ANALYSIS CODE SWITCHING AND CODE MIXING IN INDONESIAN-ENGLISH TWEETS ON THE *@CARATSTALK* ACCOUNT

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Abstract

The phenomena of code-switching and code-mixing are essential components of sociolinguistic studies, particularly in multilingual societies that are active on social media. This research was motivated by the widespread use of code-mixing and code-switching in Indonesian K-pop fan communities, particularly on the *@caratstalk* fanbase Twitter account. This study is significant because such linguistic practices reflect language dynamics and serve as a means of constructing identity within digital communities. This research employs a descriptive qualitative approach with content analysis techniques on public posts and comments on the @caratstalk account. The data were categorized based on the types of code-switching and code-mixing and analyzed in terms of their social context, function, and communicative intent. The findings reveal that the most common forms of code-switching are inter-sentential and intra-sentential switching, while code-mixing typically involves the insertion of English words or phrases into Indonesian sentences. Key factors influencing these practices include expressive needs, the influence of K-pop cultural globalization, and the desire to construct collective identity within fandom communities. Thus, social media proves to be a dynamic linguistic space where language serves as a tool for expression, solidarity, and identity negotiation.

Keywords: code-switching, code-mixing, social media, sociolinguistics, K-pop, Twitter.

INTRODUCTION

Communication is an inseparable aspect of human life. In carrying out communication activities, humans use a primary tool called language. Language functions as a medium of communication among members of society, expressed through sound symbols produced by the human speech organs. In addition to its spoken form, language also exists in written and symbolic forms. Language is innate and exclusive to humans; without language, communication between humans would not occur, as humans are essentially social beings (Foushee et al., 2023).

The close relationship between language and society is the main focus of sociolinguistics, a branch of linguistics that studies language within social and cultural contexts. Linguistics itself is an effective and efficient tool for understanding language and has been empirically proven to address various issues of civilization (Ghiyasah et al., 2025). In this context, sociolinguistics, as one of the branches of microlinguistics, plays a significant role because it does not view language merely as a lexical structure or sound system, but also as a tool of interaction that reflects the values of life within society (Gurning et al., 2024). This characteristic shows that sociolinguistics seeks to go beyond the boundaries of structural

linguistics, which tends to focus solely on form and system. Nevertheless, contemporary sociolinguistic studies are often still trapped in overly empirical approaches and have yet to thoroughly explore deeper dimensions of meaning. In fact, human communication fundamentally aims to convey meaningful messages rich in social and cultural values. Therefore, sociolinguistic studies should not only focus on the formal aspects of language but also explore the meanings and social contexts that underlie its use (Abut & Daman, 2025). One linguistic phenomenon commonly found in multilingual societies is code-switching and code-mixing, which refer to the use of two or more languages simultaneously within a single communicative situation (Rahma, 2023).

Code-switching refers to the shift in language use that occurs due to the influence of participants, topics, or specific social contexts. Meanwhile, code-mixing happens when elements of one language are inserted into another language in the form of words, phrases, clauses, idioms, or terms of address, generally to enrich the language style or due to the lack of equivalent terms (Devikasari & Markhamah, 2023). This phenomenon has become increasingly common with the advancement of digital technology and the widespread use of social media

Social media platforms such as Twitter have become dynamic spaces for linguistic interaction, where phenomena like code-switching and code-mixing are widely observed (Sasabone et al., 2024). Twitter provides easy, real-time access to information and facilitates intensive discussions through various features, such as auto-based accounts. An autobase is a community account that allows users to send messages anonymously and receive responses from fellow community members. This feature is widely used by Indonesian users, especially among K-pop fans (*K-popers*), to share information and engage in discussions about their idols.

One of the most active autobase accounts is *Caratstalk*, a fanbase account for the K-pop group SEVENTEEN. Established in April 2018, *Caratstalk* provides up-to-date information about SEVENTEEN and has a large following as well as high levels of interaction. This fanbase serves as a highly active communication space for SEVENTEEN fans from various age groups, including international users. This creates a distinctive linguistic dynamic, where users often mix Indonesian with English in their interactions.

The phenomenon of code-mixing in *Caratstalk* arises from two main factors: first, the presence of international users who use English as a lingua franca; and second, the expressive need to convey K-pop-specific terms or phrases that are more easily communicated in English. Based on this background, this study aims to analyze the forms and factors influencing the occurrence of code-switching and code-mixing in the *Caratstalk* auto base account on Twitter. In addition, the study seeks to understand how the globalization of pop culture—particularly K-pop—affects language practices on Indonesian social media, and how social media becomes a space for identity negotiation in a multilingual society.

This research is significant because the phenomena of code-switching and code-mixing on social media—particularly within K-pop fan communities such as *Caratstalk*—reflect the social dynamics and identity constructions in multilingual societies (Batrisyia et al., 2024). Social media has become a new space of interaction that strongly influences language practices and the formation of social identity, especially in the context of the globalization of pop culture like K-pop, which has a powerful impact on local language and culture (Erwin et al., 2023). Moreover, this phenomenon demonstrates how language is used as a tool for identity negotiation and self-expression within highly diverse communities in terms of age, background, and nationality (Rusmawaty, 2024).

This study is important due to the lack of specific research focusing on the practices of code-switching and code-mixing within K-pop fanbase communities in Indonesia that use social media as their main platform of communication. By understanding this phenomenon, we can also observe how the globalization of pop culture affects language practices in Indonesian social media.

Previous research has generally focused on code-mixing phenomena in general, without a specific emphasis on K-pop fan communities on social media. Many earlier studies have not deeply linked linguistic phenomena with the globalization of pop culture and the role of social media in Indonesia (Fitriyah, 2025). In addition, the role of autobase accounts like *Caratstalk* as spaces for identity negotiation in multilingual societies has not been widely examined. This study contributes to a deeper understanding of language practices within K-pop fan communities and how pop culture globalization influences communication patterns on social media. It also serves as an important reference for sociolinguistic studies in the digital era, particularly those related to linguistic interaction on digital platforms and identity negotiation in multilingual societies.

METHOD

The research method used in this study is a descriptive qualitative approach with content analysis techniques (Sumarno, 2020). His study focuses on linguistic data derived from user interactions on the *Caratstalk* Twitter auto base account, specifically those that exhibit code-mixing and code-switching phenomena. Data collection was carried out through documentation of user posts and comments that are publicly available on the account's timeline during a specific period. The data were then categorized based on the types of code-mixing and code-switching that appeared, both intra-sentential and inter-sentential, and analyzed according to the social context of their use.

In addition, this study also considers the social factors influencing the emergence of these phenomena, such as community identity, communicative intent, and the influence of pop culture globalization. The data analysis was conducted by referring to sociolinguistic theory as proposed by Holmes (Holmes, 2013) and the theory of code-mixing by Muysken (Musyken, 2003), in order to uncover the social and cultural dimensions of the users' language practices. Data validity was ensured through source and theory triangulation techniques to guarantee that the analytical results accurately represent the linguistic dynamics occurring within the fan fanbase community.

This approach was chosen because it allows the researcher to gain an in-depth understanding of the social, cultural, and identity-related contexts involved in language practices in digital spaces, particularly in the context of K-pop fan communities in Indonesia (Sagita & Abrian, n.d.).

DISSCUSSION

Based on the research questions and objectives, this section presents an analysis of the forms of code-switching and code-mixing that appear in linguistic interactions on the *Caratstalk* Twitter fanbase account, as well as the underlying factors. This study specifically focuses on the language practices of social media users who are part of the K-pop fan community by examining the linguistic dynamics that emerge through multilingual phenomena in digital spaces.

In the context of sociolinguistics, code-switching, and code-mixing are common forms of language variation in multilingual societies. These phenomena not only reflect the speakers' linguistic competence but also indicate social dynamics, identity construction, and emotional expression in communication (Ahmad et al., 2022). Social media—particularly Twitter—has become an interactive space that enables users to communicate spontaneously, expressively, and freely, including in the use of multiple language codes.

Caratstalk, as one of the active autobase accounts within the fan community of the group SEVENTEEN, provides a participatory platform for fans from diverse linguistic backgrounds. This creates a communicative environment rich in instances of code-switching and code-mixing. Therefore, this discussion aims not only to describe the linguistic forms that emerge but also to explore the social and cultural functions of these practices in the context of pop culture globalization, especially K-pop culture.

The analysis is based on posts or comments from the *Caratstalk* account that exhibit shifts and blends between Indonesian, English, and elements of Korean. Through a descriptive qualitative approach, this discussion reveals how such linguistic practices serve as communication strategies that reflect collective identity, emotional involvement, and global influence on local communities (Sagita & Abrian, n.d.) . As such, this discussion is an integral part of understanding the relationship between language, popular culture, and digital media in multilingual societies.

1. Code Switching

Code-switching refers to the alternating use of two or more languages or language varieties within a single utterance, conversation, or communicative context by bilingual or multilingual speakers (Anisah & Nasrullah, 2023). One example of code-switching can be found in the following post:

@caratstalk : "Case closed, ternyata bukan Jun atau Joshua yg jadi perdebatan carat."

This post demonstrates a form of code-switching from English to Indonesian across two separate clauses. The phrase **"Case closed"** is an idiomatic expression in English meaning *"the matter is settled"* or *"there is no further debate."* It is used to emphasize that the issue or topic under discussion has reached a resolution or conclusion. Meanwhile, the following part of the sentence, **"ternyata bukan Jun atau Joshua yg jadi perdebatan Carat,"** uses Indonesian to provide a clarifying piece of information.

This instance of code-switching falls under the category of inter-sentential switching, as the language shift occurs between clauses (Dandy et al., 2025). The use of English at the beginning of the sentence creates a firm, dramatic, and concise tone, while the continuation in Indonesian maintains relevance and accessibility to the local audience. This practice reflects a common communication strategy on social media—particularly Twitter—where users blend languages to craft a speaking style that is brief, expressive, and contextually rich.

Another example of inter-sentential code-switching can be seen in the following post:

@caratstalk : "Cakep bangett… HELPPP HE IS EXTREMELY HANDSOME!!!!!"

The post illustrates a form of inter-sentential code-switching, where the shift from Indonesian to English occurs between two distinct clauses. The first sentence, **"Cakep bangett…"**, is an informal and emotional expression of admiration in Indonesian. The following sentence, **"HELPPP HE IS EXTREMELY HANDSOME!!!!!",** is written in English and delivered with hyperbolic and emotionally charged language.

The use of all capital letters, the exaggerated spelling of *"HELPPP"*, and the multiple exclamation marks all convey a heightened intensity of emotion—specifically, a deep admiration for someone perceived as very handsome. The choice to switch to English in the second part of the post is not merely stylistic but serves to amplify the dramatic effect and align with the expressive norms commonly found in social media communication, particularly among teenagers and K-pop fans.

This kind of code-switching reflects the spontaneous, expressive, and multilingual nature of social media discourse. Speakers leverage the flexibility of language as a strategy to build emotional resonance, express admiration to the fullest extent, and signal affiliation with a global community that frequently uses English within the fandom context.

@caratstalk : " Kenapa lampunya so cute.."

This post is an example of intra-sentential code-switching, which involves a shift between languages within a single sentence. The sentence begins with an Indonesian structure, **"Kenapa lampunya…,"** and is followed by the English phrase **"so cute."** This shift demonstrates the simultaneous use of two languages within one complete syntactic construction.

The phrase **"so cute"** functions as an expression of admiration or positive evaluation in English, and in this context, it adds a more expressive and trendier nuance. The choice to insert the English phrase at the end of the sentence reflects a linguistic strategy often employed by social media users—especially among younger generations—to add a touch of global flair, humor, or aesthetic appeal to their expressions.

This type of code-switching not only serves as a form of linguistic variation but also reflects the speaker's linguistic identity within a bilingual or multilingual environment. Such a communication style showcases the speaker's language flexibility and tendency to blend foreign language elements to enhance emotional expression, broaden social reach, and signal familiarity with global popular culture.

2. Code-mixing

In addition to code-switching, code-mixing also frequently appears in Twitter discourse. Code-mixing refers to the insertion of elements from one language into another within a single utterance (Aini et al., 2025). Here is an example :

@caratstalk : "ayo temenan! just rep apapun and I'll hit you up!"

This post is an example of complex code-mixing, as it blends elements from three linguistic sources: Indonesian, English, and phonetically adapted loanwords commonly used in digital slang. The phrase **"ayo temenan!"** is in Indonesian, conveying a casual invitation to become friends. Then, the clause **"just rep apapun and I'll hit you up!"** demonstrates intra-sentential code-mixing, where English expressions ("just rep", short for "just reply", and "I'll hit you up") are mixed with an Indonesian word ("apapun").

The closing expression **"follback yaa"** is an example of lexical code-mixing, combining a phonetically adapted English loanword ("follback", from "follow back") with the Indonesian sentence-final particle "yaa", which adds a soft, friendly tone.

This kind of code-mixing reflects the informal, expressive, and transnational nature of communication on social media. English is often used to convey a modern, global impression, while the inclusion of Indonesian words and fandom slang strengthens cultural proximity to the local community. It also indicates that the speaker is linguistically competent in navigating multiple languages flexibly based on social context and communicative purpose.

Furthermore, such phenomena reflect a collective linguistic identity among Twitter users, especially within fanbase accounts that are active in multilingual digital communication.

@caratstalk : "Aku tau postingan soal mulung persiapan buat vote gak akan serame acara ngeteh dan protes ina inu ke sebong, but I will never get tired of reminding you semangat mulung. waktu kita kurang dari sebulan lagi."

This post is an example of code-mixing with a fairly high level of complexity. The sentence blends elements of Indonesian and English within a single utterance, even within a single clause or phrase. For instance, the use of words such as "post," "vote," "tea time event," "but," "I never get tired," and "our time" reflects lexical insertions from English into the sentence structure of Indonesian.

The type of code-mixing displayed here is intra-sentential code-mixing, where language mixing occurs within a single sentence. The use of the phrase **"tetep ya, I never get tired ingetin kalian semangat mulung"** shows the insertion of an English sentence into the framework of an Indonesian utterance, which remains comprehensible to an audience accustomed to bilingual communication styles.

This kind of code-mixing serves not only as a means of emotional expression but also as a distinctive feature of fan communities (fandoms) that use a combination of languages as a form of solidarity, global digital lifestyle, and collective identity. Additionally, the use of fandom-specific terms like *"mulung," "vote," "tea time,"* and *"sebong"* highlights that the language used is communal and exclusive, understandable only to certain groups within the social media ecosystem.

ARGOPURO

@caratstalk : " haloo! I'm looking for new moots _____< CARAT ONLY ya. (I'm cuties & jsss) i likee interact with my moots so, ayo temenan sama aku! syarat nya cuman sayang seventeen sama small acc only. leave a trace ya. and I'll hit you up! I'm kinda selective. "

This post illustrates a complex practice of code-mixing, involving the alternating integration of Indonesian and English elements within a single utterance. The use of foreign language appears not only at the lexical level but also in the form of complete phrases and clauses. For instance, phrases like **"I'm looking for new moots"** and **"I'll hit you up"** are full English clauses used naturally within predominantly Indonesian sentences. Additionally, there are lexical items such as *"cuties," "interact," "leave jejak*," and *"selective*," which further demonstrate lexical code-mixing.

Expressions such as **"aku suka banget interact sama moots"** reflect structural mixing, where the English verb "interact" is embedded within an Indonesian syntactic framework. This phenomenon highlights a fluid, flexible linguistic style, strongly influenced by digital culture and the identity of fandom communities such as *Carats* (fans of SEVENTEEN).

The code-mixing in this post functions not only as a tool for communication but also as a marker of the speaker's linguistic identity, aiming to appear expressive, friendly, and globally connected. This type of linguistic strategy is commonly found on social media, especially among teenagers and active fandom users, where the use of multiple languages reflects community closeness and proficiency in digital youth slang.

Overall, the practice of code-switching and code-mixing within the *@caratstalk* account reflects not only the users' linguistic diversity but also the strategic use of language to construct identity, reinforce group solidarity, and convey emotion in a more expressive manner. This phenomenon indicates that social media serves not only as a medium for communication but also as a platform for shaping new linguistic cultures in a multilingual digital society.

CONCLUSION

This study shows that the phenomena of code-switching and code-mixing are dominant linguistic practices in the interactions of users on the Twitter account @caratstalk, particularly among K-pop fans. These practices emerge in response to the spontaneous, expressive, and multilingual nature of digital communication.

The research findings reveal that:

1. The most commonly used forms of code-switching are *inter-sentential* and *intra-sentential switching*, involving shifts between Indonesian and English to emphasize meaning, express emotion, or convey messages more dramatically.
2. Code-mixing appears in the form of the insertion of English words, phrases, and even clauses into Indonesian sentence structures. This reflects users' linguistic competence as well as their tendency to adopt global communication styles.
3. The main factors influencing code-switching and code-mixing include the presence of global communities, the expressive nature of social media, the influence of Korean popular culture (K-pop), and the desire to construct a collective identity within fandom communities.
4. Social media platforms like Twitter, especially through active fanbase accounts such as *Caratstalk*, function not only as communication spaces but also as arenas for linguistic identity negotiation, where users develop a distinctive language style that reflects an openness to globalization while maintaining strong ties to the local community.

This conclusion aligns with the aim of the study—to analyze the forms and factors of code-switching and code-mixing on social media—and is supported by real linguistic data from user posts on the *@caratstalk* account. Therefore, this research contributes to the field of sociolinguistics in digital contexts, emphasizing that language practices on social media are a complex reflection of identity, culture, and multilingual social dynamics.

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