
INDOGLISH IN SELECTED INDONESIAN SOCIAL MEDIA COMMENTS: A QUALITATIVE ANALYSIS

Karisma Erikson Tarigan
Universitas Katolik Santo Thomas, Medan
e-mail: erick_tarigan2006@yahoo.com

Abstract: *The rise of "Indoglish," a hybrid language that combines Indonesian and English in online communication, is one way that the growing use of social media has impacted bilingual communication habits among Indonesian users. The purpose of this study is to describe how Indoglish reflects social and digital communication patterns among Indonesian social media users, as well as to identify the many forms of code-mixing employed in Indoglish expressions and assess their communicative purposes. This study used a sociolinguistic approach in conjunction with a descriptive qualitative method. Twenty-five Indonesian social media comments using Indoglish expressions that were gathered using a documentation technique made up the data. Hoffman's communicative function theory, Muysken's theory of code-mixing, and sociolinguistic viewpoints on digital communication were used to analyze the data. Four types of code-mixing were identified by the results: intra-sentential, alternation, insertion, and tag switching. In the comments, intra-sentential code-mixing was the most common of these categories. Furthermore, the analysis demonstrated that Indoglish fulfilled a number of communicative purposes, such as identity-related, religious, persuasive, supportive, expressive, and solidarity. Additionally, the results show that Indoglish reflects modern digital communication techniques related to online identity formation, audience interaction, and emotional expression. According to the study's findings, Indoglish is a dynamic multilingual communication technique used in Indonesian social media interactions*

Keywords: *Code-Mixing, Digital Communication, Indoglish, Social Media, Sociolinguistics.*

Abstrak: Meningkatnya penggunaan media sosial telah memengaruhi kebiasaan komunikasi bilingual di kalangan pengguna Indonesia, salah satunya melalui munculnya "Indoglish," yaitu bahasa hibrida yang menggabungkan bahasa Indonesia dan bahasa Inggris dalam komunikasi daring. Penelitian ini bertujuan untuk mendeskripsikan bagaimana Indoglish merefleksikan pola komunikasi sosial dan digital di kalangan pengguna media sosial Indonesia, serta mengidentifikasi berbagai bentuk campur kode yang digunakan dalam ekspresi Indoglish dan menilai fungsi komunikatifnya. Penelitian ini menggunakan pendekatan sosiolinguistik dengan metode deskriptif kualitatif. Data penelitian berupa dua puluh lima komentar media sosial berbahasa Indoglish yang dikumpulkan melalui teknik dokumentasi. Data dianalisis menggunakan teori fungsi komunikatif Hoffman, teori campur kode Muysken, serta perspektif sosiolinguistik mengenai komunikasi digital. Hasil penelitian mengidentifikasi empat jenis campur kode, yaitu intra-sentensial, alternasi, penyisipan, dan tag switching. Di antara kategori tersebut, campur kode intra-sentensial merupakan jenis yang paling dominan ditemukan dalam komentar. Selain itu, analisis menunjukkan bahwa Indoglish memiliki berbagai tujuan komunikatif, seperti fungsi identitas, religius, persuasif, suportif, ekspresif, dan solidaritas. Hasil penelitian juga menunjukkan bahwa Indoglish mencerminkan teknik komunikasi digital modern yang berkaitan dengan pembentukan identitas daring, interaksi audiens, dan ekspresi emosional. Berdasarkan temuan penelitian, Indoglish dapat dipahami sebagai teknik komunikasi multilingual yang dinamis dalam interaksi media sosial di Indonesia.

Kata Kunci: Campur Kode, Komunikasi Digital, Indoglish, Media Sosial, Sociolinguistik.

INTRODUCTION

Social media's explosive growth has altered communication in multilingual nations, particularly among young Indonesians (Utami Durahman & Arifbillah Anwar ab, 2021). Users frequently combine Indonesian and English in a single post or comment on social media sites like Instagram, TikTok, YouTube, and Twitter. This blend, sometimes referred to as "Indoglish," has permeated everyday internet communication (Ketut et al., 2023). In actuality, formal bilinguals are no longer the only people who speak two languages. Rather, it has become a regular practice in digital environments (Rahmawati & Rivalny, 2025). Therefore, it is crucial for researchers today to comprehend how Indoglish is constructed, what it does in conversation, and what it indicates about social identity (Hasan & Benny, 2025).

What have earlier research discovered, then? Numerous scholars have investigated this expanding tendency. For instance, a number of studies attest to the fact that young Indonesians express themselves and reveal their identities online through code-mixing (Abbas et al., 2025). The way people transition between languages is mostly dependent on what they want to say and who they are speaking to, according to another study that focused on Twitter (Azhari & Iryana, 2024). In the meantime, studies on Instagram and TikTok reveal that Gen Z users blend languages to sound more relatable, enjoyable, and natural (Astuti et al., 2023). When all of this is considered, it is evident that linguistic mixing is no longer uncommon. It is becoming a part of social media communication among young Indonesians (Paradida & Ambarwati, 2025). Slang usage on social media is one example of how different generations express themselves (Yusuf et al., 2023).

However, language mixing involves more than just vocabulary and syntax. It conveys something about a person's identity as well. For example, research indicates that Indonesian content producers intentionally alternate between Indonesian and English. They do this to maintain audience attention and to appear contemporary and tech-savvy (Asmay Aidha & Shofa Al adawiyah, 2023). Similarly, other researchers have discovered that blending languages facilitates emotional communication and strengthens relationships with others over the internet (Wijaya & Bram, 2021). Beyond that, some academics contend that people are genuinely developing a flexible identity when they blend languages in online environments. Depending on the context, the platform, or the individual they are speaking to, they select alternative words and phrases (Hasjim et al., 2026). Thus, multilingualism is more than just a language ability. Additionally, it is a social tool for managing relationships, expressing feelings, and projecting a particular self-image (Riadil & Yosintha, 2021). Examining how bilingual students create their digital identities on sites like Instagram makes this much more fascinating (Thalib, 2025).

Nevertheless, the research still has certain flaws. First, the majority of research to date has concentrated on well-known individuals such as influencers, vloggers, or viral content (Virginio et al., 2025). Attention to regular users and their insignificant, everyday remarks is lacking. Second, previous studies have often examined either the grammar of code-mixing or its function in discourse, but seldom both at the same time (Setiono & Sari, 2025). There are still very few studies that combine the various forms of mixing, the causes of it, and the social connotations it brings. Third, despite the widespread use of Indoglish in Indonesian

digital communication, few research have examined the implications of this language style for contemporary Indonesian communication (Dinah Amiroh et al., 2025). Due to these inadequacies, further study that views Indoglish as a social action and a language event in daily online life is still required (Putri & Rifai, 2021).

This is the role of the current study. This study aims to investigate the use of Indoglish in actual social media comments made by regular Indonesian users. More precisely, this study aims to determine what kinds of code-mixing occur in Indoglish, what purposes those mixes serve in discourse, and how Indoglish mirrors Indonesians' social interactions in online environments (Putri Kristanti et al., 2024). This study aims to contribute something fresh to the expanding conversation regarding multilingual communication, digital language use, and hybrid speech in Indonesian social media culture by concentrating on actual comments as instances of common online conversation (Rizky et al., 2024).

METHODOLOGY

In order to investigate the usage of Indoglish in particular Indonesian social media comments, this study used a descriptive qualitative method with a sociolinguistic approach. The approach was selected because, rather than generating statistical generalizations, the study concentrated on characterizing and analyzing language-mixing patterns in digital communication. Twenty-five social media comments with a combination of English and Indonesian phrases made up the data. By choosing remarks that exemplified the use of Indoglish in online communication, the comments were gathered using a documentation technique. Every comment was noted, classified, and arranged for examination. There were multiple phases to the analysis. The researcher started by

finding comments that used Indoglish phrases. In order to identify the various forms of code-mixing employed in the comments, such as intra-sentential, alternation, insertion, and tag switching, the data were categorized using Muysken's (2002) theory of code-mixing. Third, the communication functions such as expressive, supporting, persuasive, identity-related, and solidarity functions reflected in the remarks were examined using Hoffman's (1991) theory. In order to understand how Indoglish represents digital communication behaviors among Indonesian social media users, the results were finally evaluated from a sociolinguistic viewpoint. The selection of social media comments was the first step in the research process. Next, Indoglish expressions were identified, code-mixing kinds were categorized, communicative functions were analyzed, social and digital meanings were interpreted, and conclusions were drawn. The researcher carefully reviewed the remarks to guarantee proper qualitative interpretation and consistently analyzed each data item using the same theoretical framework in order to preserve the study's credibility.

RESULTS AND DISCUSSION

Types of Code-Mixing in Indoglish Comments To identify the patterns of Indoglish used in Indonesian social media comments, the data were classified based on Muysken's (2002) theory of code-mixing. The findings revealed four types of code-mixing: intra-sentential, alternation, insertion, and tag switching.

Table 1. Distribution of Code-Mixing Types in Indoglish Comments

No	Type of Code-Mixing	Representative Evidence	Frequency	Percentage

1	Intra-sentential	"you really need menggatal"	9	36%
2	Alternation	"Kakk, im glad to know ur account", "Jeje.. u are a very brave person",	8	32%
3	Insertion	"act of service + quality time + WOA...", "Just in wattpad yahh kalo di rl agak"	5	20%
4	Tag Switching	"gimana", "This is the real Jedar" "thank you so much, Lord.. well noted and received", "Unexpected!", "Justice for Prada Lucky"	3	12%
Total			25	100%

The frequency and percentage of code-mixing types found in the chosen Indonesian social media comments are shown in Table 1, where intra-sentential code-mixing was most common (9 occurrences, or 36%), followed by alternation (8 occurrences, or 32%), while insertion and tag switching were less common (20% and 12%, respectively). These results suggest that most users tended to combine Indonesian and

English within a single sentence structure rather than switching languages between separate utterances. According to the table, intra-sentential code-mixing was most common, occurring nine times (36%), followed by alternation, which occurred eight times (32%). In contrast, insertion and tag swapping were less common, making about 20% and 12%, respectively. These results show that rather than switching languages between distinct utterances, the majority of users chose to blend Indonesian and English inside a single sentence structure.

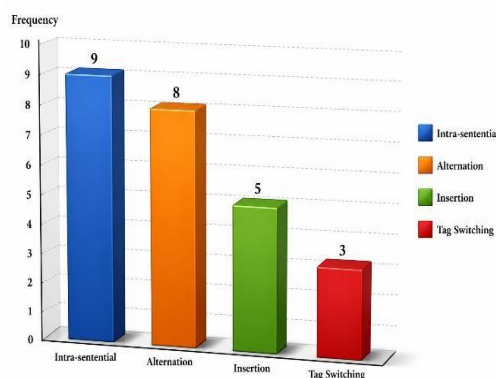


Figure. Frequency of Code-Mixing Types in Indoglish Comments

In order to address the second research aim, the communicative functions of Indoglish expressions were analyzed based on Hoffman's (1991) theory of bilingual language functions. The results show that Indoglish was used for a variety of communicative purposes in digital interaction, including expressive, supportive, identity-building, persuasive, religious, and solidarity-related functions. Figure 1 visually illustrates the distribution of code-mixing types found in the data, clearly showing that intra-sentential code-mixing was the most common pattern, while insertion and tag switching occurred in smaller numbers. It is evident from the graphic that the most common trend among social media users was intra-sentential code-mixing. Additionally, alternation was more common than insertion and tag switching. According to the visual distribution, users were less likely to employ solitary English terms and more

likely to incorporate English features into Indonesian sentence patterns.

Indoglish's Communicative Uses in Social Media Comments

Hoffman's (1991) theory of bilingual language functions was used to analyze the communicative functions of Indoglish expressions in order to meet the second study goal. The results show that Indoglish was utilized in internet interactions for a variety of communication goals, such as persuasive, religious, identity-building, expressive, supportive, and solidarity-related purposes.

Table 2. Communicative Functions of Indoglish in Social Media Comments

No	Communicative Function	Representative Evidence	Frequency
1	Expressive	<i>"you really need to menggatal to Bali beb!!", "Kakk, im glad to know ur account"</i>	3
2	Identity	<i>"act of service + quality time + WOA...", "I am like sweet smelles"</i>	2
3	Emotive	<i>"Kak im glad to know ur account, im really stressful..."</i>	1
4	Supportive	<i>"it's okay untuk tidur sebentar setelah lelahmu", "Jeje.. u are a very brave person"</i>	2
5	Persuasive	<i>"Inget ya cwek nya harus high value..."</i>	1
6	Religious	<i>"thank you so much, Lord.. well noted and received", "I hope everything I pray for... amin"</i>	2

7	Solidarity	<i>"Justice for Prada Lucky"</i>	1
8	Appreciation/Praise	<i>"kaaak how did u style ur hair youre so prettyyyy", "When IQ and EQ meet on a high level..."</i>	2
9	Humor	<i>"Please jangan melotooooooot"</i>	1
10	Informational	<i>"Just in wattpad yahh kalo di rl agak gimana"</i>	1
11	Others	<i>Narrative, moral, reaction, invitation, and evaluative expressions</i>	9
Total			25

The communicative functions identified in the Indoglish expressions found in specific Indonesian social media comments are shown in Table 2, which classifies the functions according to the communicative purposes conveyed by the speakers and provides representative examples from the data. The results indicate that Indoglish was used in a variety of communicative contexts within digital interaction, with expressive functions appearing most frequently, followed by supportive, identity-related, appreciative, and religious functions. A number of other functions, including humor, persuasion, solidarity, and informational purposes. The table offers illustrative examples from the data and classifies the functions according to the communication goals expressed by the speakers. According to the results, expressive functions were the most common, followed by religious, identity-related, supporting, and appreciative functions. Indoglish was utilized in a variety of communicative contexts within digital engagement, as evidenced by the identification of several additional functions like comedy, persuasion, solidarity, and informational reasons.

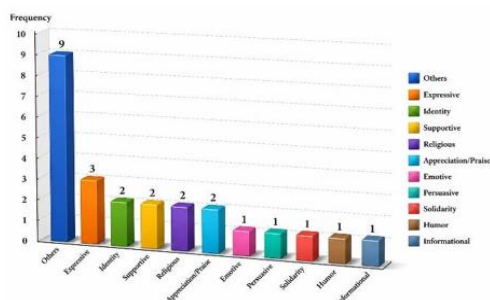


Figure. Frequency Communicative Functions in Indoglish Comments

The frequency distribution of communicative functions found in the Indoglish comments is shown in Figure 2, which also includes a number of minor functions like narrative, moral expression, reaction, invitation, and evaluative comments. Among the primary communicative functions, expressive function was the most prevalent with three occurrences, followed by identity, supportive, religious, and appreciation functions with two occurrences each, while emotive, persuasive, solidarity, humor, and informational functions appeared less frequently with one occurrence each. The chart shows that the category labeled “Others” appeared most frequently, encompassing several minor functions such as narrative, moral expression, reaction, invitation, and evaluative comments. With three instances, the expressive function was the most prevalent of the main communication functions, followed by the identification, supporting, religious, and appreciative functions, each with two instances. Emotional, persuasive, humor, solidarity, and informational roles, on the other hand, only occurred once each. Indoglish was used in Indonesian social media interactions for a wide range of communication reasons, according to the visual distribution. Social and Digital Communication Meanings of Indoglish To address the third research aim, the study examined how Indoglish reflects social and digital communication practices among Indonesian social media users. From a sociolinguistic perspective, the findings indicate that Indoglish

functions not only as a linguistic phenomenon but also as a form of digital expression shaped by online interaction, identity construction, emotional engagement, and contemporary internet culture.

Table. Social and Digital Communication Meanings Reflected in Indoglish

No	Social/Digital Meaning	Representative Evidence	Frequency
1	Emotional Expression	“im really stressful...”, “it’s okay untuk tidur sebentar setelah lelahmu”	4
2	Digital Identity Construction	“high value”, “I am like sweet smelles”	3
3	Online Solidarity	“Justice for Prada Lucky”, “tetap semangat ya dek”	3
4	Modern Digital Style	“Unexpected!”, “Proud of u jeje”	5
5	Audience Engagement	“hey look at me, nbsb nii”, “kaaak how did u style ur hair”	4
6	Religious and Moral Expression	“I hope everything I pray for... amin”, “You teaching us about the real forgiveness”	3
7	Humor and Casual Interaction	“Please jangan melotooooooot”	3
Total			25

The results show that Indoglish expressions were linked to a number of communicative meanings, including emotional expression, identity construction, online solidarity, audience engagement, religious values, humor, and modern digital communication style. Of these categories, modern digital style appeared most frequently, suggesting that English- Indonesian language mixing has become a part of contemporary online interaction practices among Indonesian social media users. Table 3 displays the social and digital communication meanings reflected in the use of Indoglish within selected Indonesian social media comments. The results show that a number of communicative meanings, such as emotional expression, identity building, online solidarity, audience engagement, religious values, comedy, and contemporary digital communication style, were linked to Indoglish expressions. The most common category among them was "modern digital style," suggesting that English-Indonesian language mixing has become a common practice among Indonesian social media users.

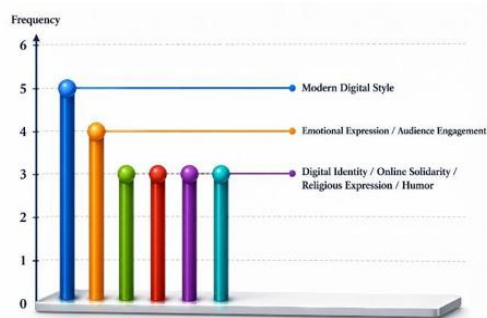


Figure. Social and Digital Communication Meanings in Indoglish Comments

Social and Digital Communication Meanings The frequency distribution of social and digital communication meanings found in the Indoglish comments is shown in Figure 3, with modern digital style emerging as the most prevalent category, followed by audience engagement and emotional expression. Other meanings, including digital identity

construction, online solidarity, religious expression, and humor, also appeared consistently throughout the data. The visualization suggests that Indoglish is closely related to modern online communication practices and reflects the dynamic interaction between language, identity, and digital culture among Indonesian social media users. According to the figure, audience involvement and emotional expression came in second and third, respectively, after modern digital style as the most prevalent category. The data also regularly included other meanings including comedy, online camaraderie, religious expression, and the creation of digital identities. The graphic illustrates the dynamic interplay between language, identity, and digital culture among Indonesian social media users and implies that Indoglish is intimately related to modern online communication activities.

The study's conclusions show that Indoglish has emerged as a prominent linguistic practice in Indonesian social media communication. The patterns found show that Indonesian users actively blend English and Indonesian parts in a variety of communicative contexts, even if the data were restricted to specific remarks. The prevalence of intra-sentential code-mixing suggests that rather than dividing the two languages into distinct utterances, users prefer to combine them into a single grammatical structure. This result implies that social media users have a rather variable level of bilingual proficiency, especially in casual digital communication settings. According to Muysken's (2002), this kind of language mixing shows how speakers can switch between linguistic systems with ease while still communicating coherently. Additionally, the regularity of alternation emphasizes how dynamic multilingual communication is in virtual environments. The interchange between Indonesian and English seems to be deliberately employed to highlight meaning, produce emotive effects, or adjust to contemporary digital communication patterns rather than

serving as a random language insertion. In this way, Indoglish can be viewed as a communicative tool influenced by social media culture and current online discourse rather than just as informal language mixing.

The results show that Indoglish fulfills a variety of social tasks in addition to information delivery. Bilingual expressions are strongly linked to emotional and interpersonal connection, as evidenced by the existence of expressive, supporting, religious, identity-related, and solidarity functions. English terms, for example, were frequently used to soften messages, heighten emotional tones, or foster a more sympathetic environment among users. This bolsters the claim made by Hoffman (1991) that bilingual speakers often employ code-mixing to satisfy specific social requirements and communication goals. As a result, the use of Indoglish in social media comments may also be a reflection of users' efforts to build interpersonal connections and emotional intimacy within online communities.

Furthermore, the results imply that Indoglish helps Indonesian social media users create contemporary digital identities. English has symbolic value in digital engagement, as evidenced by the numerous comments that used English phrases related to online trends, lifestyle expression, and internet culture. However, Indonesian components continued to predominate in the mixed phrases, suggesting that users continued to participate in worldwide online culture while retaining their native language identity. As a result, Indoglish can be understood as a hybrid language practice that concurrently negotiates local and global identities.

The role of Indoglish in fostering audience participation and informal online conversation is another significant finding. Indoglish serves as an approachable and socially engaging communication style, as evidenced by the employment of mixed-language terms in encouraging remarks, comedy,

compliments, and invites. English and Indonesian together frequently created a conversational tone that seemed more casual, modern, and emotionally compelling. This tendency is consistent with sociolinguistic viewpoints that highlight how social context, group identity, and interactional goals have a significant impact on language choice in digital contexts.

CONCLUSION

This study used a qualitative sociolinguistic approach to investigate the use of Indoglish in specific Indonesian social media comments. The results showed that social media users used a variety of code-mixing techniques, including intra-sentential, alternation, insertion, and tag flipping, with intra-sentential code-mixing emerging as the most prevalent pattern. These results show that as part of their regular digital communication habits, Indonesian users regularly blend English and Indonesian components into a single speech. The study also discovered that Indoglish fulfilled a number of communicative purposes, such as persuasive, religious, identity-related, supportive, expressive, and solidarity. Users were able to communicate their feelings, establish connections with others, express their online identities, and have more interesting conversations in social media settings by using mixed-language terms. This indicates that the social and emotional aspects of online communication are intimately linked to Indoglish. Additionally, the results imply that Indoglish is a reflection of Indonesian social media users' more general digital communication patterns. English and Indonesian were often linked to modern communication styles, audience involvement, and internet culture. However, the persistence of Indonesian components indicates that regional linguistic identity is still significant in globalized digital communication.

In addition, this study shows that Indoglish is more than just a random code-mixing technique or a type of linguistic aberration. Rather, it is a dynamic mode of digital communication that reflects social interaction, identity creation, emotional expression, and bilingual flexibility in Indonesian online communities. The results offer significant insights into how hybrid language practices function within modern social media communication, despite the study's reliance on a rather small sample. To gain a more thorough understanding of Indoglish and digital multilingual communication in Indonesia, it is advised that future studies use larger datasets, more social media platforms, and wider demographic groups..

REFERENCES

- Abbas, A., Abbas, A., Rasyid, K., & Rabiah, S. (2025). Slang As A Cross-Generational Language and Its Influence On Indonesian Language In The Digital Era: A Morphological Study. *Journal of Ecohumanism*, 4(2), 2474–2485. <https://doi.org/10.62754/joe.v4i2.6657>
- Asmay Aidha, F., & Shofa Al adawiyah, Z. (2023). Penggunaan Bahasa Indoglish Di Ruang Publik Uin Sayyida Ali Rahmatullah Tulungagung. *Bestari: Jurnal Bahasa Dan Sastra Indonesia Serta Pengajarannya*, 1(2), 159–167.
- Astuti, L. W., Sari, Y., & Suprpto. (2023). Code- Mixed Sentiment Analysis using Transformer for Twitter Social Media Data. *International Journal of Advanced Computer Science and Applications*, 14(10), 498–504. <https://doi.org/10.14569/IJACSA.2023.0141053>
- Azhari, S. N., & Iryana, A. (2024). Code-Mixing in the Social Media Account X @catchmeupco and Its Implications for Indonesian Language Learning in Junior High School. *Proceeding International Conference on Learning Community (ICLC)*, 1(1), 2024. <https://jurnal.untirta.ac.id/index.php/iclc/index>
- Dinah Amiroh, P., Ulfiyani, S., Riwayat Utami, H., PGRI Semarang Jl Gajah Raya No, U., Gayamsari, K., Semarang, K., & Tengah, J. (2025). Code-Switching and Code-Mixing in the Language Use of Influencer @Linglinglieanti on Tiktok. *Konfiks: Jurnal Bahasa, Sastra & Pengajaran*, 12(1), 2025. <https://doi.org/https://doi.org/10.26618/rhp8xg03>
- Hasan, U. S., & Benny, N. S. (2025). Code- Switching in Digital Communication: A Pragmatic Approach to Multilingual Interactions on Social Media. *South Asian Journal of Social Sciences and Humanities*, 6(3), 18–39. <https://doi.org/10.48165/sajssh.2024.6302>
- Hasjim, M., Arimi, S., Kushartanti, B., Arafah, B., & Taqdir. (2026). Language Transformation in Social Media and Its Impact on the Linguistic Identity of Indonesian Youth. *Journal of Language Teaching and Research*, 17(1), 296–305. <https://doi.org/https://doi.org/10.17507/jltr.1701.30>
- Ketut, N., Nila, P., & Ardiyati, S. M. (2023). Indoglish as A Sociolinguistic Phenomenon: The Power of Language In the 4.0 Era. *JISHUM (Jurnal Ilmu Sosial Dan Humaniora)*, 1(3), 407–416.
- Paradida, Y. P., & Ambarwati, E. (2025). Media publik di distrik manokwari barat (Exploring the Indoglish Phenomenon in the Linguistic Landscape of Public Media in West Manokwari District). *Prawara: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 6(3), 217–232. <https://doi.org/https://doi.org/10.20884/1.jp.bsi.2025.6.3.17241>

- Putri, F. I., & Rifai, I. (2021). Translanguaging Practices in Efl Classrooms: Teachers' Perspective. *English Journal Literacy Utama*, 6(1), 460–470. <https://doi.org/10.33197/ej lutka.v6i1.155>
- Putri Kristanti, I., Seli, S., & Fiani, A. (2024). a Sociolinguistic Analysis of Indoglish Used on Instagram Captions. *LIED: Lingustic, Literature and English Education*, 4(1), 17–33. <https://doi.org/10.55526/lie.d.v4i1.501>
- Rahmawati, D., & Rivalny, A. F. (2025). The study of language features of indoglish at jakarta international university. *Dinamika Bahasa Dan Budaya:Jurnal Pengembangan Ilmu Bahasa Dan Budaya*, 20(2), 1–25.
- Riadil, I. G., & Yosintha, R. (2021). Analyzing EFL Learners' Factors in Affecting English Pronunciation and The Distribution of Pronunciation Rating: A Qualitative Study. *International Journal of Education, Language, and Religion*, 3(1), 9. <https://doi.org/10.35308/ijelr.v3i1.2377>
- Rizky, M., Purwanti, I. T., & Aruan, R. (2024). Indonesian Twitter Users' Language Attitude Towards English-Indonesian Code-mixing. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 12(1), 50–67. <https://doi.org/10.24256/ideas.v12i1.2340>
- Setiono, N. H., & Sari, Y. (2025). Exploring the Impact of Back-Translation on BERT's Performance in Sentiment Analysis of Code-Mixed Language Data. *IJCCS (Indonesian Journal of Computing and Cybernetics Systems*, 19(2), 223–234. <https://doi.org/10.22146/ijccs.104757>
- Thalib, M. M. F. (2025). Indonesian efl learners ' identities : a narrative study from short-term international student mobility participants [Universitas Pendidikan Indonesia]. <https://repository.upi.edu/135333/>
- Utami Durahman, E., & Arifbillah Anwar ab, A. (2021). Digital Vernaculars: A Systematic Literature Review on Indonesian Gen Z Slang Across Social Media Platforms. (Print) *Journal of English Language and Education*, 10(4), 2025.
- Virginio, G. A., Betari, A. W., & Pramono, S. A. (2025). Code-Mixing And Language Play in Threads: Constructing Digital Persona of Indonesian Game Streamers. *Inspiring: English Education Journal*, 8(2), 273–305. <https://doi.org/10.35905/inspiring.v8i2.14744>
- Wijaya, A. D., & Bram, B. (2021). A Sociolinguistic Analysis of Indoglish Phenomenon in South Jakarta. *PROJECT (Professional Journal of English Education)*, 4(4), 672. <https://doi.org/10.22460/project.v4i4.p672-684>
- Yusuf, Y. Q., Fata, I. A., & Aini, R. (2023). "Gotchuu!": the Use of Slang in Social Media By Generation Z. *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, 17(2), 167–174. <https://doi.org/10.18860/ling.v17i2.17756>