

## Single Language, Code Switching, and Code Mixing in the Banjar-Dayak Bilingual Society Family in Palangka Raya

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### Abstract

This research is motivated by the diversity of languages used by the Banjar-Dayak speech community in the City of Palangka Raya, which represents the existence of bilingual and multilingual communities with conditions such as these that lead to the choice of languages used by the community, especially in the domain of the family. This purpose of the study was to describe the form of language choices used in the family domain. Data collected using the listening method and proficient method. Analysis of the data in this study used a translational equivalent using the Pilah Determinant (PUP) technique and an advanced technique consisting of two techniques, namely the Linking Appeal Equalization technique (HBS) and the Differential Linking Technique (HBB). The results showed that the language form of the bilingual community of Banjar-Dayak was in the form of a single language including Dayak and Banjar languages, code-switching, and code-mixing.

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## INTRODUCTION

Indonesian society is a plural society. This is motivated by different socio-cultural ethnics, each ethnic has differences in the language used, the customs, characteristics, and identity of the language users. Society and language are inseparable, both of which have a relationship where society can be formed by the language they use. In this case, the choice of language lies in the context of the speech situation to be used. The situation in question concerns two things: *first*, social background and *second*, cultural background. the social background that is related to the prestige or values and cultural background relating to the uploading and knowledge of the speakers of the culture of a speech society in Kholidah (2017). This condition is caused by speech participants who use more than one code so that it is in line with the purpose and function of speech in Eliya (2017).

Diversity in the community can indirectly influence speakers to make language choices when talking to their speech partners, which is adapted to the speech situation that occurs at that time. The phenomenon of language choice is based on differences in gender, age, social status in then the domain of families in Palangka Raya. The domain of the family in question is a married couple who do cross-marriages or different tribes in one family or with their fellow people who come from the same tribe, for example, Banjar-Dayak, Dayak-Banjar, Dayak-Dayak, Banjar-Banjar.

Communities in Palangka Raya are bilingual people that have two languages namely the mother tongue of each speaker and Indonesian as a second language. They will use these languages as needed. These conditions led to the choice of language used by people in the city of Palangka Raya, especially in the realm of the family. In general, several tribes inhabit the city of Palangka Raya including the Dayak tribe and there are several majority tribes namely the Banjar, Javanese, Madurese, Sundanese, Balinese, and Batak tribes. The choice of everyday language used by the people of Palangka Raya city depends on the context of the

speaker's situation. This led to the occurrence of language choices including social background (Greertz in Wibowo 2006). In line with this statement Fishman, 2013; Fasold, 2013; Widiyanto, and Zulaeha, 2016 The understanding of the speech partners about the topics discussed. Thus, language choices occur due to participant factors and the purpose of the speech. Three types of language usage are studied in sociolinguistics, namely code-switching, code-mixing, and variations of the same language (Sumarsono, 2017) related to this research which focuses on the form of language choice which includes single language, code-switching, and code-mixing.

The relevant research has done by Chung (2006) berjudul "*Code Switching as a Communicative Strategy: A Case Study of Korean-English Bilinguals*" conclude that code-switching can be generated or formed by the dynamic relationships between speakers and speech partners as well as cultural characteristics to facilitate communication between families or limited barriers to mastering the use of other languages.

Research conducted by Malabar (2012) in a research journal article entitled "The Use of Javanese Transmigrant Community Languages in Gorontalo District" The results of research conducted by Malabar show that Indonesian is more dominantly used in the realm of families, offices, mosques, and schools and found three types variations in language choices, i.e. single language variations, code-switching, and code-mixing.

Mardikantoro (2012) conducted a study entitled "Samin Community Language Choices in the Family Domain" The results of this study showed that the Samin community still used the Ngoko Javanese language in their daily lives which described the existence of Samin community language choices in the family domain.

Ulfiyani (2014) conducted a study entitled "Code Transfer and Mixed Code in the Bumiayu Community Speech". This study aimed to describe the second form of code and to identify the reasons that caused it to occur by involving indigenous people and in Bumiayu settlers the

results showed that there were some variations in code-mixing in the Bumiayu language community mixed with basic Javanese code, disrupting the Sundanese basic code, and disrupting the basic Indonesian code.

Wahab (2015) conducted a research on language choices entitled "Language Choices in the Baruga Market Tutoring Community" This study discussed language choices in the Baruga Market community based on the domain of language use in social interactions. The findings in this study were that language choice in the Baruga Market speech community is patterned based on the field of language use in interactions.

Apriliyani and Rokhman (2016) in a research journal article entitled "The Language Choices of Industrial Entrepreneurs in Ajibarang District, Banyumas Regency" this article discussed the phenomena that occur as a result of business interactions that do not merely use everyday language. The findings in this study are single code, code-switching, and code-mixing.

Widianto and Zulaeha (2016) also conducted a study entitled "Language Choices in Indonesian Language Learning Interactions for Foreign Speakers (BIPA)" This research study was in the form of language choices used by foreign speakers in learning interactions. The findings in this study are single language variations, code-switching, and code-mixing in line with BIPA learning levels in tertiary institutions.

Related research was also conducted by Wardhani et. al (2018) with the title "Forms of Language Choices in Family Spheres in Housing Communities in the City of Purbalingga" the purpose of this study is to describe the form of language choice used in the family sphere. based on the speech of the people who live in Purbalingga City housing, it is obtained the results of a choice of languages in the form of a single language, code-switching, and code-mixing.

Language choices occur in a multi-lingual community. This choice came into being due to language diversity due to cultural differences. This is in line with the opinion of Liliweri (2009) who said that the process of communication in

different cultures, the focus of attention lies in the variety of steps and ways of communicating chosen by human groups. For this reason, the community becomes involved in the process of language selection. The choice depends on the participant factor, atmosphere, and topic. In the selection process, the chosen language will be used and developed, while the unselected language will be marginalized and experience a language shift until language extinction occurs.

There are three types of language choices studied in sociolinguistics, namely code-switching, code-mixing, and variations in the same language (Sumarsono, 2017) that will encourage humans to be able to determine language attitudes.

The problem revealed in this study concerns the form of language choice in the realm of families in the Banjar-Dayak bilingual community in the city of Palangka Raya. The purpose of this study is to describe the form of language choice in the realm of families in the Banjar-Dayak bilingual community in the city of Palangka Raya.

## METHODS

In this study, the approach used consists of two types, namely the sociolinguistic approach as a theoretical approach and a descriptive qualitative approach as a methodological approach. This study does not consider the right or wrong use of language by its speakers (Sudaryanto, 2015). Data collected using the listening method and proficient method. Data analysis in this study uses translational equivalent using the Pilah Determinant (PUP) technique and an advanced technique consisting of two techniques, namely the Corresponding Appeal Equaling (HBS) technique and the Corresponding Differentiation Connecting Technique (HBB). After the data is analyzed the data is presented informally. The presentation is in the form of descriptive.

## RESULTS AND DISCUSSION

### The Language Forms of the Banjar – Dayak Bilingual Society in Palangka Raya in the Family Domain

The choice of language used by the Banjar-Dayak bilingual community in Palangka Raya in the realm of the family raises the use of interesting languages. This can happen because they are bilingual, even multi-linguists. This situation made the emergence of language choices in the speech of the Banjar-Dayak bilingual community in Palangka Raya. The form of language choice that appears in the realm of the family includes a single language, code-switching, and code-mixing.

#### Single Language in a Bilingual Society

The single language that appears in the speech of the Banjar-Dayak bilingual community in Palangka Raya is the Dayak language, the Banjar language, and the Indonesian language used by both PNS and non-PNS families, private employees, students and students in the realm of families with an average age of 7- 58 years old. The following describes the data regarding the form of language choices in the form of a single language.

#### Data (1)

Context: P1 is asking P2 for money to fill in a mobile data packet

- P1 : *Bah, minta duit Bah gesan nukar paket*  
'Pak, minta uang untuk beli paket data'  
P2 : *Nah tukar am sana!* 'Ini beli sana!'

Speech events in the data (1) of a child (P1) and a father (P2) of the speech occurred on the terrace of the house in the afternoon. P1 is asking P2 for money. P1 and P2 in the speech both use the Banjar language. This can be seen in the fragment of the speech made by P1 and P2 'Bah, asking for money from the Bah to change the package'. P2 also responded with the Banjar language in his speech "Now exchange there!". Banjar language used by P1 and P2 in communicating due to the presence of two speakers who are both fluent in Banjar language.

The speech event represents a speech that has an instrumental function which is motivated by the factor of the topic of conversation that was first conducted by P1 to P2. Both speakers use a single language in the form of the Banjar language.

#### Data (2)

Context: A mother and a child are discussing wood species.

- P1 : *Belum ampi je handing je ngaju te bihin.*  
'Ternyata tanaman handing yang di atas sana masih hidup'  
P2 : *Jite ih je bahalap, jite ara dangau bapuntung ije jituh harun kayu*  
'Ada yang bagus, namanya tanamannya dangau bapuntung ini baru kayunya'  
P1 : *Sama kayu manang ih ampi*  
'Seperti kayu manang saja itu'

In the speech event on data (2) a mother (P1) communicates with a child (P2) the speech occurs in the family room at night discussing the types of timber. P1 and P2 in the speech fragment, both use Dayak language. This can be seen in the P1 and P2 utterances namely, '*Not yet effective as far as te bihin*'. P2 responded by using the Dayak language in his speech, '*Jite ih je bahalap, jite ara dangau bapuntung ije jituh Harun kayu*'. The speech event included in the representation function is to talk about objects in the surrounding environment, the underlying factor is the function of interaction to convey information. Both speakers use Dayak from the beginning to the end of the conversation. P1 and P2 use a single language in the form of the Dayak language.

#### Data (3)

Context: A 42 year old father (P1) is asking a nail to his 18 year old child (P2)

- P1 : *mana pakunya ni?*  
[mana pakuña ni?]  
'di mana pakunya?'  
P2 : *di dinding-dinding biasanya ada.*  
*Ni nah Bah*  
[di dindiŋ-dindiŋ biasaña ada.  
Ni nah Bah]  
'di dinding-dinding biasanya ada.  
Ini Bah'

The speech event in data (3) is a conversation between a father (P1) from the Banjar ethnic group and his son (P2) the speech occurs in the family room during the day. P1 is asking P2 for nails in the same speech using relaxed Indonesian. This can be seen in fragments P1 and P2, P1 '*mana pakunya ni?*'. P2 responds to using relaxed Indonesian '*di dinding-dinding biasanya ada. Ni nah Bah*'. The relaxed Indonesian variety used by P1 and P2 in communicating shows that P1 from the Banjar ethnic group can use Indonesian relaxed variety well when talking to their children. And both speakers use Indonesian in a relaxed variety. Both speakers use a single variation of language in the form of non-formal Indonesian.

Based on the analysis of the data above P1 and P2 prefer to use a single variation of Indonesian language that can reflect a familiar and closer atmosphere between speakers and their speech partners. In this case, the speech participant uses the Indonesian speech code intentionally in the realm of the family because the speech participant lives in the middle of Palangka Raya City, where some people use a single variation of non-formal Indonesian.

### Code-Switching in Bilingual Communities

Code-switching is the transition of languages from one language to another. Code-switching emerged from the Banjar-Dayak bilingual community in the realm of families in Palangka Raya. This arises due to the existence of bilingual or multilingual speakers. The form of language choice that emerged in the speech of the Banjar-Dayak bilingual community was in the form of code-switching from the Banjar language to the Dayak language, Indonesian to Banjar language, Indonesian to Dayak language. The form of language choice can be seen in the following fragment.

#### Data (4)

Context: A mother (P1) is asking sugar for her child (P2) and directs her child to make tea

P1 : *Gula ada kah sekilo, Pei?*

'Gula ada sekilo, Pei?'

P2 : *Tu banyak, tiga kilo. Tu sana gulanya tiga kilo*

'Itu banyak, tiga kilogram. Itu di sana gulanya tiga kilogram'

P1 : *Ulah akan teh dahulu gesan Abah dan Kakak kam ni, lajui sana!*

'Buatkan dulu teh untuk Bapak dan Kakakmu. Segera!'

P2 : *Ya, Mah*

'Iya, Mah'

A piece of speech (4) a mother (P1) communicates with her child (P2). Speech occurs in the family room at night. The language that appears in the fragment of speech is Indonesian, a relaxed variety and the Banjar language. The fragment of the speech there is code-switching. This can be seen in the speech made by Mrs. (P1), '*Gula ada kah sekilo, Pei?*'. '*Ulah akan teh dahulu gesan Abah dan Kakak kam ni, lajui sana!*'. In the speech, P1 switched to using the Banjar language while P2 did not transfer the code in the speech. The code-switching done by P1 aims to create an atmosphere to be more familiar. Based on the speech there is a form of code-switching from Indonesian to Banjar.

#### Data (5)

Context: A Sister (P1) and Sister (P2) are talking about their newly married grandfather

P1 : *Masa, iya. Kakek mau nikah sama yang begitu?*

'Masa, iya. Kakek mau menikah dengan orang yang seperti itu?'

P2 : *Nyata ae kai handak. Je masih tabela, kua*

'Pasti Kakek mau. Masih muda, katanya'

In the piece of speech (5) an Adik (P1) was communicating with an older sister (P2) about her grandfather who had just married a young woman on the terrace of the house during the day. The languages that appear in the fragment of speech are Banjar and Dayak languages. The fragment of the speech there is code-switching. This can be seen in the speech made by P2, '*Nyata ae kai handak. Je masih tabela, kua*'. In the speech, P2 uses the Banjar language and then switches to the Dayak language. Whereas P1 does not make code changes in his speech. Based on the speech, there is code-switching in the speech made by P2, namely from the Banjar language to the Dayak language.

### Code-Mixing on Bilingual Communities

According to Taher (in Yulianti, 2015) which states that code-mixing is the use of more than one language that is deliberately integrated with reasons to raise social status or maintain the prestige of its speakers in society. A language situation when someone mixes two or more languages or languages in a language act that requires mixing languages is called code-mixing. Code mixing can be divided into several forms including; words, phrases, baster, repetition of words, expressions or idioms, and clauses. But the results of the analysis found in the data that has been collected in the form of insertion of words, phrases, repetition of words, and clauses.

#### Data (6)

Context: A Sister (P1) and Sister (P2) are talking about the number of fish that have been wrapped

P1 : *Pire te kira-kira uras laok ah?*

'Berapa kira-kira jumlah ikannya?'

P2 : *Ayun Acil kan lime, eh sala uju angkat ah berarti tinggal 20an kilo hindai*

'Punya tante kan lima kilogram, eh salah tujuh kilogram rasanya berarti sisanya sekitar 20 kilogram lagi'

P1 : *Dua delapan lah harganya?*

'Dua puluh delapan ribu lah harganya?'

P2 : *Iyoh, Jadi ih Pei. Jewu hindai mahitung ah*

'Iya, sudah saja Pei. Besok lagi menghitungnya'

A piece of speech (6) a younger sister (P1) communicates with an older sister (P2) the speech occurs in the kitchen at night. The piece of speech contains the repetition of Indonesian words in the Dayak language in the speech '*Pire te kira-kira uras laok ah?*'. The word 'kira-kira' is the Indonesian vocabulary inserted into the construction of the Dayak language. P2 responds to P1 utterance by inserting Banjar words in Dayak in the utterance '*Ayun Acil kan lime, eh sala uju angkat ah berarti tinggal 20an kilo hindai*'. The word 'Acil' is a Banjar language vocabulary inserted into the Dayak language construction. Speech P1 is a code mix at the level of word loop repetition and P2 speech is a code mix at the word insertion level. Based on the statement there are mixed forms of the code.

#### Data (7)

Context: A Sister (P2) and Sister (P1), P2 is sending P1 leave to go to Tadarus

P2 : *Ngaji!. Kamarin kada ngaji, hari ini ngaji. Jam berapa ni?*

'Tadarus!. Kemarin tidak berangkat tadarus, hari ini tadarus. Jam berapa sekarang?'

P1 : *Sudah tadi*

'Sudah tadi'

Speech events (7) occur in the living room. The languages used are Dayak, Banjar, and Indonesian. In the speech between P2 and P1 who are telling P1 leave to go to Tadarus, it must be a mix of phrase-level codes that inserts Banjar language '*Kamarin kada*' seen in speech P2 '*Ngaji!. Kamarin kada ngaji, hari ini ngaji. Jam berapa ni?*' which in Indonesian means 'Tadarus!. Yesterday it didn't go to Tadarus, it had to be today. What time is it now?'. Mixing the code carried out by P2 includes mixed codes at the phrase level.

#### Data (8)

Context: A wife (P1) is telling her husband (P2) that a neighbor's child has been hit by a wall collapse

P1 : *takana runtuha tembok au andau te kaka Arif*

[takana runtUha tembok a<sup>w</sup> anda<sup>w</sup> te kaka Arif]

'kakak Arif terkena runtuhannya tembok katanya'

P2 : *Ujar sapa?*

[ujar sapa?]

'kata siapa?'

P1 : *ujar Arif, pas lagi tabe dena. Gita ih dia tau bagarak*

[ujar Arif, pas lagI tabe dena. gIta ih di<sup>a</sup> ta<sup>wu</sup> bagarak]

'kata Arif, pas sedang berjabat tangan dengannya. Dilihanya saja tidak bisa bergerak'

The speech fragment in data (8) is spoken by Mrs. (P1) and Mr (P2) who live in the city of Palangka Raya in the realm of the family but P1 is a Dayak ethnic and P2 is from the Banjar ethnic group who is married by different ethnic groups. Based on the fragment of speech, it is known that there is a form of language choice in the form of mixed codes carried out by P1 in speaking with P2., '*ujar Arif, pas salaman dena. Gita ih dia tau bagarak*'.

This means that informal Indonesian variety 'said Arif, when he was shaking hands with him. He just can't move'. The word form 'word' is an insertion of the Banjar language code into the Dayak language code and the form of the word '*bagarak*' in the Banjar speech code is equivalent to the Dayak language '*bagarak*' which in Indonesian is 'moving'.

Data (9)

Context: a mother (P1) who does not like to listen to the words of her husband who continues to talk about her in-laws to her child (P2)

P1 : *narai Bapam tuh mander hindai hete mander hindai. Uluh nah ela pander kute. Dia ku payah ah ndai dapur ah je nelak nembai ah laseh*

[*nara<sup>y</sup> bapam tU<sup>h</sup> mander hinda<sup>y</sup> hete mander hinda<sup>y</sup>. ulU<sup>h</sup> nah ela pander kU<sup>t</sup>e. Di<sup>y</sup>a ku payah ah nda<sup>y</sup> dapur ah je nelak nempa<sup>y</sup> ah laseh*]

'apa Bapak kamu ini selalu membicarakan hal itu. Orang itu itu boleh berbicara seperti itu. Tidak ada saya lihat katanya dari tadi ingin membongkar dapur'

P2 : *aku lihat yang batasnya di bawah pintu tu, kan kai kada kawa anggung batisnya*

[*aku lihat yang batasna di bawah pintu tU, kan kai kada kawa anggung batisna*]

'aku lihat yang batasnya di bawah pintu itu, kan kakek tidak bisa mengakat kakinya'

In the fragment of data speech (9), there is a mixed code in the form of a clause that occurs in the speech of the Banjar-Dayak Bilingual community in the realm of the family. Insert clause '*yang batasnya di bawah pintu tu*' then using the Banjar language the words are said in a relaxed tone. In this case, P2 inserts the Indonesian language code, the existence of mixed codes is because P2 feels more comfortable when communicating by mixing two languages. The code mix represents the insertion of words spoken by P2. The two speakers who are the Banjar-Dayak Ethnic in the family sphere, P2 in their speech chose to insert Indonesian in the ongoing conversation.

## CONCLUSION

The form of language choice in the Banjar-Dayak bilingual community in Palangka Raya in the realm of the family found three forms of

language choice, namely: 1) single language in the form of Banjar language, Dayak language, and Indonesian language. 2) code-switching takes the form of a transition from Dayak-Banjar, Banjar-Indonesian and Dayak-Indonesian languages. 3) mixed code that occurs is a mixed code that occurs in the form of words, phrases, repetitions of words, and clauses. in speech fragments when communicating with fellow family members of the Banjar-Dayak bilingual community, there are three languages in the realm of families in Palangka Raya namely, Banjar language, Dayak language, and Indonesian language. The existence of Banjar and Dayak languages in the family domain is because in one family there are cross-marriages or different ethnic groups consisting of two majority ethnicities: the Banjar ethnicity and the Dayak ethnicity while the Indonesian language chosen is non-formal Indonesian because it makes it easier for the speech participants when communicating with fellow family members who are not fluent in Banjar or Dayak languages but understand when other speech participants use their respective regional languages with backgrounds that are not the same based on the situation ie relaxed/informal and intimate situations are not distant/intimate.

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