

Reasons to Code-Switch: A Case Study of Malaysian Twitter Users

Zulkifli Zufati Izazi* and Tengku Mahadi Tengku-Sepora

School of Languages, Literacies, and Translation, Universiti Sains Malaysia

*Corresponding author, E-mail: zulfati_izazi@yahoo.com

Received March 19, 2020 / Revised March 30, 2020 / Accepted in final form May 1, 2020 /

Publish Online May 5, 2020

Abstract

As a multicultural and multilingual country, Malaysians often utilize code-switching in daily verbal conversation. This code-switching phenomenon has recently been found to be evident in their written communication throughout the internet as well. The study in this paper concentrates on the reasons for the employment of code-switching within the context of Malaysian social media users. Information for this study was collected through an online survey that was distributed through Twitter, a social media platform. The construction of the survey was based on Hoffman's (1991) and Mustaffa's (2014) established reasons for code-switching in verbal communication. The findings of the study revealed that 'the simplicity of the word' and 'being accustomed to the habit' were the most frequent reasons that lead these sampled Malaysian Twitter users to code-switch. The information gained from the study will help provide insight into the reasons why Malaysian social media users employ code-switching in online interactions.

Keywords: *code-switching, social media, sociolinguistics, Twitter*

1. Introduction

Scholars in sociolinguistics have defined code-switching as a phenomenon in which two or more language varieties are used in a conversation of a certain speech community. Gumperz (1982) asserted that code-switching is the juxtaposition of speech belonging to two different grammatical systems or subsystems within the same speech exchange. As affirmed by Gal (1988), "code-switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations." Similarly, Hoffman (1991) asserted that code-switching is the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation. Bullock and Toribio (2009) support Hoffman's (1991) assertion by also defining code-switching as the alternate use of two or more languages in one utterance. Generally, code-switching is construed as the condition of bilingual or multilingual speakers who communicate in two or more languages alternately.

As a multiethnic, and therefore a multilingual country, Malaysia's language policy is unique. Bahasa Malaysia (Malay language) is the country's national language, while English is the second language and an essential language in education (Thirusanku & Yunus, 2014). Concurrently, code-switching is a typical occurrence in the interaction of bilingual people, especially in the verbal context (Kuang, 2006; Ling, Jin, Tong, & Tarmizi, 2012). Studies have shown that Malaysians naturally code-switch during their verbal interaction due to their habitual code-switching. This habit is even seen in formal courtroom settings (David, 2003). On the other hand, the development of technology has enabled people to communicate extensively, especially through the use of social media: which is a web-based application that allows users to create and publish their content online (Barton & Lee, 2013). Social media has changed the use of language in many ways. For example, the word pin in English no longer only refers to pasting a piece of paper onto a physical billboard, but it also refers to the act of sharing a picture or information on the social media website Pinterest (Meng, 2019).

Most social media platforms permit users to post written messages on their profiles, and other users on the same platform can read these messages. For example, Facebook users may post status updates, while Twitter users post short messages called "tweets." Due to the freedom of users to create and post their content online, there are no bounds to their writing and the language they use, including the mixture of two or more languages (Setiawan, 2016). In Malaysia, the phenomenon of code-switching (locally referred to as

'Bahasa rojak') is raising concerns among educators and language purists. Based on their rationale, code-switching is deteriorating the languages involved, be it Malay or English (Thye, 2014; Bakar & Mazzalan, 2018). To address these concerns, the objective of this study is to explore the reasons for online users to code-switch based on an adapted scheme.

2. Related Literature

Code-switching is a prominent research topic in linguistics that has been carried out by researchers from an extensive range of principles with various perspectives and approaches. The studies done regarding code-switching among Malaysians found imperative discoveries. In an earlier study of code-switching in Malaysia, Omar (1982) found that Malaysians code-switch in both formal and informal situations. The use of Malay and English can be applied alternately in a conversation, such as in the example below:

Speaker A: *Tuan Pengerusi, saya pada dasarnya menyokong pendapat Tuan Pengerusi itu tetapi saya ingin mencadangkan supaya peraturan ini dikenakan secara beransur-ansur.* We must be careful not to force the system all at once on the people. They are sure to reject it.

Speaker B: Yes, yes, I agree with you. *Bagaimana pendapat yang lain?*

More recently, a unique study has been done regarding the use of intrasentential and intersentential code-switching employed in Malaysian songs, and it has been identified that code-switching carries certain social functions that emphasize the Malaysian people's intimacy, solidarity and local identity (Rusli et al., 2018). Songs with code-switching are also found to create a sense of belonging and solidarity among members of society. A recent study by Hadei et al. (2016) on different YouTube video clips conducted in mixed Malay-English conversation revealed that one of the most frequent reasons for speakers to switch languages is to 'show identity.' In another study focusing on the use of pronouns among Malay speakers, it was found that Malay women are more prone to code-switch than men when using first and second-person pronouns in their speech by inserting English pronouns in their Malay based conversation, mainly to increase politeness (Othman, 2006). Studies have also been conducted to explore the impact of code-switching between Malay and English in advertisements. A study by Sulaiman et al. (2013) discovered that the respondents in their study held positive perceptions towards code-switching advertisements, which then suggests that code-switching is a good marketing strategy as it is perceived as effective, influential, and creative by consumers.

However, code-switching between Malay and English is often considered to be a complicated issue, especially among language purists. As asserted by Hoogervorst (2015), "the delicate balance between the two languages remains a complicated issue, and the Malaysian government frequently undertakes measures to promote the use of Malay at the cost of English." In light of this subject, a local scholar, Seong (2007), conveyed that code-switching in Malaysia integrates two different angles, namely positive and negative, positive angles are integrated when code-switching is used to comprehend the minds of Malaysians better. However, negative angles are in place when code-switching is used in formal situations. However, David, Kuang, McLellan, & Fatimah (2009) viewed code-switching as an integral part of the style of Malaysian speech, where Malaysian Malays, Chinese and Indians (the main ethnic groups in the country) are faced with a multitude of options in terms of making significant and meaningful language choices in both intra and inter-group interactions. In families that are comprised of more than one ethnicity, for example, in a mixed Chinese-Malay family, code-switching has been found to occur either consciously or subconsciously. Code-switching in a mixed family context is mainly developed based on the issues discussed, when quoting somebody else, when being emphatic about something, as an interjection, and because of real lexical need (Stapa & Begum Sahabudin, 2016).

The literature demonstrates that extensive and constructive studies have been conducted regarding the phenomenon of code-switching and the ways speakers often employ it. Through these scholars' observations and analysis, there is evidence that there is strong pressure for speakers to use code-switching in their speech, especially in a multicultural country like Malaysia, where most of the people are bilingual, if not multilingual. The current study, however, is addressing a different angle in the field of studying code-switching by attempting to discover the reasons for language users to code-switch in written social media posts by conducting an online survey to gain a better understanding of their perspective.

3. Objectives of the Study

It is well-established that the presence of code-switching during verbal interactions among Malaysians is due to reasons such as being accustomed to habit and distinguished among races (David, 2003; Ling et al., 2012). However, in a written medium where users may devote their time to planning their writing before posting (therefore avoiding the habitual verbal code-switching), the phenomenon can still be observed. The current study is directed to discover the reasons for the use of code-switching among Malaysians on social media. The distinction of the current study, as opposed to previous studies focusing on the reasons and functions for code-switching, is that this study is taking advantage of the online atmosphere, specifically by surveying online users directly.

4. Materials and Methods

In an attempt to retrieve the information regarding the usage of code-switching among social media users, an online survey was created through SurveyMonkey. The online survey was designed based on the functions of code-switching listed by previous scholars. For this study, the functions relevant to communication on social media were purposely selected to create a poll to achieve the research objective. The online survey was then distributed to the selected social media for the study, Twitter. Twitter is a microblogging platform that allows users to post short messages (tweets) up to 280 characters. Barton and Lee (2013) suggested that for research involving the use of technologically mediated communication, the researcher carries the role of an insider by being an active user of technology while, at the same time, examining other users. Following this reasoning, the online questionnaire was distributed to other users to a readily available audience (Twitter followers) to answer the poll through the researcher’s personal Twitter account.

The design of the questionnaire was based on the classifications of the reasons for code-switching as established by previous researchers, specifically Hoffman (1991) and Mustafa, Ariffin, and Said (2014). In Hoffman (1991)’s classifications, there are several functions of code-switching, such as to talk about a particular topic, to quote someone else, to provide emphasis about something, to make an interjection (by inserting sentence fillers or sentence connectors), to repeat for clarifying, to express group identity, and to show the intention of clarifying speech content. Meanwhile, Mustafa et al. (2014) explained the reasons for the use of code-switching in a specifically Malaysian context, making it especially applicable for this study. According to Mustafa et al. (2014), the reasons for users to code-switch online are 1) being accustomed to the habit of code-switching in their verbal interaction 2) the economy of language 3) to show off their linguistics ability 4) to convey meaning 5) to express emotions and 6) to practice their English. These functions and reasons for code-switching listed by the scholars were merged and constructed into the design of the survey, which resulted in the poll options of the survey below.

Table 1 Survey Poll Options

Survey Poll Options
The need to talk about a particular topic
The simplicity of the word
To blend in with the community
To express emotions
To quote someone
To emphasize something
To explain something
To show that I am proficient in both languages
Accustomed to the habit

The survey is created in the form of a single-question poll, where the users can click the options they most agree with. This method is applied to gather as many responses as possible, as people are more inclined to answer questionnaires that do not consume too much of their time (Susteren, 2020). In the

survey, each participant may choose more than one option. The background of the targeted audience for the survey is not definite since the anonymity of Twitter protects the actual identity of the users (Herring & Androutsopoulos, 2015). Nonetheless, based on the proximity of the targeted audience with the researcher, the audience background may be classified as 1) being in the age group of 20-29 years old 2) holding a Malaysian nationality 3) consisting of both males and females. It should be noted that this exploratory study is not considering the personal background of the participants and that, for this study, they are simply treated as a group of Malaysians using social media as a platform of communication. A total of 72 Twitter users participated in the online survey that identified their reasons for code-switching.

5. Results and Discussion

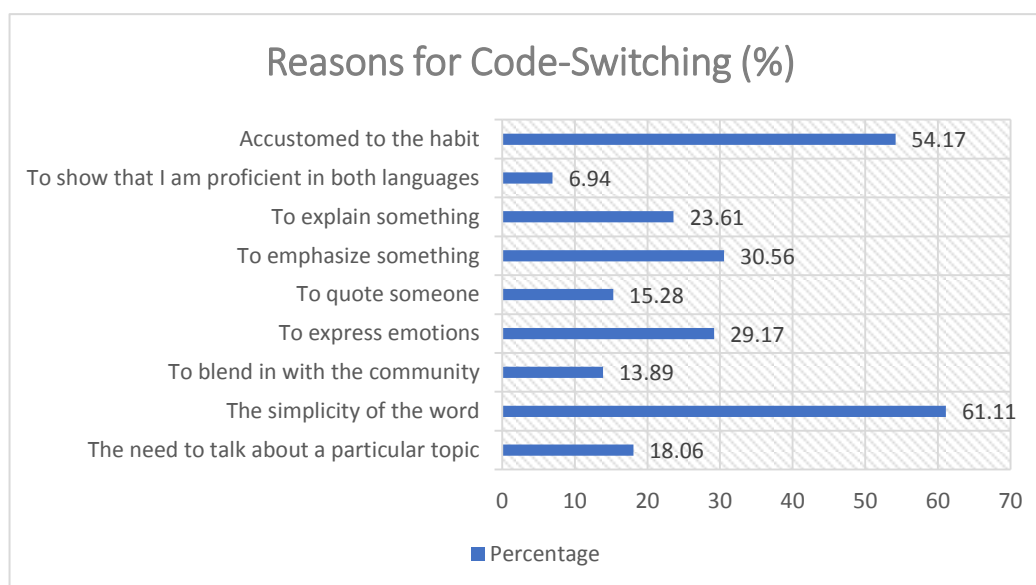


Figure 1 Reasons for Code-Switching Based on Online Survey

The feedback gathered from the respondents provided significant findings for this study. Figure 1 above presents the likely reasons for code-switching among Malaysian Twitter users. Each survey participant can answer more than one option. As a result, the numbers shown are referring to the percentage of participants agreeing to the statement out of the entire group of 72 participants.

Based on the results, the most popular reason with a total of 44 respondents (61.11%) indicated the preference to code-switch over speaking in a single language is due to ‘the simplicity and availability’ of a particular lexicon in the language they code-switch to. In a study of online interaction by Halim and Maros (2014) done towards Malaysians, the researchers found that some words are not available in the primary language. This lack of applicable words required the speakers to switch to words in the other language to be more semantically accurate, especially if the context of the communication is bound to culture. This phenomenon is also called an ‘asset,’ where the application of code-switching helps to maximize communication and to strengthen not only the content but the essence of the message (Cheng & Butler, 1989). Some concepts are not available in the primary language, causing the speaker to code-switch to make the subject of conversation more apparent. For example, for a Malaysian to explain the typical Malaysian dish ‘nasi lemak’ in a conversation initially begun in English to another Malaysian that is already familiar with the dish would require the speaker to use the Malay phrase ‘nasi lemak,’ rather than explaining what they meant by the literal translation, ‘fragrance rice’ in English. The survey’s findings also relate to Heredia and Altarriba’s (2001) research, where they note that bilingual people commonly switch languages whenever a word in a base language is not currently accessible. The current study found that participants identified this reason to code-switch most often. The current finding is also parallel to the observations, as the researcher has found examples of tweets containing code-switching of the simple lexicon (lesser number of letters and syllables, due to Twitter’s limitation of characters in one tweet);

therefore, it is necessary to minimize the character use while trying to convey the most accurate meaning at the same time.

The second most common reason for code-switching online is 'being accustomed to the habit,' with 39 respondents (54.17%). Previous studies have shown that bilingual people tend to code-switch out of habit in their verbal interaction (David, 2003; Ling et al., 2012). The current study suggests that, even in a written online interaction with preplanned language, Malaysians who are accustomed to the habit will continue to code-switch. As a multicultural country with multiple ethnicities, Malaysians are accustomed to code-switching when communicating with others, often to ensure that the content of the message is shared accurately (Cheng, 2003). This habitual code-switching between Malaysians is very common. Code-switching is even established as a part of the Malaysian identity through its portrayal in a local animated series that portrayed people from different ethnic groups communicating with each other (Nadzri & Hassan, 2013). However, in the case of social media, even though there is often no communicative necessity for code-switching to occur, the implementation of code-switching is still found to take place. This continued use of code-switching is due to the verbal habit being carried into its written form through social media interaction.

The next reason for code-switching, according to the survey results, is the need 'to emphasize something.' Twenty-two participants (30.56%) agreed that the need to emphasize was a reason they employed code-switching. In previous research, scholars have suggested that participants involved in code-switching believe that inserting words from other languages would help them stress their intention, especially when explaining a concept that has no equivalent word in the primary language (Baker, 2006). Code-switching is also common when the speakers are more familiar with a concept in the language they code-switch to rather in the base language (Cheng, 2003). Switching that occurred at the end of speech also helped to emphasize a point by adding stress on the statement (Gal, 1979). A study by Tabaku (2014) showed that code-switching is also employed by students to emphasize or reinforce what they want to say to help the teacher understand their message more clearly. In studies of bilingual Malaysians, code-switching was found to be employed to emphasize warmth and affection to the people they communicate with (Hadei et al., 2016). Through this study, the moderate response gathered from Twitter users have suggested that the need to emphasize their message is one of the more popular reasons for them to practice code-switching online.

Based on the survey, the need 'to convey emotion' comes as the fourth most common reason for users to code-switch, with 21 respondents (29.1%) selecting the poll option. As asserted by Panayiotou (2004), code-switching is employed when certain emotional terms were seen as more appropriate in one language versus the other. In Panayiotou's (2004) study, subjects tended to react to stories using different emotional words than the language the stories were originally read to them in.. For bilingual or multilingual speakers, the brain works so that particular emotions are commonly expressed in the language a person is most familiar with, this usually being their first language. By using psychological analysis, Altaribba and Santiago-Rivera (1994) argued that the first language is often associated with a broader range of emotions than the second language, and as a result, language switching becomes a defense mechanism. Similarly, in the context of Twitter interaction, a user may employ code-switching to better respond to a tweet replying in the opposite language. Therefore, an emotional expression that is only available in the other language would best suit their need to 'convey emotion.'

'To quote somebody' was selected by 11 participants (15.28%) as a reason to code-switch. The need to quote somebody may require code-switching, especially if the initial quoted message is not from the same language as the current conversation. Previous scholars have argued that it is common for speakers to code-switch when directly or indirectly quoting someone else, or when the communication is more narrative (Sebba & Wootton, 2013). However, this need to quote is different in the case of social media interaction. The small number of users agreeing with this reason is possibly due to the nature of social media, especially Twitter). As a result, the need to quote somebody else is less substantial, resulting in only 11 survey participants agreeing with the statement.

Following that, 10 participants (13.89%) acknowledged the need 'to blend in with the Twitter community' as their reason for code-switching on social media. Crystal (1987) claimed that an individual code-switches to express unity with a particular social group. The need to blend in with a certain community is dependent on the linguistic characteristics of the participants in each situation (Kachru,

1978). Gumperz (1982) suggested that code-switching is not only for communication purposes, but also to reflect the community they belong to. Hoffman (1991) mentioned that the need to code-switch might emerge when there is 'a literate' or 'an illiterate' to appeal to, which consequently reflects the community engaged in the interaction. Research done on the language pattern of Twitter users has argued that the varieties of language online such as the use of intrasentential and intersentential code-switching is a part of the users' effort to build rapport or form solidarity within a particular community (Maros et al., 2016). However, the analysis in the current study presents a contrasting finding, where only a small number of the participants in the survey agreed that they code-switched to align with the Twitter community.

Finally, only a small number of survey participants recognized the need 'to show that I am proficient in both languages' as a reason to code-switch, with only five participants (6.94%) selecting this poll option. This result is in opposition to Mustafa et al. (2014)'s findings that asserted people who code-switch are attempting to show off their skills in multilingualism. The unnecessary showing off knowledge of a different language is considered to be one of the cons of code-switching (Al-Qahtani, 2014). Although previous researchers have proposed that code-switching is one of the ways for people to show off their knowledge (Mustafa et al., 2014; Abalhasan & Aslhalawi, 2000), this survey demonstrates a slightly different finding. The need for people to show off subsists, however, based on the data in this study, only a small number of participants agreed with this statement, demonstrating that most of the survey participants do not think that they code-switch to show off. Nonetheless, there are always possible disadvantages when conducting an online survey since respondents may not answer truthfully or may pose as different people by submitting responses multiple times (Lefever et al., 2006).

6. Limitations of Study and Suggestions for Future Works

The current study is a small-scale trial involving a modest number of survey participants. Therefore, the findings are limited to only the opinions of the sample participants. This study is poll-based, where participants selected the most agreeable choices of reasons for code-switching based on the available options in the survey. One of the challenges of this study is to gather responses from a large number of participants, as there is no strong incentive for social media users to participate in the survey, even if the survey managed to reach them digitally. On this basis, to further discover the reasons and functions for code-switching, especially in the internet environment, a more detailed study should be conducted, preferably in a manner where the participants may share their subjective thoughts and opinions free of any restricted scheme, such as a focus group.

7. Conclusion

Based on the results of the online survey in the current study, the most significant reason for participants on social media to code-switch is the availability of simpler words on the language they code-switch to. The findings in this study partially supported some of the functions of code-switching, as proposed by previous scholars. Social media allows users to freely construct their language use without interruption. Therefore, the sharing of ideas and the discussion of information in the cyber world is possible on an extensive scale. Twitter users are shown to share the same 'internet language' as a result of code-switching, as well as creating their unique slang expressions, which in turn has made conversations and discussions on social media distinct from verbal communication. As proposed by Myers-Scotton (1989), code-switching can frequently occur in informal conversations between people who know each other and shared features such as educational, ethnic, and socioeconomic backgrounds. Similarly, in the context of Twitter, the most evident 'background' of all the survey participants are that they are all 'users of social media.' Although the accurate personal background information of the participants was unattainable in this study, the status of social media as an informal medium of communication has certainly shown to have created a comfortable environment for users to employ informal language in their interactions with each other, including code-switching. Admittedly, the downside of code-switching on a written platform such as social media may affect the writing proficiency among users in the long run. On top of that, the subject of identity is also a concern, as the implementation of code-switch may affect the process of building a nation-state (Mahmor et al., 2014). Indeed, language purists may find this worrisome; however, it is agreeable that the process of communication is more successful with the support of code-switching, and more successful communication has been made possible with the existence of the internet.

8. Acknowledgments

The author would like to express her gratitude to the School of Languages, Literacies, and Translation at Universiti Sains Malaysia for their continuous support and learning opportunities.

9. References

- Abalhasan, K. M., & Alshalawi, H. G. (2000). Code-switching behavior of Arab speakers of English as a second language in the United States. *Intercultural communication studies*, 10(1), 179-188.
- Al-Qahtani, A. (2014). The phenomenon of code-switching and code-mixing as practiced among faculty members in a Saudi university. *Conference on Language Phenomena in Urban Society* (pp. 8-15). Surabaya, Indonesia. doi: 10.13140/RG.2.1.3143.1122
- Altarriba, J., & Santiago-Rivera, A. L. (1994). Current perspectives on using linguistic and cultural factors in counseling the Hispanic client. *Professional Psychology: Research and Practice*, 25(4), 388-397.
- Bakar, A., & Mohd Mazzalan, A. (2018). Aliran pertuturan bahasa rojak dalam kalangan pengguna facebook di malaysia. *E-Academia Journal*, 7(1), 62-71.
- Baker, C. (2006). *Foundations of Bilingual Education and Bilingualism* (3rd ed). UK: Multilingual Matters Ltd.
- Barton, D., & Lee, C. (2013). *Language online: Investigating digital texts and practices*. New York, US: Routledge.
- Bullock, B. E., & Toribio, A. J. (2009). Trying to hit a moving target: On the sociophonetics of code-switching. *Multidisciplinary approaches to code switching*, 41, 189-206.
- Cheng, L. R., & Butler, K. (1989). Code-switching: a natural phenomenon vs language 'deficiency'. *World Englishes*, 8(3), 293-309.
- Cheng, K. K. Y. (2003). Code-switching for a purpose: Focus on pre-school Malaysian children. *Multilingua*, 22(1), 59-77.
- Crystal, D. (1987). *The encyclopedia of language*. Cambridge, UK: Cambridge University Press.
- David, M. K. (2003). Role and functions of code-switching in Malaysian courtrooms. *Multilingua*, 22(1), 5-20.
- David, M. K., Kuang, C. H., McLellan, J., & Fatimah, H. (2009). *Functions of Code-Switching in the family domain in Malaysia*. Retrieved from <https://pdfs.semanticscholar.org/a9df/ab241ee683ecc708efaf3e33131263c6fa6c.pdf>
- Gal, S. (1979). *Language Shift: Social Determinants of Linguistic Change in Bilingual Austria*. New York, US: Academic Press.
- Gal, S. (1988). The political economy of code choice. *Codeswitching: Anthropological and sociolinguistic perspectives*, 48, 245-264.
- Gumperz, J. J. (1982). *Discourse Strategies*. Cambridge, UK: Cambridge University Press. doi:10.1017/CBO9780511611834.
- Hadei, M., Kumar, V. C., & Jie, K. S. (2016). Social Factors for Code-Switching-a Study of Malaysian-English Bilingual Speakers. *International Journal of Language and Linguistics*, 4(3), 122-127.
- Halim, N. S., & Maros, M. (2014). The functions of code-switching in Facebook interactions. *Procedia-Social and Behavioral Sciences*, 118, 126-133.
- Heredia, R. R., & Altarriba, J. (2001). Bilingual language mixing: Why do bilinguals code-switch?. *Current Directions in Psychological Science*, 10(5), 164-168.
- Herring, S. C., & Androutsopoulos, J. (2015). Computer-mediated discourse 2.0. *The handbook of discourse analysis*, 2, 127-151.
- Hoffman, C. (1991). *An Introduction to Bilingualism*. New York, US: Longman.
- Hoogervost, T. (2015). Malay youth language in West Malaysia. *Youth Language in Indonesia and Malaysia. NUSA*, 58, 25-49.

- Java, A., Song, X., Finin, T., & Tseng, B. (2007). Why we twitter: understanding microblogging usage and communities. *Proceedings of the 9th WebKDD and 1st SNA-KDD 2007 workshop on Web mining and social network analysis* (pp. 56-65). California, US.
- Kachru, B. B. (1978). Toward structuring code-mixing: An Indian perspective. *International journal of the sociology of language*, 1978(16), 27-46.
- Kuang, C. H. (2006). Signs of becoming bilingual: A study of a Malaysian child under two. *Language Choices and Discourse of Malaysian Families Case Studies of Families in Kuala Lumpur, Malaysia, KL: SIRD*.
- Lefever, S., Dal, M., & Matthiasdottir, A. (2007). Online data collection in academic research: advantages and limitations. *British Journal of Educational Technology*, 38(4), 574-582.
- Ling, L. Y., Jin, N. Y., Tong, C. S., & Tarmizi, M. A. A. (2012). Code-Switching in Sepet: Unveiling Malaysians' Communicative Styles. *British Journal of Arts and Social Sciences*, 6(2), 1-28.
- Mahmor, N. A., Ahmad, F., & Mansor, N. (2014). Kerancuan bahasa: Cabaran dalam pendidikan negara dan pembinaan negara bangsa. *Code mixing: Challenges in education and nation building. Seminar on National Resilience (SNAR 2014)*, Premiera Hotel, Kuala Lumpur.
- Maros, M., Noorizan, N. D. M. M., & Zakaria, A. A. I. (2016). Code-switching as the medium of solidarity in 'Ola Bola'. *Jurnal Komunikasi: Malaysian Journal of Communication*, 32(2), 1-28.
- Meng, A. (2019). What is Pinterest, and How Does it Work. *Infront Webworks*. Retrieved December 10, 2019, from <https://www.infront.com/blog/what-is-pinterest-and-how-does-it-work/>
- Moss, L. (2020). How the Internet has changed the way we speak. *MNN - Mother Nature Network*. Retrieved February 14, 2020, from <https://www.mnn.com/green-tech/computers/stories/how-the-internet-has-changed-the-way-we-speak>
- Myers-Scotton, C. (1989). Codeswitching with English: types of switching, types of communities. *World Englishes*, 8(3), 333-346.
- Mustaffa, S. R., Ariffin, R. M. R., & Said, N. S. (2014). Kekeliruan jati diri punca bahasa bercampur aduk. *Jurnal Bahasa*, 14(1), 134-158.
- Nadzri, N. S. M., & Hassan, H. (2013). The language identities of Malaysians as portrayed in Upin and Ipin. *Sains Humanika*, 65(2), 109-114.
- Omar, A. (1982). *Language and society in Malaysia*. Kuala Lumpur, Malaysia: Dewan Bahasa dan Pustaka.
- Othman, N. (2006). Current trends in pronoun usage among Malay speakers. *In Tenth International Conference on Austronesian Linguistics. Puerto Princesa City, Palawan, Philippines*. Retrieved from <https://pnlanguages.sil.org/resources/archives/25743>
- Panayiotou, A. (2004). Switching codes, switching code: Bilinguals' emotional responses in English and Greek. *Journal of multilingual and multicultural development*, 25(2-3), 124-139.
- Rusli, W. N. S. S. W., Shaari, A. H., Zainuddin, S. Z., Shi, N. L., & Amin, A. S. (2018). Intra and Intersentential Code-switching Phenomena in Modern Malay Songs. *3L, Language, Linguistics, Literature*, 24(3), 184-205.
- Sebba, M., & Wootton, T. (2013). I We, they and identity: Sequential versus identity-related explanation in code-switching. *Code-switching in conversation* (pp. 270-297). Abingdon, UK: Traver & Francis groups.
- Seong, T. K. (2007). *Seminar Bahasa Rojak: Kecelaruhan Penggunaan Bahasa Melayu. Motivasi untuk Percampuran Bahasa/Bahasa Rojak*. Kuala Lumpur: Dewan Bahasa dan Pustaka dan Persatuan Bahasa Moden Malaysia. Retrieved from <http://jurnalbahasa.dbp.my/wordpress/wp-content/uploads/2014/08/4-Bahasa-Rojak.pdf>
- Setiawan, D. (2016). English Code Switching in Indonesian Language. *Universal Journal of Educational Research*, 4(7), 1545-1552.
- Stapa, S. H., & Begum Sahabudin, N. N. (2016). Functions of code-switching: A case study of a mixed Malay-Chinese family in the home domain. *Pertanika Journal of Social Sciences & Humanities*, 24, 181-194.
- Sulaiman, S. H., bin Rahim, M. I., & Yahaya, M. H. (2013). Malaysians perception on code-switched advertisement. *Journal of Academia*, 3, 66-76.

- Tabaku, E. (2014). Code-switching: Beliefs and Attitudes of Albanian pre-service English teachers. *Journal of educational and social research*, 4(2), 384-389.
- Thirusanku, J., & Yunus, M. M. (2014). Status of English in Malaysia. *Asian Social Science*, 10(14), 254-260.
- Thye, T. S. S. L (2014). *Bahasa rojak bukan budaya kita*. *Utusan Malaysia*. Retrieved August 5, 2018 from <http://www.utusan.com.my/rencana/bahasa-rojak-8232-bukan-budaya-kita-1.15866>
- Susteren, E. V. (2020). Eliminate survey fatigue: Fix 3 things your respondents hate! SurveyMonkey. *Survey Monkey*. Retrieved February 14, 2020, from <https://www.surveymonkey.com/curiosity/eliminate-survey-fatigue-fix-3-things-respondents-hate/>.