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**CODE-SWITCHING AND CODE-MIXING IN THE TAPIS PODCAST
EPISODE “BAHASA LAMPUNG MILIK SIAPA?” A SOCIOLINGUISTIC
ANALYSIS OF MULTILINGUALISM IN LOCAL BROADCASTING MEDIA**

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Abstract: Code-switching and code-mixing are linguistic phenomena commonly observed in multilingual communities, including in digital media that address regional cultural issues. This study examines the forms, types, and factors influencing code-switching and code-mixing in the Tapis Podcast episode “Bahasa Lampung Milik Siapa?” broadcast on TVRI Lampung. A descriptive qualitative approach was employed, with data gathered through listening, recording, note-taking, and verbatim transcription of the speech produced by the host and guest speaker. The classification of code-switching and code-mixing forms draws on Suwito's (1985) theoretical framework, while the contributing factors are analyzed according to Nababan (1984, 2021) and Fishman (1972). The findings reveal that all identified instances of code-switching were internal. Code-mixing, meanwhile, took the form of outer code-mixing into English and Arabic, as well as inner code-mixing into the Lampung language. At the formal linguistic level, single words constituted the most dominant form of code-mixing, followed by hybrid blends (basters), phrases, and idioms. Topic of conversation and speaker-related factors emerged as the primary triggers of both phenomena. Taken together, these findings suggest that multilingual practices in podcasting not only reflect global linguistic influences but also serve as a vehicle for speakers to assert local identity. Culturally grounded podcasts thus carry significant potential as media that support the preservation and revitalization of regional languages in the digital era.

Keywords: *code-switching, code-mixing, sociolinguistics, Lampung language, podcast, TVRI Lampung*

INTRODUCTION

Indonesia is widely recognized as one of the world's richest multilingual ecosystems. According to data from Badan Pengembangan dan Pembinaan Bahasa (2018), more than 700 regional languages coexist alongside Indonesian as the national language, with foreign languages, particularly English, becoming increasingly prevalent across various domains of social life. Within this complex linguistic landscape, contact between languages gives rise to diverse linguistic phenomena. (Weinreich, 1968) observed that when two or more languages are used alternately by the same individual, various forms of cross-system influence emerge. Among the most frequently studied of these phenomena in sociolinguistics are code-switching and code-mixing (Chaer & Agustina, 1995). Suwito (1985) defines code-switching as the transition from one language code to another, while code-mixing occurs when a speaker uses one language as the primary medium but inserts elements from another language within it.

According to Suwito (1985), code-switching is divided into internal and external types, whereas code-mixing is distinguished between inner and outer varieties. At the formal level, code-mixing may take the form of words, phrases, clauses, idioms, or other linguistic elements. The triggers for these phenomena are numerous and varied. Shifts and mixing of codes can be prompted by changes in topic, communicative goals, social setting, the speaker's linguistic competence, and the interlocutor (Nababan, 1984, 2021). (Fishman, 1986) further argues that the domain of language use, encompassing participants, setting, and topic, substantially shapes language choice.

At their core, code-switching and code-mixing reflect a speaker's multilingual competence and simultaneously mirror the social, cultural, and identity dynamics of a speech community (Fishman, 1986). The ability to move between two or more language systems is not merely a linguistic skill; it is a communicative strategy that carries social meaning (Gumperz & Hymes, 1986). Through these practices, speakers express group solidarity, project identity, adapt to situational contexts, and convey meanings that cannot be efficiently communicated within a single language.

Broadcasting media, and podcasts in particular, constitute fertile ground for the emergence of code-switching and code-mixing. Podcasts create a conversational space that is semi-formal, flexible, and more intimate than conventional news broadcasting, yet still situated within a broad public context. This characteristic makes the podcast a suitable medium for observing how speakers employ and shift between languages in a natural, unrehearsed manner (Rosalinah et al., 2024.)

The Tapis Podcast on TVRI Lampung is a program that addresses a range of regional issues, from education and cultural preservation to human resource development through a relaxed conversational format. The episode “Bahasa Lampung Milik Siapa?” specifically foregrounds the theme of linguistic identity in Lampung, a province with a uniquely complex demographic character shaped by transmigration programs from the colonial era through to the modern period. These population resettlement initiatives have significantly altered the ethnic composition of Lampung, transforming it into a multi-ethnic space inhabited by diverse groups, most notably the indigenous Lampung people and the descendants of transmigrants from Java (Warganegara & Waley, 2022).

Research on code-switching and code-mixing has consistently shown that both phenomena serve not merely as linguistic variation, but as purposeful communicative strategies. (Pradina, 2021) for instance, found that code-switching in podcasts functions as a communicative strategy for achieving particular situational goals within digital discourse. Broader reviews of the literature confirm that code-switching is a common practice in multilingual communities and is strongly shaped by the speaker's social context (Doğruöz et al., 2021). Beyond its communicative function, code-switching is also closely tied to cultural identity. Yim and (Yim & Clément, 2021) demonstrated that bilingual speakers frequently employ code-switching to express and negotiate their identities, while (Bhattacharya et al., 2024) found that it can be used to cultivate emotional closeness and convey empathy in multilingual interactions.

Within the Lampung linguistic context, (Septiyana et al., 2021) documented a shift in regional language use, particularly in intergenerational communication within family settings. Although Lampung continues to be used in certain cultural

and social domains, the language faces mounting pressure from the dominance of Indonesian in everyday life. This reality makes local media such as the Tapis Podcast on TVRI Lampung a particularly important site of inquiry, not only as a space in which code-switching and code-mixing occur, but also as a potential medium that actively supports the maintenance and revitalization of the Lampung language in the digital era.

A review of the existing literature indicates that research on code-switching and code-mixing involving the Lampung language in digital media is still limited. Studies focusing on local podcasts as multilingual spaces of communication are particularly rare, and little attention has been given to how these linguistic practices relate to efforts to maintain and revitalize regional languages. To address this gap, the present study aims to: (1) examine the types of code-switching as well as the types and forms of code-mixing found in the Tapis Podcast episode “Bahasa Lampung Milik Siapa?” broadcast on TVRI Lampung; (2) identify the factors that contribute to the occurrence of code-switching and code-mixing in the podcast; and (3) explore the role of these practices in representing speaker identity and shaping language use in digital media.

The findings of this study are expected to enhance our understanding of multilingual dynamics in local broadcasting media and to contribute to sociolinguistic research on the role of digital media in supporting the preservation and revitalization of regional languages

RESEARCH METHOD

1. Research Design

This study employs a descriptive qualitative approach to describe, analyze, and interpret linguistic phenomena in depth based on data obtained from a natural setting (Miles & Huberman, 1994). This approach was selected because the object of investigation consists of spontaneous speech within a podcast context, one that demands analytical sensitivity to the contextual, pragmatic, and social nuances embedded in each speech event.

2. Data Source and Research Subject

The data source is the oral speech produced in the Tapis Podcast episode “Bahasa Lampung Milik Siapa?”, broadcast via the TVRI Lampung YouTube channel on February 9, 2024. The recording was selected purposively because it explicitly centers on Lampung linguistic identity as its core theme, thereby offering a high likelihood of code-switching and code-mixing occurrences. The research subjects are the podcast host and the guest speaker, who is a Lampung-ethnic woman who works as an active broadcaster and MC and regularly uses Indonesian, Lampung, and English in both professional and daily contexts.

3. Data Collection

Data were collected by listening to the complete podcast recording, verifying segments that exhibited indications of code-switching or code-mixing, and entering each identified instance along with its situational context into a data matrix compiled in Microsoft Excel. Transcription was conducted verbatim to preserve the integrity of the linguistic forms as they occurred spontaneously.

4. Data Analysis

The analysis follows Miles & Huberman (1994) qualitative model, comprising three stages: (1) data reduction, involving the selection of data relevant to the research focus; (2) data display, involving the organization and classification of data according to the theoretical framework; and (3) conclusion drawing and verification. The identification and classification of code-switching and code-mixing draw on Suwito's (1985) framework, while the analysis of contributing factors applies the frameworks of Nababan (2021) and Fishman (1972).

RESULT

Types of Code-Switching

Analysis of the podcast transcript identified six instances of code-switching, all of which are internal code-switching. No external code-switching was found in the data. Shifts occurred from standard Indonesian and Jakarta-variety Indonesian (Betawi dialect) into Lampung as the regional language.

Table 1. Results of Code-Switching Type Analysis

No	Data Excerpt	Type of Code-Switching	Languages Involved
1	"Hari ini saya diundang untuk podcast atau dialog, tapi tetap beda rasanya loh, Ko. <i>Kek mana ya, gue. Intinya gue deg-degan.</i> "	Internal code-switching	Indonesian → Jakarta-variety Indonesian
2	"Hobi yang dibayar, aktivitas hari-hari yang dibayar menggunakan bahasa Lampung ya. <i>Aduh Nyak muneh mak pandai cawa Lampung.</i> "	Internal code-switching	Indonesian → Lampung
3	"Oh dari mana asalnya misalnya. <i>Jak ipa, Pak?</i> Orang itu nanti kan, apa itu artinya, Mbak?"	Internal code-switching	Indonesian → Lampung
4	" <i>Win, Nginjam selendang Win. Nyak haga tampil.</i> Aku harus ada nuansa tapisnya."	Internal code-switching	Indonesian → Lampung
5	"Ketika mereka ketemu saya, siapa penyiar dinasnya? <i>Oh, Minan Susi sai lagi dinas? Iyu weh kata saya.</i> "	Internal code-switching	Indonesian → Lampung
6	" <i>Kemudian gulai taboh, iwa tapa, taum lindung, terus munih api lagi yo? Pekasom!</i> "	Internal code-switching	Indonesian → Lampung

Forms and Types of Code-Mixing

Analysis of the Tapis Lampung podcast transcript identified 44 instances of code-mixing distributed across two main categories: outer code-mixing (29 instances), consisting of insertions from English (25 instances) and Arabic (4 instances); and inner code-mixing (15 instances), consisting of insertions from Lampung (14 instances) and Javanese (1 instance). In terms of linguistic form, single words were the most dominant type, followed by hybrid blends (basters form), phrases, and idioms.

The dominant outer code-mixing into English encompasses words such as *enjoy*, *connect*, *like*, *subscribe*, *share*, *identity*, and *viral*, as well as hybrid basters formed by combining Indonesian affixes with English lexical items, such as *per-MC-an*, *ter-framing*, and *ber-social media*. Arabic code-mixing appears in the form of religious expressions—*Alhamdulillah* and *Insyallah*. The single instance of Javanese code-mixing occurs in the word *sumeh*, while inner code-mixing into Lampung exhibits greater variety, ranging from individual words (*jojong*, *lyu Weh*, *minan*) to phrases (*nemui nyimah*) and cultural idioms (*Mak gham sapa lagi*, *Mak ganta kapan lagi*).

Table 2. Results of Code-Mixing Form and Type Analysis

No	Data Excerpt	Type of Code-Mixing	Form of Code-Mixing
1	" <i>Alhamdulillah</i> , ngomong-ngomong aku senang dan bahagia loh bisa diundang di sini untuk ngisi <i>podcast</i> Sahabat Tapis. Luar biasa, terima kasih ya, ko."	Outer code-mixing	Word
2	"Tapi ngomong-ngomong ya <i>enjoy</i> aja kalau di tapis. Sambil minum boleh, sambil kayang boleh."	Outer code-mixing	Word
3	"Ketika dunia kerja saya memang ee... betul-betul satu dengan hati saya, jadi kayaknya <i>connect</i> aja."	Outer code-mixing	Word
4	" <i>Alhamdulillah</i> , waktu itu saya pernah mendapatkan komen di <i>YouTube</i> saya itu."	Outer code-mixing	Word
5	"Kebetulan juga lagu Susi kan udah tayang di <i>YouTube</i> . Tanya lo, tanya "channel-"nya apa?"	Outer code-mixing	Baster
6	"Jadi <i>youtube-nya</i> Susi Ratu Belia."	Outer code-mixing	Baster

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7	"Jangan lupa <i>like</i> dan <i>subscribe</i> ya, udah itu <i>share</i> sebanyak-banyaknya."	Outer code-mixing	Word
8	"Di dunia per-MC- <i>an</i> jangan salah loh. Saya selalu dikaitkan dengan <i>MC</i> bahasa Lampung."	Outer code-mixing	Baster
9	"Manakala saya dicetuskan <i>MC</i> bahasa Lampung dan pendapatannya juga enggak main-main, enggak kalah juga dengan <i>MC-MC</i> senior gitu."	Outer code-mixing	Word
10	"Kan lama-lama Niko ketemu saya <i>jojong</i> dia bahasa Lampung walaupun sepatah dua patah kata enggak apa-apa."	Inner code-mixing	Word
11	"Oh iya, <i>Jak ipa</i> itu artinya dari mana."	Inner code-mixing	Word
12	" <i>Iyu Weh</i> . Kata saya itu aja sudah membuat saya bangga, padahal mereka orang Jawa lo."	Inner code-mixing	Word
13	"Ternyata kita ada hadirnya kita <i>identity</i> kita."	Outer code-mixing	Word
14	"Apa yang kita lakukan <i>ter-framing</i> gitu ya di mata orang lain."	Outer code-mixing	Baster
15	"Saya kayaknya memang cocok dipanggil <i>minan-minan</i> gitu."	Inner code-mixing	Word
16	"Nah di sini kita kan <i>ber-social media</i> juga nih ya."	Outer code-mixing	Baster
17	"Ketika saya <i>nge-upload</i> anak saya, saya mundur <i>nge-upload</i> kalau anak saya belum dipasangin sesuatu yang bernuansa Lampung."	Outer code-mixing	Baster
18	"Ada kalimat yang kemarin sempat <i>viral</i> juga."	Outer code-mixing	Word

19	"Falsafah orang Lampung itu ada yang namanya <i>nemui nyimah</i> ya. <i>Nemui nyimah</i> itu kita menerima tamu dengan senang hati."	Inner code-mixing	Phrase
20	"Kita berdua misalnya lagi <i>cawa</i> Bahasa Lampung Ko, tiba-tiba ada orang lain datang di luar suku Lampung, tiba-tiba Iya, Mbak. Nah kita langsung dong coba bahasa Indonesia."	Inner code-mixing	Word
21	"Saking ramah <i>jama</i> Lampung ya Ko artinya menghargai."	Inner code-mixing	Word
23	"Saya kalau prosesnya ya saya ambil saya betul-betul <i>spill</i> semuanya."	Outer code-mixing	Word
24	"Saya pun yang enggak pintar bahasa Lampung yang <i>mak pandai</i> ya kalau kata orang."	Inner code-mixing	Phrase
25	" <i>Way</i> a itu kan <i>sumeh</i> , ramah kalau bahasa Lampung ya."	Inner code-mixing	Word
26	"Apa sih <i>bukha</i> itu jelek jadi supaya melekat di ingatan anak."	Inner code-mixing	Word
27	"Perabotan rumah tangga yang mulai sudah mulai jarang kita pakai ya kayak periuk atau <i>khayo</i> ."	Inner code-mixing	Word
28	"Kalau kata orang Lampung itu apa, <i>Mak gham</i> <i>sapa lagi</i> , <i>Mak ganta kapan lagi</i> ?"	Inner code-mixing	Idiom
29	"Luar biasa <i>thank you Minan</i> ."	Outer code-mixing	Phrase
30	"Betul sekali <i>Insyaallah</i> berkahnya banyak banyak banget ya <i>Minan</i> ."	Outer code-mixing	Word

31	" <i>Alhamdulillah</i> , eh, ngomong-ngomong, aku senang dan bahagia loh bisa diundang di sini untuk ngisi podcast Sahabat Tapis."	Outer code-mixing	Word
32	"Memajukan Indonesia dimulai dari sekitar sampai jumpa <i>bye</i> ."	Outer code-mixing	Word

Factors Triggering Code-Switching

Analysis of the factors triggering code-switching, conducted using the frameworks of Fishman (1972) and Nababan (2021), identified three primary causal factors: speaker factors, interlocutor factors, and topic factors. The topic of conversation was the most frequent trigger, accounting for three of the six instances. When the guest speaker recounted personal experiences or provided illustrative conversation in Lampung, she spontaneously shifted into that language as a form of direct quotation.

Table 3. Results of Code-Switching Factor Analysis

No	Data Excerpt	Triggering Factor	Description
1	"Hari ini saya diundang. " <i>Kek mana ya, gue. Intinya gue deg-degan.</i> "	Speaker factor	The speaker's habitual use of the Jakarta dialect in casual conversation reflects her social background and linguistic habits.
2	"Hobi yang dibayar. <i>Aduh Nyak muneh mak pandai cawa Lampung.</i> "	Interlocutor factor	The speaker adjusts her language to accommodate her interlocutor, a native Lampung speaker, as a form of communicative accommodation.
3	"Dari mana asalnya misalnya. <i>Jak ipa, Pak?</i> "	Topic factor	The speaker reproduces a past conversation in Lampung as a concrete illustration of the topic under discussion.

4	"Win, <i>nginjam selendang Win. "Nyak haga tampil."</i>	Topic factor	The shift into Lampung occurs as the speaker demonstrates a conversation about preparations for a Lampung-themed performance.
5	"Kemudian <i>gulai taboh, iwa tapa, taum lindung, terus munih api lagi yo? Pekasom!"</i> "	Speaker factor	The speaker switches to her mother tongue to display cultural identity and showcase the richness of Lampung culinary vocabulary.

Factors Triggering Code-Mixing

The factors underlying code-mixing were analyzed according to Nababan's (1984, 2021) framework. The analysis reveals that topic and speaker factors are the most dominant.

Table 4. Results of Code-Mixing Factor Analysis

Code-Mixing Data	Triggering Factor	Description
<i>enjoy, connect, YouTube, channel, like, subscribe, share, MC, upload, etc.</i>	Topic factor	Topics relating to social media, the entertainment industry, and digital content are more naturally expressed through English as the register of technology.
<i>jojong, Iyu weh, nemui nyimah, gulai taboh, iwa tapa, taum lindung, jama, haga, minan, etc.</i>	Speaker factor	The speaker inserts Lampung lexical items to reinforce cultural identity and build emotional proximity to the topics being discussed.
<i>ter-framing, channel-nya, nge-upload, YouTube-nya, etc.</i>	Speaker factor	These affixed hybrid forms reflect the morphologically productive language habits of the millennial generation.

<i>mak pandai, minan, etc.</i>	Interlocutor factor	The host incorporates Lampung words and phrases she knows to build rapport and empathy with the guest speaker as a native Lampung speaker.
<i>Insyallah, Alhamdulillah, enjoy, bye, etc.</i>	Habitual factor	Loanwords from Arabic and English have been thoroughly integrated into everyday vocabulary and are produced almost automatically.

DISCUSSION

Code-Switching as an Identity Marker and Relational Strategy

The findings show that all code-switching events fall under the category of internal code-switching, which involves transitions occurring between languages or language varieties that coexist within the same linguistic environment. The absence of external code-switching indicates that Indonesian and Lampung are the two most dominant languages in the interactional space of this podcast. This is understandable given that the episode's theme is directly concerned with Lampung linguistic identity. Contextual analysis reveals that code-switching functions as a dynamic identity strategy: when the guest speaker shifts into Lampung, she actively asserts membership in the Lampung speech community and signals respect for the language. In this sense, code-switching can be understood as a form of linguistic accommodation through which speakers align themselves with a particular group identity (Giles, H., & Johnson, P. (1981).

This pattern points to something significant about culturally grounded local podcasts: regional languages serve a function that goes well beyond mere communicative strategy—they operate as markers of cultural identity. The finding reinforces Blom and Gumperz's (1972) argument that code-switching is driven not only by shifts in external situational parameters, but also by the speaker's internal motivation to express and assert a particular sense of self.

Code-Mixing as an Expression of Multilingualism and Speaker Identity

The dominance of English in the code-mixing patterns of this podcast reflects how deeply English has penetrated Indonesian conversational life, particularly in discussions of technology, digital media, and contemporary issues. As (Myers-Scotton, 2005)observed, this phenomenon reflects increasingly normalized multilingual practices in the era of globalization. Indonesian remains the matrix language, but English elements are incorporated to articulate concepts that speakers perceive as more familiar or contextually appropriate.

The emergence of hybrid forms such as *per-MC-an*, *ter-framing*, and *ber-social media* is particularly noteworthy. These basters demonstrate Indonesian's capacity to absorb and domesticate foreign elements within its own morphological system. The insertions of items such as *minan*, *nemui nyimah*, *mak gham sapa lagi*, and *mak ganta kapan lagi*, by contrast, do more than assert a Lampung cultural identity. They introduce local values to an audience that may come from different linguistic backgrounds. This suggests that local podcasts serve not only as communicative spaces, but also as arenas for maintaining and introducing culture through language.

Implications for Lampung Language Preservation

The prominence of topic and speaker factors as triggers for both code-switching and code-mixing indicates that certain languages tend to be selected for certain topics in accordance with the social conventions of the speech community. Topics related to technology consistently elicit English lexical items, while culturally charged topics draw on Lampung vocabulary. This pattern points to a tendency among speakers to assign the languages in their repertoire to distinct functions and contexts of use.

From a practical standpoint, these findings carry significant implications for Lampung language maintenance and revitalization. Culturally grounded podcasts such as the Tapis Podcast on TVRI Lampung hold considerable promise as an effective and organic medium for regional language revitalization, leveraging the natural power of spontaneous conversation to bring Lampung into public communicative space. The guest speaker's positive orientation toward the Lampung language and the host's efforts to incorporate Lampung words and phrases,

however limited, represent a crucial social resource for sustaining the language in the face of pressure from more dominant linguistic systems (Baker, 1992).

CONCLUSION

Based on the findings, three main conclusions can be drawn. First, all code-switching instances identified in the podcast are internal code-switching, occurring between Indonesian and Lampung or between Indonesian and the Jakarta variety of Indonesian. This finding highlights the dominant role of Indonesian and Lampung in shaping the linguistic landscape of the podcast. Second, code-mixing occurs more frequently than code-switching and is dominated by the insertion of English elements, followed by Lampung, Arabic, and Javanese. Word forms and hybrid constructions are the most common manifestations of code-mixing. Third, topic of conversation and speaker-related factors emerge as the primary motivations for both code-switching and code-mixing. These linguistic practices not only facilitate communication but also serve as a means of expressing speaker identity and reflecting the multilingual nature of digital media discourse.

From a theoretical perspective, this study supports the continued relevance of code-switching and code-mixing frameworks for understanding language contact in local digital media. The findings further suggest that culturally oriented podcasts can function as spaces where linguistic and cultural identities are negotiated and maintained. By focusing on the Lampung language in a local podcast setting, this study also contributes to the limited body of research on multilingual practices in regional digital media. Future studies may expand the scope of analysis by examining additional podcast episodes and involving speakers from more diverse demographic backgrounds to gain a broader understanding of multilingual language use in local broadcasting contexts.

RECOMMENDATIONS

Based on the findings of this study, several recommendations are proposed:

1. Future studies may examine a larger number of podcast episodes to provide a more comprehensive understanding of code-switching and code-mixing

patterns across different digital media contexts.

2. Future research may involve speakers from more diverse age groups, genders, and professional backgrounds to capture a wider range of multilingual practices and language choices.
3. Podcasts conducted primarily in the Lampung language should receive greater scholarly attention to explore the representation of regional languages and their contribution to language maintenance in digital media.

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