in this study included, (1) searching for videos on the Korean Reomityoutube channel to be used as research data, (2) transcribing the videos to be examined in the research, and (3) searching and analysing data to be examined in the research. Data analysis techniques used flow analysis which included data reduction, data presentation, and drawing conclusions. In the data reduction step, data obtained will be recorded in the form of a description, then data analysis is performed. Then, the data presentation was prepared and a conclusion drawn from the data. The researchers realised that they were planner, collector, and analyser of data, as well as being a pioneer in their own research (Murtiyasa, et al, 2014: 16).

Results and Discussion

In this article the writer analyses the form of code-mixing in the Korean *Reomitvlog* entitled "KOREA DAN JEPANG BEDA GAK SEH!? [FEAT. JEROME NIHONGO MANTAPPPU]". However, this research will only display some data. After the data was collected and analysed, the research results were obtained from the use of code-mixing in the Korean *Reomitvlog* created by Jang Hansol. The code-mixing in the Korean *Reomitvlog* can be classified into three types, namely inner code-mixing, outer code-mixing, and hybrid code-mixing. Based on the identification and classification that has been conducted, code-mixing in the Korean *Reomitvlogs* presents as follows:

Data (1)

Jang Hansol : Seseorang yang kitagakkenalini menyalahgunakan atau *cybercriminal*.
Kriminal di internet.

(Seseorang yang kitagakkenalini menyalahgunakan atau *Penjahatduniamaya*. Kriminal di internet)

Code-mixing Type

Data (1) is a type of outer code-mixing. The utterance above is contained in an English phrase ‘Cyber criminal’ which means ‘penjahatduniamaya’. Nowadays abuse on social media is prevalent.

Code-mixing Form

Cybercriminal is as an element of the phrase because it consists of two combined words namely cyber and criminal. The meaning of cyber is “duniamaya” while criminal means “penjahat”. So, cybercriminal means *penjahatduniamaya*. In other words, cybercriminal belongs to the noun phrase category.

Data (2)

Jerome: Aku..akugak*expect*kamubakal kayak gitu. Hahaha.

(Aku..akugak*mengharapkan*kamubakal kayak gitu. Hahaha)

Code-mixing Type

The word ‘expect’ in data (2) has a meaning “mengharapkan”. The code-mixing is included in the outer code-mixing type because a language outside Indonesian is used, which is English.

Code-mixing Form

The word ‘expect’ is a meaningful noun ‘mengharapkan’. The word expect is used to communicate the intention of expecting, or not expecting someone to do something. Then, it can be indicated that data (2) is classified as a form of adjective code-mixing.

Data (3)

Jerome: Dan merekatapi twitteritumerekagakkasihnamapribadi,
Jadimerekajugaprofilepicturenyaitupakekanimelahataubinatanglah*misalle*.

Terusmerekajugagakpakeknamaasli, jadiemangkalo di Jepangituentahyaa.

(Dan merekatapi twitteritumerekagakkasihnamapribadi,
jadimerekajugafotoprofilnyaitupakekanimelahataubinatanglah*misalnya*.

Terusmerekajugagakpakeknamaasli, jadiemangkalo di Jepangituentahyaa..)

Code-mixing Type

In data (3), the mother tongue is Indonesian, but there are word insertions from English and Javanese. This type is referred to as hybrid code-mixing because it uses a combination of three languages, Indonesian with elements of English and Javanese. From the data above, the word 'profile picture' is in English. While 'misalle' is from Javanese.

Code-mixing Form

In data (3) there are two forms of code-mixing. First, the insertion of the phrase element is 'profile picture', if it is broken down into two words 'profile' which means 'profile'" and 'picture' which means "foto". So, 'profile picture' is a phrase code-mixing that has the meaning 'fotoprofil'. Usually, the profile photo is someone's identity on social media such as WhatsApp, Instagram, Line, Twitter, Facebook, Snapchat, etc. Second, the insertion of the noun element, i.e. "misalle" which means "misalnya". Word "misalnya" is used as an example of something that will be explained to an interlocutor. So, the use of 'misalle' is an example word code-mixing.

Data (4)

Jerome: Susah. Kayak di *familiar store* itukebayakancash.
(Susah. Kayak di *tokoterkenal* itukebayakantunai)

Code-mixing Type

This type is included in the outer code-mixing type (because in data (4) there is an insertion of two elements of English words namely 'familiar store' which means 'tokoterkenal' and 'cash' which means 'tunai').

Code-mixing Form

The utterance above contains two English elements. First, 'familiar store' which means 'tokoterkenal'. The use of code-mixing is classified as a phrase code-mixing. This word can be used in a sentence that explains how people have favourite shops when they are in a famous city or region. Secondly there is, 'cash' which means 'tunai'. The use of code-mixing is included in word code-mixing. The word 'cash' can be interpreted to describe the money that a person has or will be using to pay for something.

Data (5)

Jang Hansol: *Okhalloguys, welcome back* tokoreareomitbersama orang korea yang medok.
(Baik, halo teman-teman, selamatdatangkembali dikoreareomitbersama orang korea yang medok)

Mixing Code Type

The type of code-mixing contained in data (5) is the outer code-mixing. The mother tongue is Indonesian with English added in, as in the sentence ‘ok hallo guys, welcome back to’. The sentence ‘ok hallo guys welcome back to’ in Indonesian means ‘Baik, halo teman-teman, selamatdatangkembali di’. The use of English terms in the sentence above caused code-mixing.

Code-mixing Form

Sentence ‘*ok hallo guys, welcome back to*’ in Indonesian has means ‘Baik, halo teman-teman, selamatdatangkembali di’. This sentence refers to greetings towards friends, because they have returned to watch the video in a new episode. Therefore, the sentence ‘*ok hallo guys, welcome back to*’ can be categorised in the form clause code-mixing.

Data (6)

Jang Hansol: Ohiy***bener-bener***.
(Oh, iyabbenar-benar)

Mixing Code Type

The type of code-mixing contained in data (6) is classified as inner code-mixing. It occurred because ‘*bener-bener*’ comes from Javanese with a Javanese accent. This means that it is not so different from Indonesian, which means ‘benar-benar’. The word “benar-benar” is usually used to express something real without being manipulated. It is strictly spoken in speech.

Code-mixing Form

In the example above, there is an insertion element in the form of the Javanese word ‘*bener-bener*’. The word ‘*bener-bener*’ is translated into Indonesian as ‘benar-benar’. So, the word ‘*bener-bener*’ is in the form of duplication or repetition code-mixing.

Data (7)

Jang hansol: Yaa, ke Solo, Brebes. Ya, jadiudahmakasihntonon***vlog*** kali ini, sampaijumpa. ***Bye-bye!***
(Yaa, ke Solo, Brebes. Ya, jadiudahmakasihntonoh***video*** kali ini, sampaijumpa. *Selamatinggal*)

Code-mixing Type

The utterance in data (7) is a type of outer code-mixing. There are two words in English that are inserted into Indonesian sentences. Firstly, a meaningful *vlog* ‘video blogger’. This video is often uploaded by the public on their respective YouTube channels. Secondly, the word bye-bye means ‘selamatinggal’. This word is used when someone says goodbye.

Code-mixing Form

There are two elements of English insertion in the sentence, namely word element insertion, *vlog*, which is a word that we usually see in relation to a YouTube show. Whereas the insertion of the redevelopment *bye-bye*. This sentence is a reduplication of the word *bye*, to *bye-bye*.

Data (8)

Jerome: Gak, *gakadakesanopo-opo*.Tapi, langsungketahuanbukan orangJepang.

(Gak, *gakadakesanapa-apa*Tapi, langsungketahuanbukan orangJepang.)

Code-mixing Type

Type of code-mixing contained in data (8) is inner code-mixing. This is the use of Indonesian with Javanese inserted in the middle of a sentence causing a mixture of inner code-mixing.

Code-mixing Form

Word '*opo-opo*' is the insertion of reduplication elements in Javanese. The word *opo-opo* has the meaning 'apa-apa'. The other meaning is, it does not matter, or nothing happened.

Conclusion

Based on the results and discussion of the types and forms of code-mixing in the Korean *Roemitvlog*, it can be concluded that the code mixing in the Korean *Roemitvlog* can be classified into three types, namely (1) inner code-mixing, (2) outer code-mixing, and (3) hybrid code-mixing. Whereas, the code-mixing forms contained in the Korean *Roemitvlog* including (1) insertion code-mixing of elements in the form of words, (2) insertion code-mixing of elements in the form of phrases, (3) insertion code-mixing of elements in the form of clauses, (4) insertion code-mixing of elements in the form of repetition or reduplication.



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