

# Code Switching and Code Mixing in the Novel “Kukejar Cinta Sampai Ke Negeri Cina” by Ninit Yunita: Sociolinguistics Study

Kasno Atmo Sukarto, Nurhamim  
Universitas Nasional Jakarta, Indonesia

**Abstract:-**This study aims to describe one aspect in sociolinguistics which focused on the form of code switching and code mixing and the causal factors in the novel *Kukejar Cinta Sampai Ke Negeri Cina* by Ninit Yunita. This research used qualitative descriptive method with a sample of quotes from conversations between characters. The data collection technique used in this research is document analysis (content analysis). The theory used in this study is that code switching is a transition event from one code to another, while code mixing is the use of two or more languages by incorporating elements of one language into another language. The results of this study are, 1) there are two forms of code switching, namely internal code switching and external code switching. Symptoms of code-mixing are interwoven in four forms, namely code-mixing the insertion of elements in the form of words, phrases, baster, and clauses. 2) the factors causing code switching are related to the speaker, the interlocutor, the presence of a third speaker, and simply being prestigious. Factors causing code-mixing include the attitude and language background of the speakers.

**Keywords:-** Sociolinguistics, Code switching, Code mixing, Novel.

## I. INTRODUCTION

Language is the most important communication tool in human life. Through language, humans can interact with other humans in social life. Alwasilah (1985: 8) states that language has a set of rules known to its speakers. Therefore, humans are required to be able to master the language used as a tool to interact with other humans. The more people in the world, the more languages there are, from regional languages, such as Javanese, Sundanese, and Batak languages, or foreign languages such as English and Mandarin (Weda, et al., 2021). Although in the daily context of using Indonesian, speakers or language users in language contact either directly or indirectly, for example in literary texts such as novels there are interactions between characters, there is code switching and code mixing.

Code switching is a transition event from one code to another (Suwito, 1983: 86). If a speaker first uses Indonesian and then switches to using a foreign language or regional language, the event is called code switching. Another aspect of language interdependence in society is the occurrence of code mixing symptoms. According to Chaer and Agustina (2010: 116) is the mixing of fragments of words, phrases, and clauses of one language in another language used. This event occurs

when the speaker is using the language certain, but in it there are fragments from other languages, such as speaking in Indonesian, then there are words that are spoken in English or even an implied presence of Mandarin.

Code switching and code mixing can be seen in the novel *Kukejar Cinta Sampai Ke Negeri Cina*, written by Ninit Yunita. This novel has also been adapted into a film with the title *Kukejar Cinta Sampai Ke Negeri Cina* in December 2014 which was produced by Starvision. Ninit Yunita was born in Bandung on June 19, 1978, he is an active novelist and blogger. Many of his novels have been adapted into films. In the novel *Kukejar Cinta Sampai Ke Negeri Cina*, Ninit Yunita writes a love triangle story between Imam, Widya, and Chen JiaLie which is very thick with religious nuances, there are also two different cultural backgrounds between China and Java, which are most prominent in the novel. This is Chinese culture in Islam. This novel consists of 252 pages which were published in 2014 in Jakarta publisher Enter Media.

The variety of languages relevant to the author's research on code switching and code mixing in the novel *Kukejar Cinta Sampai Ke Negeri Cina* by Ninit Yunita which was published in 2014 is written language variety. Because in the novel, the researcher uses written language as evidenced by the conversation between characters and then poured it into a written language novel with good and correct Indonesian rules.

## II. OBJECTIVE OF THE RESEARCH

The objectives of this study are formulated as follows; 1) To describe the form of code switching and explain the factors causing code switching in the novel *Kukejar Cinta Sampai Ke Negeri Cina*, 2) To describe the form of code-mixing and explain the causes of code-mixing in the novel *Kukejar Cinta Sampai Ke Negeri Cina*, and 3) To describe the class of words contained in code mixing in the novel *Kukejar Cinta Sampai Ke Negeri Cina*.

## III. LITERATURE REVIEW

### A. Previous Study

Putri (2020) wrote about code mixing and code switching entitled *AlihKode Dan CampurKode Dalam Novel Jilbab Traveler Love Sparks in Korea by Asma Nadia*. Ongaeshi is often used as a theme in Japanese children's stories. Ongaeshi is an act of repaying the kindness that has been received by someone to the person who gave the favor (on). A person, who receives kindness from someone, will feel indebted to the person who has given him the favor. There are four Japanese children's stories that depict ongaeshi, namely, KasaJizo, Yuuzuru,

TamagoChoja and Yuki Onna No Okurimono. This study aims to describe the picture of ongaeshi through the characters found in four Japanese children's stories. This research used descriptive method. Based on the results of the study, the main character that has done a good deed helps someone, gets a good return from the person he has helped. It was concluded that the four Japanese children's stories also contain moral teachings, if you do something good, then goodness will also be accepted.

Umami (2020) also analyze about code switching entitled *AlihKode Dan CampurKodeBahasa Arab DalamVlog :KajianSosiolinguistik*. This research aims to (i) find out the form of code switching and code mixing in the vlog and (ii) find out the factors that cause code switching and code mixing. The researcher took data from NurulTaufik'svlog with the theme of Jamiah or campus, a total of 14 vlogs. The researcher used the free-libas-capable listening method for the data collection stage, then analyzed using the translational equivalent method, and the pragmatic equivalent method, and the results of the analysis are presented using the informal method. Based on the results of the analysis of 72 data found: there are 20 data in the form of code switching, and 52 data in the form of code mixing. All forms of code switching are extreme code switching in the form of sentences. The factors that cause code switching are the speaker factor, the interlocutor, the presence of a third person and a change in the topic of discussion. The form of code mixing is extreme code mixing in the form of words, phrases, baster, and repetition of words, expressions, and clauses. The cause of code mixing is the speaker's desire to get the "fit" expression, and the habits and relaxedness of the speech act participants in communicating.

The next researcher that analyzed about mix code is Siwi and Rosalina (2020) entitled *Alih Kodedan Campur Kodepada Peristiwa T tutur di Masyarakat Desa Cibuaya, Kabupaten Karawang: Kajian Sosiolinguistik*. A bilingual society is a society that has the ability to use more than one language, but this in its use often leads to language switching and mixing when communicating so that there is code mixing and code switching in speaking. In this study, the researcher examines and describes in detail a linguistic phenomenon related to the form of code switching and code mixing, as well as the factors that cause code switching and code mixing that occur in speech events in the Cibuaya Village community. This research used descriptive qualitative method. The data collection in this study used the listening method and the technique used was a free listening technique involving conversation, recording and note-taking. The data analysis technique used in this study is a description, identification, and classification technique. After that, the researcher began to analyze the data according to the linguistic knowledge that the researcher had. From the results obtained in this study, it shows that there is a form of internal code switching between languages and internal code switching between various languages. There are also code mixing found in the form of word insertion, phrase insertion, and code mixing in the form of word repetition. Then, the factors that cause code switching and code mixing that occur in speech events in the Cibuaya Village community are factors of speech partners, habit

factors, and speech intent and purpose factors.

### B. Language

Language is an arbitrary sound symbol system used by the community to work together, interact, and identify themselves, Kridalaksana (in Lapasau and Arifin, 2016:1). From this definition, it can be said that language must be systemic, in the form of symbols that we see and hear in symbols, and language is used by the community to communicate.

In every speech, it appears that there are several elements that play a role, including: the speaker, the listener, the place to talk, the subject of the conversation, and the atmosphere of the conversation. In the conversation event appear about what problem, when, and in what atmosphere. With such considerations, there are various uses of language according to the function and situation. In addition, Suwito (1983: 148) argues that language variety is a term used to designate one of the variations in language use. While the variation arises because of the speaker's need for a communication tool that is appropriate to the situation in its social context (Sukmawaty, et al., 2022).

Language is closely related to society (Rahman, 2016). Language develops along with the development of the user community, and has a uniqueness that is different from one another (Andini, et al., 2022). No language in this world is the same. So we can't blame and force everyone to use Indonesian forever.

### C. Sociolinguistics

Sociolinguistics is a branch of linguistics that studies the relationship between language and the community of speakers (Blommaert, 2010). This science is a contextual study of variations in the use of community language in a natural communication. In addition, Suwito (1983: 4) argues that sociolinguistics is an interdisciplinary study that deals with linguistic problems in relation to social problems. Sociolinguistics places the position of language in relation to its use in society. This means that sociolinguistics views language primarily as a social system and communication system, and is part of a particular society and culture (Tahir, et al., 2018).

### D. Language Contact

Sociolinguistics is closely related to language contact events. Sociolinguistics is understood as a field of science that studies language in its use in society (Freed, et al., 2004). Language contact affects each other between two or more languages or various languages because speakers of these languages interact with each other (Saleh, et al., 2021). This relates to the novel that the author studied, namely there is the use of two or more languages in conversation between characters.

### E. Bilingualism

The problem that is often faced in the process of communication and social life is the existence of bilingualism as a reality and problems in everyday life. Bilingualism is about using two languages, such as regional languages and national languages, in communicating to get a clear picture of certain information. Chaer&Agustina (2010: 84--85) state that the term bilingualism in Indonesian is also called bilingualism. In sociolinguistics, in general bilingualism is defined as the use of

two languages by a speaker in his interactions with other people alternately to be able to use two languages, of course, one must master both languages, first, his own mother tongue or his first language (B1), and secondly is another language that becomes his second language (B2) (Tahir, et al., 2021). People who can use both languages are called bilingual people.

**F. Code Switching**

Suwito (1983: 67) said that code switching is a transition event from one code to another. So if a speaker first uses code A (eg Indonesian), and then switches to using code B (eg Javanese), then such a switching event is called code switching. In connection with Suwito's view (1983: 69) also said that code switching is a general term to refer to the switching (switching) of the use of two or more languages, several variations of one language, or even several styles of one variety. This is in line with the view of Nababan (1993: 31) states that bilingualism will often have people changing languages or varieties of language. For example, when we speak A with P, the Q who cannot speak A enters the language situation. Because we want to accept Q in that language situation, we switch to using language B that Q understands. Such an event is called code switching.

Suwito (1983: 72--74) divides several factors causing code switching as follows; a) Speaker, b) Interlocutor, c) The third Speaker, d) Topic, e) To evoke a sense of humor, and f) Just for prestige.

**G. Code Mixing**

Code mixing is one aspect of language interdependence in a bilingual society (Ho, 2007). So, it is almost impossible in a bilingual society for a speaker to use one language absolutely without the slightest use of other languages or elements of language. In Indonesia, this code-mixing phenomenon is often referred to as '*gado-gado*' which is likened to a *gado-gado* dish, which is a mixture of various vegetables. The reality that occurs in Indonesia is mixing the use of Indonesian with certain regional languages.

The factors causing code mixing can be classified into two (Suwito, 1983: 77) as follows: a) The background of the speaker's attitude, and b) Language.

**H. Novel**

Novels use language as a means of communication between characters (Freeman, 2015). Through language, authors can express ideas based on the facts found in society, objective reality, such as events, norms or values, views of life, and other aspects of society that are poured into written works. In addition, Hani'ah, et al., (2007: 136--137) argue that the novel is a type of prose that contains elements of characters, plots, fictitious backgrounds that unfold human life on the basis of the author's point of view and contain life values, processed with storytelling and physical techniques which are the basis for writing conventions.

**IV. METHOD**

This research used descriptive qualitative approach. The

data collected is in the form of words or pictures, and not numbers. A qualitative approach is a research that intends to understand the phenomena of what is experienced by research subjects such as behavior, perceptions, motivations, actions, etc. holistically, by means of descriptions in the form of words and language, in a special context that is natural and utilizes various natural method. Thus, the research data excerpts to illustrate the presentation of the report (Moleong, 2005: 6). So, it can be concluded that descriptive qualitative research is research that aims to describe or describe a social phenomenon that occurs in the novel's storyline which is focused on the use of language mixing with the perspective under study.

**V. RESULT AND DISCUSSION**

This research used descriptive qualitative approach. The data collected is in the form of words or pictures, and not numbers.

**A. Code-Switching Forms and Factors Causing Code-Switching**

The form of code switching that occurs in the novel *Kukejar Cintake Negeri Cina* is internal code switching and external code switching. In the code switching, there is one regional language, namely Javanese and three foreign languages, English, Mandarin, and Arabic. In the following, the author will describe the discussion of the form of code switching and the factors that cause code switching in the novel *Kukejar Cintake Negeri Cina* by Ninit Yunita.

**a) Code Switching from Indonesian to Javanese**

|    |               |   |  |
|----|---------------|---|--|
| 01 | Billy         | : | Mas..., nontonsinetron, yuk, Mas! Wedangronde-nyasatuyo, Mas. (Billy menghampiritukangwedang). |
| 02 | Tukang Wedang | : | Iyo, Mas. Bener-benerkoyoknontonsinetroniki. Seru! (Tukangwedangrondeterkekeh). (KCNC/2014/74) |

From the conversation above, there is an internal code switching from Indonesian to Javanese. The conversation above took place on the side of the road in front of the restaurant, Semarang and involved participant 01, namely Billy and participant 02, namely the wedang round driver. Participant 01 started wanting to buy a wedangronde on the roadside in Semarang by inviting participant 02 to speak using Indonesian and then switching the language to Javanese. Participant 01 knows that participant 02 is a native in the city of Semarang who definitely knows Javanese. Therefore, participant 01 deliberately changed the code so that the atmosphere of the conversation became relaxed like this example "Mas..., nontonsinetronyuk, Mas! Wedangbulatitusatuyo, Mas." The factors that cause code switching in the speech above are due to the interlocutor factor. This is because participant 01 knows that participant 02 as his opponent is a native of Semarang who definitely masters the Javanese language. So that participant 01 decoded his language to balance his language skills with participant 02 who was his interlocutor. This is indicated by speaker 01 who uses Javanese when ordering wedangronde.

**b) Code Switching from Indonesian to English**



|    |       |   |  |
|----|-------|---|--|
| 01 | Dimas | : | Pacar, kok, telatjemput. Kasiankamu, nunggu lama. Perlusayaantar?  |
| 02 | Widya | : | Oh, nggakusah, Mas. Merepotkan. Terimakasih. 01 Dimas : I don't mind (Sayatidakkeberatan).   |
| 02 | Widya | : | Terimakasih, Mas.  |
| 01 | Dimas | : | Ok, next time, ya! Oh, ya, sayabelumpunyanomor HP kamu. berapa? Widyalalumenyebutkannomornya, lalumasukkannomor Dimas kecontactsetelahmenerima Missed call |
| 01 | Dimas | : | Saved! (Simpan). (KCNC/2014/30--31)  |

In the conversation above, there is an external code switching event from Indonesian to English. The conversation took place in the lobby of the Central Java Bank Semarang office, involving participant 01, namely Dimas and participant 02, namely Widya. The code-switching is indicated by the speech of participant 01 who often code-switches into English, as in this example, "I don't mind", "next time", and "Saved" (save). Participant 01, namely Dimas, is Widya's boss in the office who has a higher education status and masters foreign languages. So often participant 01 transcodes his language to make the atmosphere of the conversation with participant 02 relaxed.

The code-switching occurs because of the speaker factor, participant 01 as a speaker often does code-switching from Indonesian to English to get an advantage or benefit from his actions. Participant 01, namely Dimas, did code-switching for Widya so that the atmosphere of the conversation became relaxed and for a purpose, wanting to approach Widya by asking for her phone number.

c) Code Switching from Indonesia to Chinese

|    |             |   |   |
|----|-------------|---|---|
| 01 | Kakek       | : | Temankamu yang dariIndonesia, menginap di mana?   |
| 02 | Jia Li      | : | Sayatidaktahu, Yeye. Tadisayatidaksempattanya   |
| 01 | Kakek       | : | kenapadiakaget?   |
| 03 | Ma Fu Hsien | : | (Ma Fu Hsien frowned even more, hearing the conversation in a language he didn't understand. This was the first time it felt like Ma Fu Hsien had heard the Jia Li family speak in a language he didn't know. Grandfather saw Ma Fu Hsien's expression, then smiled, realizing that it wasn't good if Ma Fu Hsien felt like a foreigner). |
| 01 | Kakek       | : | <i>A Shien, gang jai ni ting bu dong wo men jiang de huaba?</i> (A Shien, were you confused about our language?)  |
| 01 | Kakek       | : | <i>Gong jai shuo de shi yin niyu. Ben</i>   |

|  |  |  |  |
|--|--|--|--|
|  |  |  | <i>laishi yinnichuseng de, weiyigeyuening, zaihuizhongguo.</i><br>(It was Indonesian. This grandfather actually comes from Indonesia but is of Chinese descent and an incident brought him to migrate to China again). |
|--|--|--|--|

d) Code Switching from Chinese to Indonesian

|    |        |   |   |
|----|--------|---|---|
| 01 | Imam   | : | Hai! Dari tadisayalihatkamufoto-foto. Mau dibantu? Saya Imam.   |
| 02 | Jia Li | : | <i>Woshi Chen Jia Li, wohui ting yitianyinniyu, buguo. Jiang de buliu li.</i><br>(My name is Chen JiaLi, I don't understand your language very fast).                                 |
| 01 | Imam   | : | (Imam is dumbfounded because he doesn't understand Mandarin)  |
| 02 | Jia Li | : | NamasayaJia Li. Sayadari Beijing. Kakeksayadulusempattinggal lama di Semarang. Sayabisamengertibahasa Indonesia sedikit-sedikit. Tapi, tidakbisabicaracepat-cepat. (KCNC/2014/45--46) |

In the conversation text above, there is an external code switching event from Mandarin to Indonesian. The conversation above took place at the Sampoo Kong Temple in Semarang, involving participant 01, namely Imam and participant 02, namely Jia Li. The code switching in the data is marked as starting when participant 01 invites participant 02 to speak using Indonesian, for example as follows "Hai! Dari tadisayalihatkamufoto-foto.Mau dibantu?Saya Imam". However, participant 02 responded using Chinese, for example as follows "Woshi Chen Jia Li, wohui ting yitianyinniyu, buguo. Jiang de buliu li. (My name is Chen JiaLi, I don't understand your language very fast). Seeing that participant 01 was confused and didn't understand Mandarin, finally participant 02 was decoding his language into Indonesian slowly, and the conversation was relaxed.

|    |        |   |   |
|----|--------|---|---|
| 01 | Imam   | : | Hai! Dari tadisayalihatkamufoto-foto. Mau dibantu? Saya Imam.   |
| 02 | Jia Li | : | <i>Woshi Chen Jia Li, wohui ting yitianyinniyu, buguo. Jiang de buliu li.</i><br>(My name is Chen JiaLi, I don't understand your language very fast). |
| 01 | Imam   | : | (Imam is dumbfounded because he doesn't understand Mandarin)  |
| 02 | Jia Li | : | NamasayaJia Li. Sayadari Beijing. Kakeksayadulusempattinggal lama di Semarang.  |

|  |  |  |  |
|--|--|--|--|
|  |  |  | Sayabisamengertibahasa Indonesia sedikit-sedikit. Tapi, tidakbisabicaracepat-cepat. (KCNC/2014/45--46) |
|--|--|--|--|

e) Code Switching from Chinese to Indonesian

|    |        |   |  |
|----|--------|---|--|
| 01 | Billy  | : | <i>Ce li...Dong xi...Che de...Semarang (san bao long)...hen duo.</i><br>(this is the center of Semarang, there are a lot of Semarang food here). Billy tries to impress Jia Li by speaking Mandarin.                                     |
| 02 | Jia Li | : | <i>Ze dong xi shi san bao long chubing de ma?</i><br>(so all Semarang specialties are here?).<br>It was not the right decision to invite Jia Li to speak Mandarin. Billy could only scratch his head because he didn't know what to say. |
| 01 | Billy  | : | <i>Waduh, sori! Bingung, deh, jawabapa. Guesebenaryanggak bisa bahasa Mandarin.</i><br>(KCNC/2014/98--99)  |

In the example of the conversation above, there is an external code switching event from Mandarin to Indonesian. The conversation took place on Jalan Gajah Mada, Semarang, involving participant 01, namely Billy and participant 02, namely Jia Li. The code switching in the data was marked as starting when participant 01 asked participant 02 to speak using Mandarin. The goal is for participant 01 to impress in front of participant 02 the language he uses. Like the following example “Ce li...Dong xi...Che de...Semarang (san bao long)...hen duo. (this is the center of Semarang, there are a lot of Semarang food here). Billy tries to impress Jia Li by speaking Mandarin. The conversation was relaxed. The code-switching occurs because of the prestige factor. This happened because participant 01 knew that participant 02 was from Beijing, China. Participant 01 tries to invite participant 02 to speak Mandarin to make it look impressive in front of him.

B. Insertion of Elements Those Form Words

“Mas, akutelepon, kok, gakdiangkat?” (KCNC/2014/62)

In speech above, there is code mixing by inserting elements in the form of words in Javanese, namely the word Mas which means "brother". The word is an informal call in Javanese society. The word happened because the Widya character who called the Imam as "Mas" was commonly spoken in Javanese society, one of which was in the city of Semarang. The existence of the insertion of words in Javanese that Widya's character uses consciously together with Indonesian makes the conversation atmosphere relaxed.

“Emangseharianinikowesamasiapa?Kemana?” (KCNC/2014/70)

In speech above, there is code mixing by inserting

elements in the form of words in Javanese that is the word kowe which means "you". The word is a substitute for a person's name in Javanese. In the conversation above, there is participant 01 Billy who is talking to the Imam who consciously inserts Javanese at the same time as Indonesian, making the conversation relaxed.

a) Noun

“Mas, akutelepon, kok, gakdiangkat?”(KCNC/2014/62).As seen in, there is a word in Javanese that is the word "Mas". In the speech spoken by the character Widya is a noun (noun) which means "a respectful greeting for men". The word "Mas" is one of the most common informal prefixes in Javanese society.

“Emangseharianinikowesamasiapa?Kemana?”(KCNC/2014/70).In this speech, there is a word in Javanese, the word "kowe". In this speech, Billy's character is a noun which means "you", the word "kowe" can state the name of a person.

“Gini, ya. Bro. Kung fu means skill that is acquired through a long process. If you're good at writing... that means you're a kung fu writer.” (KCNC/2014/38).In this speech, there is a word in English, the word "writer". In this speech, Billy's character is a noun which means "penulis". The word "writer" is a designation for people who do written work or make written works.

b) Verb

“Silakanduduk.Monggo, Jeng.” (KCNC/2014/132).

In this speech, there is a word in Javanese that is the word "Monggo". In the speech spoken by the character Mrs. Billy is a verb which means "please". The word "Monggo" is a subtle command word to ask someone to follow his invitation.

“Udahbubar. Biargue yang handle.” (KCNC/2014/13).In this speech, there is a word in English, namely the word "handle". In the speech spoken by the Imam is a verb which has the meaning of "menangani". The word "handle" is a word that describes about a person's ability to hold or manage something that can be accounted for.

c) Adjective

“Akunggakbohong, Widya.Akuserius. Eh, ikanguramegorengkipas, tuh, enakbanget, kan, ya. Crunchy! Pesanitu, yuk? Siappesan?Akulumayanlaperjuganilah.” (KCNC/2014/19).

In this speech, there is a word in English, namely the word "Crunchy". In the speech spoken by the Imam figure is an adjective which has the meaning "crisp". The word "Crunchy" is a type of fried food.

“Yah, dia jealous!”(KCNC/2014/21).In this speech, there is a word in English, namely the word

"Jealous". In the speech spoken by the character Widya is an adjective which means "cemburu". The word "jealous" is described as a feeling of worry and fear of losing someone.

d) Adverb

**"Well..., lo taulahkenapa."**(KCNC/2014/146). In this speech, there is a word in English, namely the word "Well". In the speech spoken by Billy's character is an adverb which means "baik". The word "well" is a word that describes how or how to do something. It's the same with the story above which explains that Billy wants to tell Widya about Imam going to Beijing.

**"So..., Widyagimana, Bro?"**(KCNC/2014/231). In the speech above, there is a word in English, namely the word "So". In the speech that was spoken by Billy is an adverb which has the meaning "jadi". The word "So" is an explanatory word that describes something. That Billy will explain something about Imam to Widya.

## VI. CONCLUSION

The researcher found four types of code mixing, namely code mixing to insert elements in the form of words, code mixing to insert elements in the form of phrases, code mixing to insert elements in the form of baster, and code mixing to insert elements in the form of baster code mix to insert clause elements. The code mixing found is the insertion of Javanese elements, the insertion of English elements, the insertion of Chinese elements, and the insertion of Arabic elements. In this study, the authors did not find the insertion of elements of repetition of words and the insertion of expressions or idioms. Furthermore, the factors causing code mixing in the research data that the authors found were the background factors of the speaker's attitude which included factors of social background, education level, and religious feelings, as well as linguistic background factors. The author also finds code-mixed data. Code mixing that often occurs is the insertion of elements in the form of words. In addition, the word classes that the writer finds in this research are verbs, nouns, adjectives, and adverbs. The author also found data on word classes in which there were insertions of four languages, namely Javanese, English, Mandarin, and Arabic.

## REFERENCES

- [1.] Abdul, C., & Leonie, A. (2010). *Sociolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta.
- [2.] Alwasilah, C. (1985). *Sociologi Bahasa*. Bandung: Angkasa Bandung.
- [3.] Andini, C., Sosrohadi, S., Fairuz, M. Dalyan, Rahman, F.F., Hasnia. (2022). The Study of Japanese Women in the Facial Treatment Advertisement: A Semiotics Perspective of Pierce's Theory. *ELS (Journal on Interdisciplinary Studies in Humanities)*, 5(2), 337-347.
- [4.] Blommaert, J. (2010). *The sociolinguistics of globalization*. Cambridge University Press.
- [5.] Freeman, R. (2015). *The lyrical novel*. In *The Lyrical Novel*. Princeton University Press.
- [6.] Freed, B. F., Dewey, D. P., Segalowitz, N., & Halter, R. (2004). The language contact profile. *Studies in second language acquisition*, 26(2), 349-356.
- [7.] Ho, J. W. Y. (2007). Code-mixing: Linguistic form and socio-cultural meaning. *The International Journal of Language Society and Culture*, 21(7), 1-8.
- [8.] Kridalaksana, H. (1986). *Kelas kata dalam bahasa Indonesia*. Gramedia Pustaka Utama.
- [9.] Moleong, L. (2005). *Metodologi Penelitian Kualitatif*. Bandung. PT Remaja Rosdakarya.
- [10.] Nababan, P. W. J. (1984). *Sociolinguistik: suatu pengantar*. Gramedia.
- [11.] Putri, A. R. (2020). ALIH KODE DAN CAMPUR KODE DALAM NOVEL JILBAB TRAVELER LOVE SPARKS IN KOREA KARYA ASMA NADIA. *AKSARABACA Jurnal Bahasa, Sastra, dan Budaya*, 1(1).
- [12.] Rahman, F. (2016). The Strategy of Teaching Literature through Language-based Methods: A Communicative Approach. In *Annual Seminar on English Language Studies* (1), pp. 156-170.
- [13.] Saleh, F., Rahman, F., & Hasyim, M. (2021). Metaphor in the Bugis Language Expression of the Sidenreng Dialect in South Sulawesi. *International Journal of Arts and Social Science*, 4(1), 312-318.
- [14.] Siwi, G. W., & Rosalina, S. (2022). Alih Kode dan Campur Kode pada Peristiwa Tutar di Masyarakat Desa Cibuaya, Kabupaten Karawang: *Kajian Sociolinguistik. EDUKATIF: JURNAL ILMU PENDIDIKAN*, 4(1), 1417-1425.
- [15.] Sukmawaty., Rahman, F. F., Andini, C. (2022). Covid-19 Pandemic and Axiology of Communication: A Study of Linguistic Phenomena. *International Journal of Innovative Science and Research Technology*, 7 (4), 2456-2165.
- [16.] Suwito, P. A. S. (1983). *Teori dan Problema*. Surakarta: Henary Offset.
- [17.] Tahir, D., Rahman, F., & Rahman, A. (2018). The Study of Buginese Reciprocal Verb in the Boegineesche Chrestomathies Manuscript. *Am. J. Humanit. Soc. Sci. Res*, 2(08), 48-54.
- [18.] Tahir, M., Rahman, F., Rahman, A., & Pattu, M. A. (2021). *Kajian Verba Resiprokal Dalam Naskah Boegineesche Chrestomathie*. FIB Press.
- [19.] Umami, E. A. (2020). *Alih Kode Dan Campur Kode Bahasa Arab Dalam Vlog: Kajian Sociolinguistik (Studi Kasus Pada Vlog Nurul Taufik)*. Retrieved on February, 2022 <http://e-repository.perpus.iainsalatiga.ac.id/9615/>
- [20.] Weda, S., Atmowardoyo, H., Rahman, F., & Sakti, A. E. F. (2021). Linguistic aspects in intercultural communication (IC) practices at a higher education institution in Indonesia. *Eroupean Language Scientific Journal*, 14, 2-6.
- [21.] Zaidan, A. R., Rustapa, A. K., Hani'ah. (2007). *Kamus Istilah Sastra*. Jakarta: Balai Pustaka.