

**CHINESE-ENGLISH AND MALAY-ENGLISH
CODE-SWITCHING IN *YOUTUBE* COMMENTS**

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CODE-SWITCHING IN *YOUTUBE* COMMENTS**

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CHINESE-ENGLISH AND MALAY-ENGLISH CODE-SWITCHING IN *YOUTUBE* COMMENTS

ABSTRACT

Code-switching is common among bilingual or multilingual speakers. This is due to the fact that both bilingual and multilingual speakers have a strong tendency to switch between two or more languages. Code-switching is one of the important aspects of sociolinguistics studies. Researchers have been conducting studies on oral code-switching in multilingual societies for many years. However, the emergence of computer-mediated communication, or CMC, is changing how people communicate over the Internet. Code-switching is noted in Facebook, YouTube, Instagram, emails, and blogs. This research investigates the occurrences of Chinese-English and Malay-English code-switching by YouTube users in YouTube comments. To achieve this objective, data were collected using a qualitative method. The data were collected over a period of one month, throughout May 2022 and analysed to identify the differences and similarities in the types and styles. The frequency of code-switching that took place in YouTube comments was tabulated and further discussed for better understanding. The reasons that motivated this code-switching were identified by using Hoffman's theory (1991) of code-switching. The results did show vast differences between the types and styles used by these two pairs of languages.

Keyword: code-switching, computer-mediated communication (CMC), Hoffman's theory, sociolinguistics, YouTube comments

PENUKARAN KOD BAHASA CINA-INGGERIS DAN BAHASA MELAYU-INGGERIS DI DALAM RUANGAN KOMEN *YOUTUBE*

ABSTRAK

Penukaran kod merupakan suatu fenomena yang biasa dalam kalangan masyarakat bilingual atau multilingual rentetan daripada keupayaan masyarakat ini untuk bercakap dalam dwibahasa atau berbilang bahasa. Penukaran kod ialah fenomena yang penting dalam bidang linguistik. Walaupun penyelidikan dalam bidang penukaran kod secara lisan telah pun dikaji oleh ramai penyelidik sekian lamanya, akan tetapi, kajian mengenai penukaran kod bertulis dalam ruangan komen YouTube adalah kurang. Tambahan pula, kewujudan komunikasi berantaraan komputer atau dikenali sebagai CMC telah mengubah cara manusia berkomunikasi melalui internet. Penukaran kod dikenal pasti di dalam Facebook, YouTube, mel elektronik dan juga blog. Kajian ini bertujuan untuk menyiasat fenomena penukaran kod yang digunakan oleh pengguna YouTube di dalam ruangan komen YouTube. Bagi mencapai objektif kajian, cara kualitatif telah digunakan untuk mengutip data. Persamaan dan perbezaan dalam gaya dan stail penukaran kod juga telah dianalisis untuk tempoh masa satu bulan (Mei 2022). Kemudian, frekuensi penukaran kod yang berlaku di ruangan komen YouTube juga dibincangkan. Selain itu, sebab-sebab yang mempengaruhi penukaran kod telah dikenal pasti dan dibincangkan menggunakan teori Hoffman (1991). Hasil penyelidikan telah menunjukkan perbezaan yang ketara antara gaya dan stail di dalam kedua-dua kumpulan bahasa tersebut.

Kata kunci: penukaran kod, komunikasi berantaraan komputer, teori Hoffman, sosiolinguistik, komen YouTube

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LIST OF ABBREVIATIONS

| | | |
|-----|---|---------------------------------|
| CS | : | Code-Switching |
| CMC | : | Computer-mediated communication |
| IM | : | Instant Messages |
| CE | : | Chinese-English |
| ME | : | Malay-English |
| EFL | : | English as Foreign Language |

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CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

When two or more languages' lexical items and grammatical structures coexist in a single sentence, this is referred to as "code-mixing" in multilingualism (Muysken, 2001). Based on Poplack's (1980) definition of code-switching (CS), it is "the alternation of two languages within a single discourse, sentence, or constituent." In other words, code-switching can be referred to as switching languages during a single conversational event. Bokamba (1989) stated that code-switching is the imbedding of words, clauses and affixes. Similarly, Myers-Scotton (1993) also defined code-switching as taking place when a sentence has grammatical and lexical elements from two or more languages.

From the geographical perspective, code-switching has become a phenomenon of everyday communication. In western countries such as Finland, Finnish-English is used as a communicative resource for multiple purposes (Pahta, 2004). Other than that, Spanish-English in the United States, German-Italian and French-Italian in Switzerland and Hebrew-English in Israel are among the common communicative languages (Auer, 1998). In comparison, people in Asia, such as Hong Kong, speak Cantonese, English, and Mandarin (Alam Suraiya, 2006). Furthermore, Japanese, Mandarin, Taiwanese, Hakka, and English are all common languages spoken in Taiwan (Liao & Yu, 2013). As a multi-ethnic nation, multiple languages are practised in Malaysia, where Malaysian people can communicate in Malay, Mandarin, English, or other languages. It is common for people in this multilingual nation to combine two or more languages in everyday discussions. Because of this, code-switching has occurred in bilingual and multilingual nations where various languages, dialects, and dialectal variants are utilised (Hoffman, 1991).

The phenomenon of code-switching occurs not only in verbal communication but also in written text. It has been developing since the 20th century. According to Weinreich

(2011), a new language is emerging that uses the Roman script to serve communication needs best. It is interesting to discover that the interaction of two languages frequently results in linguistic mixing of the contents, and this mixing can give rise to a new language. Text messages can contain code-mixing (Deumert & Masinyana, 2008), such as in Pakistani society, where English and Urdu are combined to make messages simpler to understand (Ahmed, Ali, & Xiang, 2015).

In this digital era, people can interact and share their thoughts and experiences with one another in multiple languages. Hence, CS has become a phenomenon, especially in a bilingual or multilingual society. Azirah and Norizah (2009) found that traditional ways of communication for both formal and social activities are rapidly overtaken by different types of communication on the internet like Twitter, instant messages (IM) and blogs. The use of new word forms, styles of expression, and structures is also involved in these types of communication. Code-switching is the practice of movement between various types of languages in different contexts. People use all that they can speak, learn or know to perform code conversion based on the situation. In the context of education, code-switching is known as the practice of switching from a primary language to a secondary language. This has made conversation become more diversified and interesting.

With the rapid growth of electronic communication, the way people communicate has undergone a revolution. Computer-mediated communication (CMC) as online communication has become a new mode for people to communicate. There are different ways of communication, such as through instant messaging (IM), online forums, and emails (Crystal, 2017). The boom of the internet has opened up new ways of interaction where code-switching is used by computer-mediated communication users, particularly on social websites like YouTube, Twitter, Instagram and Facebook. Based on this mandate, sociolinguistics began to play an important role in studying the English language used by YouTube, Twitter, Instagram and Facebook. Studies are done on the

similarities in structure and grammar to Standard English. The phenomenon of code-switching has become an area that is often studied by many researchers from abroad as well as from within the country (Almelhi, 2020).

1.2 Statement of Problem

Past research has found that the phenomenon of code-switching happens in online communication such as in forums, emails, blogs and Facebook. Most studies have analysed code-switching based on its oral production or written form to find out its functions, meanings and grammatical patterns (Poplack, 1980; Muysken, 2001). However, the past studies only focused on the social functions that influence code-switching (Aaidha Hammad, 2017; Nurul Iman et al., 2015). Hence, this research will explore the code-switching phenomena more from the structural and linguistic aspects of the code-switching practice.

Language is dynamic as it changes according to the media used. Therefore, code-switching research in computer-mediated communication is essential because both oral and written communication modes have similarities (Paolillo, 2011). YouTube is one of the latest platforms used by the youngsters of this era to communicate with people from all over the world with different language competencies. YouTube is one type of computer-mediated communication that allows people to express themselves even in writings where different lingos are used. Therefore, it is vital to know the communication pattern on YouTube by focusing on or comparing code-switching with different language choices.

According to Balakrishnan (2020), language is also one of the factors that has an important influence on our everyday life and interactions. Other than language, there are many other things which are very influential in our everyday life, and one of which is communication. Society needs communication to interact. During the interaction process,

people tend to use intermediary tools to convey it (Wong & Yoong, 2019), and one of them is the use of social media. People choose social media as a tool for interacting, expressing themselves, getting information and much more. The reason behind this is due to the fact that the media has been well developed and is evolving as times have developed; one of the good examples is the use of YouTube. Today, YouTube is a very popular web site among people; it has various types of videos, such as vlogs, music videos, short movies, talk shows, and others.

YouTube provides a platform for YouTubers who make videos and upload them to the YouTube website. It is one of the most popular choices and is not strange to the people of Malaysia. YouTube is rated as the number one social media in Malaysia, and it is the most visited arts and entertainment websites in Malaysia (<https://www.similarweb.com/top-websites/malaysia/category/arts-and-entertainment/>). As a social media platform, YouTube contains a collection of videos people can hear and see (audio-visual) simultaneously, so it will be easier to receive the messages. The videos on YouTube are diverse, ranging from blogs, short movies, music videos, and others.

One common type of video found on YouTube is a video blog. Video blogs are almost the same as blogs but different in terms of media; if the blog is in the form of writing, the vlog is in the form of a video. A video blog or vlog is a tool to convey an aspiration, express an idea, and show creativity. The vlog has several forms of videos, such as travelling videos, video tutorials, daily vlogs, and others. The process and effort in making a vlog require consistency in various forms, such as content, ideas, settings, and editing. One of the advantages of this social media platform is that YouTube vloggers have the freedom to express their ideas or thoughts. This freedom can take the form of choosing ideas, languages, or content. A person who makes a vlog is generally known as a vlogger.

Nowadays, vlogs have become a video favoured by people, especially the young generation. YouTubers have videos with excellent cinematography (Sitinjak et al., 2020), positive content, and different presenting styles. They use their editing skills and cinematographic techniques very well. Content with high creativity will affect the number of subscribers and viewers of the video. However, we should not neglect that language in a vlog is very influential. For the communication to be conveyed in its entirety, a YouTuber must use good language (Meininda, 2021). Good language does not necessarily mean official or formal language. A good language is a language that can be understood by the interlocutor. According to Sistajati (2021), language is a system that is formed from several structural elements that can still be formulated.

There have been previous studies done on CMC between language pairs such as English and Malay CS (Nurul Iman et al., 2015), Indonesian and English CS (Setiawan, 2016), Iraqi dialect and English CS (Sabti, Rashid & Turki, 2019). However, studies on the patterns of CS in Chinese-English and Malay-English language pairs on YouTube are hard to find. Therefore, the current study tries to bridge the gap by examining the phenomenon of CS on YouTube.

1.3 Objectives of the Study

The main aim of the present study is to analyse the code-switching occurrences among YouTube users in their written comments. This study attempts to compare the types of Chinese-English and Malay-English code-switching in YouTube comments. Besides that, the current research also wants to explore the reasons for code-switching in YouTube comments.

1.4 Research Questions

This research attempts to answer the following questions:

1. What are the types and styles of code-switching used in Chinese-English and Malay-English code-switching in YouTube comments?
2. What are the reasons for YouTube users to code-switch in their written comments?

The first research question focuses on the grammatical aspects, which are the types of code-switching, by analyzing the linguistic features in the YouTube comments. The second research question will investigate from the sociolinguistics perspective what reflects the reasons for code-switching in the YouTube comments.

The first research question aims to identify types and styles of code-switching in the YouTube comments between Malay-English and Chinese-English language pairs. This research question is based on Muysken's (2001) code-mixing typology, which includes insertion, alternation, and congruent lexicalisation to identify types of code-switching between these two language pairs. In addition, the similarities and differences in code-switching were also examined.

The second research question identified and compared the reasons for code-switching between Malay-English and Chinese-English language pairs in the YouTube comments. To answer this research question, Hoffmann's (1991) reasons for code-switching are used to identify the reasons for code-switching instances found in the data.

1.5 Significance of Study

As code-switching plays a significant part in bilingual or multilingual communication, this study is expected to provide information to understand more about the categories of code-switching and the motivating reasons that affect YouTube users to switch codes. This study also could contribute to language learning and language use in a multilingual

environment, not only in face-to-face interactions but also in online communication. This research is notable because it describes the phenomenon of code-switching on YouTube in different languages.

At the same time, this research is useful as it could help us to know how bilinguals choose their repertoire languages. Diachronically, this code-switching research is also important as it could predict language change in social media. This research could also contribute to broadening the knowledge database about code-switching in two different languages. Moreover, the outcome of this research can be used as a reference for other studies in future CS analyses.

Numerous studies have been carried out globally, as the study on the issue of code-switching is a worldwide phenomenon. Examples of recent studies done on code-switching are on entertainment (Nil Zurina Mohamed & Shamala Paramasivam, 2012), Facebook chatting (Nurul Iman, Azur Farahan Anuar, Khairunnisa Mohad Khazin, & Tengku Mohd Farid, 2015), newspaper (Tao, 2018), and YouTube channel (Fadillah and Parmawati, 2020). However, very little research has been done on code-switching in the YouTube comments, especially the comparison of Malay-English and Chinese-English code-switching on the YouTube comments are scarce to the best of the writer's knowledge.

Furthermore, the results from this study will provide an insight into the code-switching patterns of different languages in YouTube from the structural and functional perspectives. Throughout the study, it is hoped that it will fill the gap in code-switching used in CMC in the context of Chinese-English and Malay-English code-switching language pairs on YouTube.

1.6 Limitations of Study

The patterns of code-switching researched during this short period might not represent the practice of code-switching on YouTube for a long time. Due to the observation being only focused on 10 videos that produced a small corpus, the findings cannot represent the code-switching practice in YouTube as a whole. This study examines the linguistic categories focusing only on the lexical categories. Thus, the other linguistic elements, such as phonology, morphology, syntax and semantics, are not taken into consideration.

1.7 Definition of Specific Terms

The meaning of specific terms used in this study are given below to ease the understanding of the readers.

a. Unofficial communication

Unofficial communication also can be known as informal communication. It refers to relaxation and an unofficial form of interaction. Chit-chatting with friends is an example of information often shared in a personal conversation. According to Kraut et al. (2002), unofficial communication is unplanned, has a rich content and uses informal language. They added that unofficial communication occurs because of an intimate relationship, trust, and friendship and has reliable perceptions among the speakers.

b. YouTube

YouTube is a website that allows users to watch, upload, and share videos over the internet. In general, YouTube provides a considerable amount of content such as education, life, news, people sharing their interests, the process of making something and others. YouTube is a video-sharing online platform. It allows users to upload, share and

watch the videos. Besides that, it also allows people to store, post and share the movies with others.

c. Code-switching

When lexical words and grammatical constructions from two languages appear in a single sentence, this is called code-switching (Musyken, 2001).

d. Alternation

This type of code-switching describes occurrences when two languages remain relatively separate. For between clauses, alternation is used when an individual mixes his or her native language with a phrase in another language. According to Musyken (2001), alternation refers to the switching of structures from various languages.

e. Insertion

Insertion refers to the incorporation of a constituent from the second language into the primary language. Insertional code-switching is the process of inserting material, such as a lexical item or the whole constituents of one language, into the structure of another language (Musyken, 2001). Another example is inserting a word or phrase into a category in a certain structure.

f. Congruent lexicalisation

When two languages share grammatical structures that can be lexically filled with words by either language, this is referred to as congruent lexicalisation. This code-switching pattern involves the usage of items from various lexical inventories in a single grammatical framework (Musyken,2001).

g. Reasons for code-switching

Code-switching can happen due to different reasons. Multilinguals frequently use their lack of knowledge of the vocabulary in a given language as an excuse for code-switching. Code-switching happens more frequently for products that individuals are familiar with and use in both languages (Romaine, 1989). Research concerning the reasons for code-switching by Hoffman (1991) is real lexical need, repetition used for clarification, expressing group identity, intention to clarify the content of speech for the interlocutor, quoting somebody else, talking about a specific topic, emphasising something, interjection, soften or strengthen a request or command, excluding other people when a comment is aiming for only a limited audience.

1.8 Chapter conclusion

Code-switching occurs not only in verbal communication but also in written texts. The mixing and switching of language used on the internet have demonstrated a colourful language phenomenon. This has become an interesting part of the current study and needs further attention. This chapter contained the study's overall focus: the study's background and the problem statement. It also outlined the research objectives and research questions. It also looked into the significance of carrying out this study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This section of the dissertation aims to display some background work based on code-switching. In doing so, areas such as various types of code-switching, the reasons behind the occurrence of code-switching in light of Hoffman's Theory, computer-mediated communication (CMC), and the written code-switching have been covered.

2.2 Multilingualism and bilingualism

The rates of globalisation and integration have increased as a result of development in contemporary society. It is impossible to find a truly monolingual society (Grosjean, 2001). Canagarajah and Wurr (2011) stated that people negotiate using a variety of languages in their public life. They might not come across people who regularly use the same language. It is a fact of life that they must negotiate in several languages. When a person can speak two or more languages fluently, they are said to be bilingual or multilingual.

Fabbro (1999) defines "bilingual" speakers as those who speak two languages, whereas "bilingualism" refers to the ability to speak two languages. According to Shay (2015), both the terms "bilingual" and "multilingual" refer to the contact and interaction of multiple languages in society.

Grosjean (2001) stated that multilingualism and bilingualism have existed since the beginning of recorded human history. Numerous examples of linguistic contact have led to some multilingualism throughout history. Code-mixing is a common phenomenon in both bilingual and multilingual communication. Musyken (1995) also stated that code-mixing is a normal phenomenon that occurs in multilingual and bilingual interactions.

From the linguistic perspective, mixing elements from two or more languages in one utterance is the foundation for building linguistic representations of multilingual structures (Paradis, Nicoladis, & Genesee, 2000). The mixing of languages can occur at any level of the linguistic structure. Ayeomini (2006) also claimed that the style of code-mixing is a common feature in both bilingual and multilingual research. Grammatical linguistics has also explored many of the code-mixing styles.

In terms of language usage in society, code-mixing has grown to be an interesting topic to investigate from a sociolinguistic perspective (Sumarsih, Masitowarni Siregar, Syamsul Bahri, & Dedi Sanjay, 2014). Both bilingualism and multilingualism are common from a psycholinguistic perspective. Bilingualism and multilingualism are both complex since they can happen simultaneously or in succession, officially or informally. They can occur both in childhood and adulthood. On the other hand, multilingualism can characterise whole societies or an individual. It implicates the process and factors involved in second language acquisition (Cenoz & Genesee, 1998).

According to Weinrich's (2011) well-known typology, there are three different forms of bilingualism based on how a bilingual person conceptualises and organises words in his/her mind. The three types of bilingualism are compound bilingualism, coordinate bilingualism, and subordinate bilingualism.

Compound bilingualism is a type of bilingualism in which a speaker simultaneously learns both their primary and second languages in the same environment at an early age. As the two languages combine at the conceptual level of the brain, the speaker gives equal meanings to equivalent terms. As a result, two different language systems are maintained and developed by the speaker, both of which are similarly available in the speaker's linguistic repertoire (Nomura, 2003). This is visible in speakers whose parents are bilingual or those who grew up with different linguistic backgrounds.

Second, when a speaker learns two languages in different situations, it is known as coordinated bilingualism. As a result, each speaker has a unique conceptual representation of the translation equivalents in the languages (Archibald, 2000). To put it in another way, equivalent forms refer to different concepts in each language, with slightly various meanings attached to each term. The speaker may develop their first language at a young age, and then much later, either during their formal education or as adults, they may develop their second language.

On the other hand, subordinate bilingualism is a form of mediated bilingualism in which the lexical and conceptual representations of the speaker's first language assist in the development of the lexical representations of the second language. Dominant in the first language, words from the first language are used to help understand the meanings and concepts of the second language. As a result, one of the features of subordinate bilingualism is a low level of competency in the second language (Archibald, 2000).

2.3 Code-Switching

Morrison (2018) viewed code-switching as a process of shifting from one language to another, depending on the conversational setting. However, according to Weinreich (2011), code-switching happens due to the language knowledge deficiency in bilingual speakers.

Language plays a critical role in a society as a communication medium. It allows us to deliver our messages to the listener. Thereby, scholars and linguistic experts have been digging into its theoretical areas to find out how languages are used across various places worldwide to communicate intentions and promote socialization and relationships. Code-switching, theoretically known as the alteration of language, allows bilinguals to utilise their knowledge of multiple languages by shifting from one language to another for communicating with others in an unchanged setting (Muysken, 2001; Conrad & Ožóg,

1996). A key reason to use code-switching in such a setting is to promote a reciprocal relationship between the two parties (i.e. the speaker and listener). There are substantial amounts of studies that have defined code-switching from various perspectives. For instance, Fanani and Ma'u (2018, p. 69) have defined code-switching as an “oral communication situation that involves the process of switching from one language and/or dialect to another language/dialect”. However, from a pedagogical perspective, Sakaria and Priyana (2018) have claimed that code-switching is a way of communication that intertwines a speaker changing between one language and another in a communicative setting. This is why Wang and Kirkpatrick (2019) contend that scholars have examined and defined code-switching differently. Therefore, according to the bilingualism concept, one acceptable definition of this use of language can be assumed as the alteration of two or more languages that speakers perform to optimise the comfort of other parties.

2.3.1 Code-switching and code-mixing

The phrases code-switching and code-mixing are still up for discussion. Misunderstandings frequently result from the contrast between code-switching (instances of linguistic alternation within discrete syntactic units) and code-mixing (sentence-internal switching) (Auer & Eastman, 2010). According to Bernali (2017), code-mixing and code-switching are common in multilingual communities. Multilingual people use their first and second languages in different contexts. When two or more languages are used alternately during a long speech, this is called code-switching. The change occurs at the beginning or end of a sentence or clause. Code-switching stresses the transition between languages. On the other hand, code-mixing stresses hybridisation and refers to the blending of two or more languages in a speech. However, some scholars do not distinguish between code-switching and code-mixing, particularly in studies of morphology, syntax, and other formal aspects of language (Muskyen, 2000; Bokamba,

1989). A few scholars examine a conversation using the terms “code-switching” and “code-mixing”. Noorzaina and Nuraini (2018) studied the frequency of code-switching and code-mixing found in Whatsapp group applications. The terms code-mixing and code-switching were used in their research to describe any language alternation between English and Malay.

However, some other studies maintain that it is essential to differentiate between code-mixing and code-switching (Holmes, 2013). According to Annamalai (1989), code-switching and code-mixing are distinguished by specific characteristics, but no new grammar is produced beyond the grammar of these engaged languages. The speech event remains constant in code-mixing, with no variation for the topics or participants. Furthermore, all of the participants are fluent in both languages. He suggests that code-switching is a discourse strategy for linguistic (verbal) communication reflecting the language proficiency of the speaker, whereas code-mixing is a linguistic strategy of discourse function primarily including a social meaning.

According to Eastman (1992), the function of code-switching is to facilitate understanding and communication between speakers. It is pointless to attempt to differentiate between code-switching and code-mixing. When someone employs a word or phrase from another language, he is mixing but not switching languages. Code-switching happens when one clause contains the grammar of one language, and the subsequent clause is written using the grammar of another language.

The same definition is given by Musyken (2001), who defined code-switching as a speech occurrence that involves a rapid succession of different languages. At the same time, code-mixing is the process of adding a different foreign lexical or phrasal category to an existing structure. In both official and informal conversations, speakers occasionally insert words from other languages. However, he or she recognizes code-mixing as instances where lexical and grammatical components from two different languages are

used in a single sentence. In the current research, the term code-switching is used when referring to both intrasentential code-switching and intersentential code-switching. Besides that, the term code-switching is chosen for this study because this term is a neutral and general term for all cases to compare the code-switching found between Chinese-English and Malay-English in the YouTube comments.

2.3.2 Code-switching and Language Borrowing

Many language specialists use the term code-switching to define the use of two languages within a conversation. Poplack (1980) describes code-switching as “the alternation of two languages within a single discourse, sentence, or constituent.” Code-switching, which is used by proficient bilingual or multilingual speakers, is also known as the alternation between two languages where lexical elements and grammatical structures from both the languages appear in a single phrase (MyersScotton, 1993). A distinction between language borrowing and code-switching should be established when discussing the integration of two languages in a single discourse.

As a result of linguistic contact in a bilingual or multilingual context, it is normal for some terms from the foreign language to be incorporated into the community's primary language's existing lexicon. As defined above, code-switching involves the alternation of two languages within a sentence, especially the insertion of a word into a clause. In contrast, borrowing involves the phonological and morphological integration of foreign elements into a lexicon (Muysken, 2000). The Malay word ***bajet*** is an example of word borrowing; it originated from the English word ***budget***. It has undergone phonetic and spelling changes to be adapted to the Malay language.

2.3.3 Types of Code-Switching

Poplack (1980) has categorised code-switching into three different types: intersentential, intrasentential and tag switching. First, intersentential code-switching happens exterior the clause or sentence level. This switching occurs with the starting of a new language once the first language has been completed. For instance, “*Kamu ada tengok pertandingan badminton semalam tak? It was awesome! Kita jerit kuat!*” However, the work of Adi (2018) has strongly emphasised “intrasentential switching and intersentential switching” types of code-switching due to their wide use during interactions. Their work further extends to examine these two most-used types of language alliterations. According to this research, “intrasentential switching” occurs when a phrase, a clause, or a word of a foreign language is found within a sentence spoken or written in a base language. For example:

Malay-English: “No wonder*lah* my friends *pun tak suka* you.”

In English: “No *wonder* my friends *don't like you either*.”

The above example shows that a bilingual in Malaysia uses codes like “no wonder*lah*, *pun tak suka*” within the same sentence. On the other hand, “intersentential switching” occurs when an entire sentence is uttered in a foreign language between two sentences in a base language. For example:

In English:

“You got experience, so, I berikan tanggungjawab ni kepada awak je, the others please take note”

In Malay-English:

“You have the experience, so, *I give this responsibility to you*, the others please take note”

Therefore, one is done by switching words, phrases, or clauses (in a foreign language) within a sentence (in the base language), while the other stresses the alteration of a sentence in a foreign language within two sentences spoken in the base language.

Tag-switching is a third type of code-switching that "involves inserting a tag in one language into a speech which is completely in the other language." (Romaine, 1989). This is similar to Wibowo et al. (2017), who claimed that the use of "tag switching" is based on the insertion of tags in one language in an utterance that is completely done in the other language. According to Poplack (1980), tags are free-moving constituents that can be inserted almost anywhere in a sentence without being scared of breaking any grammatical rules. She further added that this type of code-switching is heavily weighted with ethnic content, and it is not translatable. Therefore, some scholars do not consider tag-switching as a "real example of code-switching". Similarly, Sagala and Rezeki (2018) have affirmed in their study that tag switching involves the insertion of either a tag word or a short-fixed phrase from a language to an utterance from another language. Below is a common example that shows how tag switching occurs in Malay English:

Malay English: Saya tidak bermaksud begitu. *Oh God! Kantoi.*

English Translation: I did not mean to do it. Oh God! Busted.

Despite having different types of code-switching, all these types have one common aim, which is the optimization of the comfort of the other party by making alterations between two languages.

a. Muysken's Typology of Code-Switching

Muysken (2001) observed the patterns of code-switching used in a different context. More particular patterns or strategies for transcontinental code-switching were discovered as a result of his analysis. According to Musyken (2001), intrasentential code-switching

happens more often. It usually occurs in the middle of a sentence, and normally, without any interruption or pause, but it occurs within the sentence boundary. He further added that individuals are frequently unaware of the switches they use and cannot correctly figure out the locations of the switches.

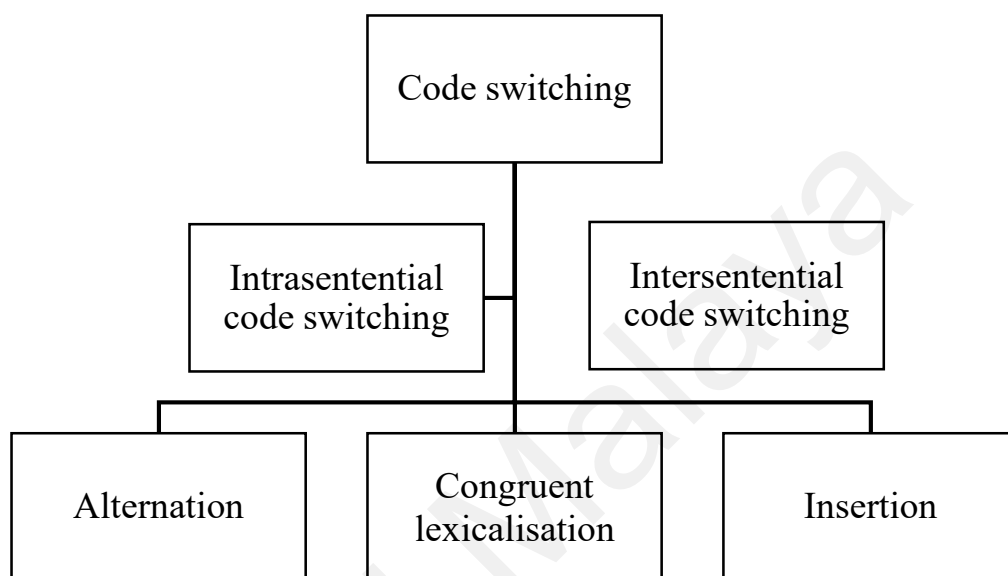


Figure 2.1. Categories and patterns of intrasentential code-switching

There are three patterns of code-switching in intrasentential code-switching: alternation, insertion, and congruent lexicalisation. Alternation in linguistics, which commonly refers to language alteration, concerns linguistic form during a conversation. In other words, alternation refers to code-switching and is taken as the alternative use of two distinct but recognizable grammatical systems in a conversation (Society for Linguistic Anthropology, 2022). This is agreed by Musyken (2001), who discovered that alternation happens when structures of the two languages interchange indistinctly at both the grammatical and lexical levels. According to Gumperz (1982), alternations happen when someone repeats or responds to someone else's statement in a second language and is typically done in the form of two consecutive sentences. Every alternation segment uses a language with a unique integral structure. In most cases, the exchanged elements

are done at the phrase or clause level. For example, in case a communication involves some utterances in Malay-English, while other utterances in Mandarin, it can be said that a language alternation has been featured in the conversation. Therefore, alternation typically emphasizes making some utterances in a recognizable grammatical system that is different from the other grammatical system used for other utterances.

Alternation happens when two different languages are switching distinctively both at the grammatical and word level. For example, “My mom just went out to *pasar beli sayur dan ikan*.” We can see that the sentence begins with an English clause and ends with a Malay clause.

According to Sekhri (2020), insertion in code-switching is the technique of inserting elements from a different language into “the morphosyntactic frame” of the other language in a conversation. In other words, the insertion technique in code-switching involves a process of inserting the foreign phrasal or lexical category into a structure given earlier. The difference created from such an insertion can mainly be noticed in the type and size of the element (like noun phrase versus noun) put into the sentence.

According to Muysken (2001), insertion is comparable to code borrowing because it frequently contains unique features that no other languages have. He added that although insertion typically entails changing just one word, there are exceptions in which phrases are also regarded to be inserted. Insertion happens when a lexical item from another language is inserted into the base language. For instance, “*Jom* enjoy the show.” As we can see from the sentence, the word “*jom*” is inserted into the English sentence.

Languages in contact must be structurally congruent for congruent lexicalisation to occur. Congruent lexicalisation usually occurs when two languages share a partially or fully grammatical structure (Muysken, 2001). The original meaning of the sentences does not change when the elements from other languages are filled lexically into the sentence.

He further added that this code-switching requires users to be equally proficient in both the languages, which requires a high level of bilingualism. Congruent Lexicalisation (CL) is known as a situation when a common grammatical structure is shared during the participation of two languages (Linguist List, 2022). In order to support this viewpoint, Majid et al. (2021) have added in their work that congruent lexicalisation is the utilization of words taken from two different languages under a grammatical frame shared between the communicating parties. Such grammatical structures or frames are filled lexically with other languages' elements. Below are two examples of congruent lexicalisations made in Malay English:

Malay English: "Stated main idea *yang* you *kena* create *sendiri tau*"

English Translation: "Stated main idea that you must create alone".

Malay English: "So *kalau* you *boleh nampak kat sini*"

English Translation: "So if you can see here"

The word *that* and *alone* can be replaced by the Malay word "*yang*" and "*sendiri*". It does not change the meaning of the original sentence, as they share partially or the full grammatical structure.

b. Kachru's Typology of Code-switching

Another popular pattern of code-mixing typology is Kachru's (1983) typology. Under Kachru's (1983) typology, there are five code-mixing patterns which are: insertion unit, hybridization unit, sentence insertion, idiom and collocation insertion, and reduplication. Insertion unit refers to the introduction of grammatical units such as words, clauses and phrases in a sentence. For example, *我不是很了解 HIV. (I do not know much about*

HIV.). The sentence mixes the Chinese code and the English code. The English code that is used is in an adjective category, but the sentence uses the Chinese code.

According to Kachru (1983), the usage of code-mixing within a unit, such as a noun phrase, verb phrase, or compound verb, is referred to as a hybridization unit. The code-mixing insertion unit and hybridization unit are in a smaller structure. At the linguistic level, unit hybridization and unit insertion are different. In the hybridization unit, the mix occurs in the phrase or compound verb, which means the mix becomes a part of the phrase, as opposed to insertion code-mixing, which is said to be insertion if the mix occurs at the phrase category within the sentence. Sometimes, code-mixing is known as morphological adaptation. For example, the sentence “*Kami menonton tarian di dewan auditorium, walaupun tiketnya mahal tetapi pertunjukan dancernya bagus tu.*” (We are watching the dancing in the auditorium hall, and even though the ticket is expensive, the performances are very good.) From this sentence, we can see that the use of the Malay **suffix -nya** is combined with the English words "ticket" and "dancer".

Sentence insertion is the third type of code-mixing that involves extensive grammatical mixing. Sentence insertion is a process of inserting another language sentence into speech. For example, the Indonesian sentence “*Tu orang ganteng banget, I want to know what is his name.*” (That person is handsome, I want to know what is his name.) In this sentence, it can be seen that code-mixing occurs in Indonesian and English languages.

Kachru (1983) stated that idiom and collocation insertion is another type of the code-mixing pattern. Idiom and collocation insertion is related to idioms or collocation. An idiom is made up of multiple elements with distinct meanings. For example, “once in a blue moon and spill the beans.” These are idioms. As opposed to an idiom, collocation is the association of two or more words. For example, “lions roar, powerful engine and fast food.” are collocations. For example, in this sentence, “*Sila pay attention di dalam*

kelas.” (Please pay attention in the class.) The English collocation “pay attention” is inserted into the Malay sentence.

Reduplication, which involves repeating the same meaning in two codes, is another pattern of code-mixing. For example, “sorry, oh so so so sorry” and “Holy cow unholy cow cow”. In the examples given, it can be seen that the word is reduplicated.

c. Hoffman’s Typology of code-switching

Hoffman (1991) is another scholar who also proposed a pattern of code-mixing. This typology states that the code-mixing pattern depends on the area of mixing where the mixed languages occur. According to Hoffman (1991), there are three types of code-mixing: intra-sentential code-mixing, code-mixing involving a change of pronunciation and intra-lexical code-mixing. Code-mixing that occurs within a phrase, clause, or sentence border is known as intrasentential code-mixing. An example is given by Jacobson (2004), “It is not that to stop you but just want to know what is going on *sebab kadang-kadang orang bertanya kepada saya dan kalau saya tidak tahu ia mencerminkan pengurusan sekolah.*” (It is not that to stop you but want to know what is going on, because sometimes people ask me and if I do not know it represents school management). From the example, it can be clearly seen that this type of code-mixing is similar to Kachru's (1983) insertion code-mixing, which involves extensive grammatical mixing in the sentence itself.

Another pattern in Hoffman's (1991) typology is intra-lexical code-mixing. This type of code-mixing takes place within a word boundary. This code-mixing model is similar to the insertion unit introduced by Kachru (1983) but with a small amount of lexical mixing. For instance, “*Barang itu cutenya.*” (That thing is cute.) In this sentence, the word “cute” is inserted into the Malay language.

Changing pronunciation is another code-mixing in Hoffman's (1991) typology. This type of code-mixing usually occurs at the phonological level. For instance, “只是要给你看看我那 *gojes* 的酒窝罢了。” (Just want to show you my gorgeous dimples). From the sentence, we can see that the word gorgeous is replaced by *gojes*. The word “gojes” comes from the word “gorgeous”, which carries the meaning of beautiful or charming. This sentence has shown a change of pronunciation because the word “gorgeous” is pronounced and converted into the Malay phonological manner of pronunciation. This type of code-mixing differs from Kachru's (1983) typology.

In Hoffman's (1991) typology of code-switching, intrasentential code-switching is the same as alternation code-switching in Musyken's (2001) typology, while intra-lexical code-switching is found below Musyken's insertional code-switching. Hoffman's (1991) typology of code-switching, which includes the changing of pronunciation, is not under the scope of this research. Kachru's (1983) typology of code-switching, which includes the categories of idiom, insertion of collocation, reduplication, insertion, and hybridization, is covered in Musyken's (2001) insertional code-switching. Sentence insertion or big grammatical mixing in Kachru's typology is also covered in Musyken's international code-switching.

Table 2.1: Typologies of code-switching

| Musyken (2001) | Hoffman (1991) | Kachru (1983) |
|---|--------------------------------|--|
| Insertion code-switching | Intra-lexical code-switching | Insertion, reduplication, Idiom insertion, insertion of collocation, hybridization |
| Alternation code-switching | Intrasentential code-switching | Insertion of sentence |
| Congruent lexicalisation code-switching | - | - |
| - | Change of pronunciation | - |

Since the pattern of code-switching proposed by Kachru (1983) and Hoffman (1991) is also covered in Musyken's (2001) typology; therefore, Musyken's (2001) typology is chosen to be adopted for analyzing the types of code-switching between Chinese-English and Malay-English code-switching in the current research. Table 2.1 outlines the different categories in the typologies reviewed in this research:

2.4 Computer-mediated Communication (CMC)

The study of computer-mediated communication (CMC) from a linguistic and sociolinguistics perspective is not new. The Internet, the web, and technology have created a new platform for information sharing that allows individuals to communicate with one another via electronic means. According to Herring (2005), the term "communication that takes place between human beings via the instrumentality of computers" or "CMC" is used to describe this new mode of contact. I agree with Tomic et al.'s (2004) opinion that computer-mediated communication refers to human interaction which uses computer technology. It includes any kind of internet activity such as a forum, Facebook, bulletin board, e-mail and YouTube. Similarly, John December

(1996) discovered that computer-mediated communication is a human communication process where people are involved in a certain context with the use of computers. As per the opinion of Meier and Reinecke (2021), computer-mediated communication encompasses a variety of human communication forms via networked computers that can be divided into asynchronous or synchronous. As a result, computer-mediated communication is seen as a developing and distinctive third medium that combines traditional speech and writing (Herring, 2005). Besides that, Herring (2005) also divided computer-mediated communication based on the characteristic of synchronicity.

Synchronous and asynchronous are the two types of computer-mediated communication. Communication that takes place in real-time between two or more people is known as synchronous computer-mediated communication. It means all the parties are online at the same time. For example, when a message or request is sent, there is an immediate response from another side. Synchronous computer-mediated communication such as Windows Live Messenger, WhatsApp, Zoom and Skype allow participants to engage and interact in real-time and to expect an immediate response from one another in a discussion. In asynchronous computer-mediated communication, both participants are not necessarily to be available at the same time. It means the interaction is without real-time conversation, and the replies can be delayed. These types of interactions mainly involve one-to-one-many-to-many or one-to-many forms of exchanging audio, texts, or videos. It has made it similar to written communication as it shows delayed responses from both participants. Some examples of this type of interaction via networked computers include electronic mail, computer conferencing, bulletin boards, and discussion lists.

2.4.1. Language of Computer-mediated Communication

Nowadays, because Facebook is used as a social network, with active users leaving comments or producing video content daily, if not hourly, they may take some liberties with language. As a result, colloquial, stylized, and inaccurate language use is frequent, including abbreviations, acronyms, spelling problems, and grammar issues. However, this practice is now being recognized as a style of language that is specific to the Internet rather than being excused as the result of ignorance of standard language rules (Crystal, 2017). This is consistent with Herring's (2001) argument that such language use results from users' intentions to "economize on typing effort, imitate spoken language features, or express themselves creatively." These characteristics may be found in the data gathered for this study, and since they represent the typical Internet lingo, they were not changed or removed throughout the analysis of the data.

As of 2022, there are reportedly 23.6 million YouTube users in Malaysia, which is equivalent to about 71.6% of the Malaysian population (AsiaPac, 2023). Similar to other computer-mediated communication, these different features of language innovations can all be observed in the YouTube comments by YouTube users' interactions. In addition, many people think that English is the primary language used on the internet (Crystal, 2017), which is why so many terminologies for internet usage are derived from English. Therefore, there is a great potential for YouTube users to utilise multiple languages in their comments and to switch between codes: between their first language (Malay/Chinese) and English. This dissertation decides to use YouTube as a platform to collect the data for code-switching because of the popularity of YouTube in Malaysia and the distinctive language usage of its YouTube users.

2.5 Social media

Due to the variety of viewpoints from different experts about social media, it is impossible to sum up this concept in just a few words. Safko and Brake, as cited in Etana and Zerai (2015), define social media as the media we use to be social. That is it". On the other hand, it also carries different meanings. According to Howard and Parks (2012), social media is a group of resources, information, and users who produce and consume digital material. As a result, social media is more than just an application. It is a collection of interconnected organizations that produce and consume digital content. This is also agreed by Kaplan and Haenlein (2010), who defined social media as a series of Internet-based apps that build on the theoretical and technological foundations of Web 2.0 and that enable the creation and exchange of user-generated content. Thus, it may be seen as any web-based application that enables user interaction and allows them to produce and distribute information.

According to Dollarhide and Stone (2021), social media is a computer-based platform that offers a range of tools for users to exchange their thoughts and content, like documents and videos. She further adds that people are now able to connect with each other and have access to an unlimited amount of information. The article also highlighted how important social media is in helping businesses. It makes it easier to communicate with clients, collect data, and promote products and services, which increases consumer loyalty by establishing solid bonds with customers. According to Manning (2014), The term "social media" is also used to refer to newly emerging forms of media that enable immersive involvement. Furthermore, he points out that the development of digital and mobile technologies has made it easier than ever for people to engage with one another on a broad scale. Significantly, people now have more options than ever before to express their opinions and emotions. In a matter of seconds, they may speak with one another on

the other side of the globe. They can also search content from many sources to engage in conversation and exchange ideas.

2.5.1 Characteristics of social media

Without a doubt, social media has become a vital component of our daily lives. Social media established its superiority over traditional gadgets or systems by opening up a world of new possibilities through its many websites, applications, and Internet communication devices that allow users to connect with others and share material online. According to Taprial and Kanwar (2012), there are five distinctive characteristics of the social media which are as follows:

- **Speed:** When releasing content, it will be available to the audience to access it. Not only is communication feasible, but it also happens almost instantly.
- **Accessibility:** Social networking is simple to use and inexpensive or free for communicating with others.
- **Interactivity:** Social media platforms provide two-way or multiple-way communication channels, which facilitate simple and engaging user involvement.
- **Duration/Volatility:** Due to the nature of social media, content is accessible for a very long time. Even so, updates are always possible.
- **Reachable:** Users have access to and can share any information with anyone.

2.5.2 Advantages of Social Media

The way people connect to each other has changed dramatically as a result of technological development. Now, content can be created and shared by individuals using social media, which offers a high level of interaction. People and organisations can use them more widely and productively. According to Taprial and Kanwar (2012), the advantages it provides are mostly experiential and varied. The advantages are as follows:

- Personal usage: normally, people use social media to keep in touch with their friends and families, as well as to receive updates on anything relevant.
- Explore the imagination: due to the variety of features offered by the platforms, social media is a place to discover new things and seek personal interests.
- Communication between people: people can communicate and share a wide range of content with others through social media.
- Influencing: people have the ability to “influence” others by sharing their products, experiences, services or talks.
- Furthermore, these technologies also help them to promote the brands globally, recruit ideal customers and maintain or manage a positive image.

According to Taprial and Kanwar (2012), social media presents the following chances:

- Marketing: it relies on client connections and the promotion of products and services.
- Online branding: it represents the identity of a company and business. Social media interaction enables businesses to interact with and stay visible to customers.
- Establish a relationship: social media gives companies a chance to interact with their clients and create lasting bonds that will guarantee consumer satisfaction.

2.5.3 Classification of Social Media

Online social media can be categorized into a number of different categories, including "magazine articles, online forums, blog sites, weblog, twitter, wikis, podcasts, photographs, clips, rating, and social bookmarking" (Taprial & Kanwar, 2012). Six different categories of social media were categorized by Kaplan and Haenlein in 2010 and are typically referred to as social media. Table 2.2 illustrates the classification of social media.

Table 2.2: Social Presence/Media richness

| Low | Medium | High |
|---|---|--|
| Self-presentation | | |
| High Blogs and microblogs (e.g. Twitter) | Social networking (e.g. Facebook, MySpace) | Virtual social world (e.g. Second Life) |
| Low Collaborative (e.g. Wikipedia) | Content communities (e.g. YouTube) | Virtual game world (e.g. World of Warcraft) |

The field of social media is still developing and constantly changing. People are becoming more connected with one another than previously thought. The reach of social media is enormous, and it is used in a wide range of industries, providing a variety of channels for communication, from blogs and microblogs to virtual game worlds; however, the focus of our study is social networking, specifically YouTube, which will be addressed and covered in the following title.

2.5.4 YouTube

YouTube was created by Steve Chen, Jawed Karim and Chad Hurley in February of 2005 with the domain name <http://www.youtube.com>. In the beginning, this site was created as a forum for people to create and share their own video clips online. After one year, Google purchased it for the sum of 1.65 billion US dollars. YouTube has now become a symbol of contemporary participatory media culture (Van Dijk, 2009).

In contrast to traditional media, YouTube allows users to interact, participate, view and primarily access their communication system (Gill, Arlitt, Li, & Mahanti, 2007). With over a billion users, or nearly 33% of the internet population, YouTube is the most

widely used video-sharing application (YouTube, 2016). Every day, one billion hours of YouTube content is watched, with about five billion videos viewed (YouTube Statista, 2022). In Malaysia, YouTube ranked as the Top 1 website in ranking for arts and entertainment in December 2022 (Similarweb, 2023). The growth of multifunctional digital gadgets and components has motivated individuals to engage with YouTube through a variety of hardware platforms and interfaces such as television, desktop computers, notebooks, tablet devices, and smartphones.

YouTube allows videos in a variety of genres, including music, movie trailers, video game play, sports, and programme recording. The popularity of this social media platform has greatly increased social engagement and collaboration. YouTube makes content available for viewing, sharing, embedding, and discussion (Burgess & Green, 2013). Two major user functions allowed by YouTube are content creation and content seeking. Content seeking is a simple user action that allows users to browse and search for certain videos for personal enjoyment. Through content creation, users can create and share their own video content with specific persons and groups or the public. In online networking terminology, content creation is also referred to as user-generated content. User-generated content allows individuals to share their ideas, opinions, and creative content with others through the internet (Boyd & Ellison, 2007).

As a social media that is presented in the form of videos, YouTube is growing rapidly, so YouTube has an important role in today's society. One of the contents contained in YouTube is video blogging or known as vlogs. Vlog is a video containing blogging about various information (Lakshmanan & Ravindranath, 2020). When a vlogger or YouTuber (a term for people who make vlog videos) creates vlog content, he/she will document the activities he/she does with the aim of providing information to the audience. The development of language use is a phenomenon that can be studied further. Today, the use of language is strongly influenced by technological sophistication

so that the use of language is not limited by distance and time. In the 1990s, linguistic research in electronic media was only carried out through newspapers, radio, television or other electronic media, which at that time were still limited. In 2005, when YouTube first appeared in society, it became a new means for people to communicate worldwide. Over time, YouTube has become a big media that also has an important role in the use of language in society (Tussa'diah, Anggaini & Hasibuan, 2021). For the existing phenomenon, the author is interested in making YouTube a medium in this research.

2.6 Ten Reasons for Code-switching in Light of Hoffman's Theory

Bilinguals, for so many reasons, use code-switching. However, the fundamental reason for the use of code-switching in the community is mainly the realisation of the speaker that using the two languages may provide value to the conversation in terms of rewards, recognition, or relationship. Justifying this argument in light of Hoffman's Theory may help to understand the possible reasons for code-switching from the perspective of the switcher. According to Haryanto and Mahendra (2021), this theory argues that code-switching is done by alternating the use of two different linguistic varieties or languages within an utterance during a conversation between the speaker and listener. As per the concept of this theory, bilinguals switch their languages for the following reasons:

- ***Talking about a particular topic***

Most people sometimes show interest in talking about a specific topic in a single language, either a foreign or a base language. However, Hoffman's Theory says that bilinguals often use code-switching to feel more comfortable or free in expressing their feelings or communicating their messages in a language that they do not use on an everyday basis. In order to cater to this satisfaction or need to be comfortable during the conversation, people use code-switching.

- ***Quoting someone else***

As per the work of Sitinjak et al. (2020), code-switching is used by speakers when quoting famous proverbs and expressions, or for talking about some famous figures. This form of code switching involves only the words or phrases that the switcher takes in his or her claim to express his/her feelings or convey his/her intended messages to his/her listener.

- ***Showing empathy for something***

A person, unintentionally or intentionally, switches from a language that is not his/her native language (second language) to the base or first language when he/she suddenly wants to be empathetic or to show empathy about something. In light of Hoffman's Theory, a speaker can also “switch from his second language” to the first language, as he feels more comfortable or convenient in showing empathy for something.

- ***For using interjection***

Interjections, in grammar, refer to expressions or words that are used in a sentence for conveying a speaker's expression or feelings on a sudden thing. According to the theory, although interjections (sentence connectors) carry no such grammatical value compared to other parts of speech, bilinguals often mark this sentence connector unintentionally for sharing their expressions.

- ***Repetitive use for clarification***

One such reason behind the use of code-switching is to clarify an utterance for the sake of creating a better understanding for the listener. As pointed out by Sitinjak et al. (2020), in case a person, having the knowledge of two languages, wants to clarify his or her

speech to the listener, he or she uses both of the codes or languages for a better amplification or emaciation of his/her message.

- ***Intending to clarify the content of a speech for an interlocutor***

When a multilingual or bilingual person makes conversation with another multilingual or bilingual, much code-switching occurs or is facilitated in the conversation. The fundamental reason for making use of such code-mixing or Code-switching is to make the speech's content run smoothly as well as be understandable to the listener.

- ***Expression of group identity***

Expressing one's group identity is one of the most noticed causes of code-switching within a community of people belonging to an inter group. According to the opinion of Dewi (2021), Hoffman's theory claims that code-mixing and/or code-switching is also used for expressing the identity of one group to the people of another group. For instance, in case a community has different groups with various language preferences, they often alter codes to their base language while talking with each other in a different but common language to all for expressing and emphasizing their group identity by using their native language.

- ***Soften or strengthen a request or command***

The softening or strengthening of a request or command in English is mainly because the speaker feels the word is more suitable to be used in the context Hoffman (1991). To some speakers, certain phrases sound better in the second language than in the first language (Hoffman, 1991), which can result in code-switching. A bilingual speaker has the advantage of mixing and borrowing words due to their wider choice of language repertoire. Softening or strengthening a request or command is not because they lack the

term in one language or another (Nisa et al., 2021). Inevitable borrowings from other languages like Malay, the Chinese dialect and Tamil were also observed. Siregar (2020) stated that in a bilingual community where there is a third language, the members could use more than one language in their utterances, which sometimes results in a mixed language (Mahendra & Haryanto, 2021).

- ***Real lexical need***

Real lexical need refers to switches that take place between sentences, occurring at a clause or sentence boundary where each clause or sentence is in a different language (Hoffman, 1991). The absence of an equivalent lexicon across the languages is the most frequent cause of bilingual or multilingual individuals switching or combining their languages. For example, a Malay-English bilingual will find it simpler to speak a word in Malay if it is absent from English. And vice versa, he will utilize the English term when he has a word that is not there in Malay. Its meaning would be ambiguous or confusing if translated into Malay, and it might not even be utilized in some cases. For instance, technical themes are strongly connected with English in Malay, and the topic itself may cause a switch to or a blending with English.

- ***Excluding other people when a comment is aiming for only a limited audience***

Sometimes people only want to interact with members of a particular group or community. They may try to exclude those people by employing a language that not everyone is familiar with in order to avoid the other community or interference that people may object to their communication. Hoffman (1991), considered the pioneer of interaction sociolinguistics, viewed code-switching in a positive light when a comment is aimed at only a limited audience and was the first to adopt a positive view of code-

switching. Hoffman (1991) saw code-switching as an indicator of the fluency of the speakers involved.

Apart from the reasons for code-switching proclaimed under the light of Hoffman's theory, code-switching is often used *to clarify the content for a dialogist* in a television advertisement to make the advertisement interesting to the target audience. For example, a television advertisement in China may use English while developing the advertisement content. However, content makers can use Mandarin or other native Chinese languages and/or phrases to make the content more impactful and grounded to the target audience. Along with this, a lack of knowledge about one language on a certain subject can be perceived as another major reason for a person using code-switching. Due to having low knowledge of the language, a person can use the language that he/she is comfortable with or competent to make the communication easily digestible or understandable. Furthermore, people can code-switch from their second to their first language *to utilise the greater vocabulary in the primary language*. For example, if a Malaysian starts to learn Chinese, he/she might experience difficulty in finding the right words to express what it means in Chinese. Therefore, it is obvious that people often use code-switching to express their feelings or convey their messages in the most comfortable (to the speaker) and understandable (to the listener) way.

2.7 Code-switching in Chinese-English vs Code-switching in Malay-English

Code-switching in Chinese-English (CE) and Malay-English (ME) is quite different in how it is used. Code-switching occurring in Kuala Lumpur's Malay is from a previously neglected Malay variant district from the Bazaar Malay ("market Malay") and Standard Malay. On the other hand, Chan (2019) has pointed out that code-switching in China mainly concerns two different grammar systems. These are English and Cantonese. The English language has been taken as an embedded language that contributes phrases,

lexical, and compound words during code-switching. On the other hand, Muthusamy et al. (2020) have claimed that in the process of code-switching in Malaysia, strings of words and individual words are borrowed from the English language. The assimilation of those is done through a range of morphological and phonological processes. In the case of Chinese-English, content, morphemes, and function words are contributed by Cantonese, which is known as the matrix language in Mandarin.

For example:

In English Cantonese:

“He didn’t mean it, *lei ho m ho yi kong ha tou lei ah?*”

Actual meaning in English:

“He didn’t mean it; can’t you be reasonable”

Thus, it is quite obvious that the main aspect creating a distinction between code-switching in Chinese-English and Malay-English is the way codes are imported from the source language.

2.8 Written Code-switching

The previous discussion clarifies that code-switching is a process of transferring the mode of speaking or language to maintain engagement with the listener for a fruitful conversation. Code-switching occurs both in the spoken and written forms. In the case of written code-switching, it occurs when a bilingual changes the language of writing being used in a sentence by using a different one from the base language. According to the comment of Barasa (2016), written code-switching is not applicable in an official setting regarding grammatical rules and norms. This is because spoken code-switching is done to ensure better clarity and easy understanding of a particular utterance (to which code-switching is made) to the reader. For example:

In Malay-English: “No, no but *dorang berbual pasal ape?*”

English Translation: “No, no, but what did they talk about?”

In Chinese-English: “*Qǐng wen liu wen zheng zhu zai zhe li ma?*”?”

English Translation: “Excuse me, is Liu Wen Zheng living here?”

All these phrases or codes used in sentences can only be accented in a spoken conversation taking place either officially or unofficially. On the other hand, in the case of an officially written conversation, those phrases are not acceptable due to the presence of grammatical norms that must be maintained throughout the write-up. However, the use of written code-switching can be noticed in areas such as the social media (YouTube and other social media platforms) comments, where both users and YouTubers are found to use such code-switching in their written texts.

2.9 Previous Studies on Code-switching in Social Media

Fadillah and Parmawati (2020) analysed the types of code-switching and factors that motivate the vlogger to code-switch on their YouTube channel. The researchers analyse Nessie Judge in her YouTube channel to find out the patterns and factors of code-switching. In their research, they employ the qualitative method. Firstly, they watched the videos by Nessie Judge for a few times. After that, they identified the sentences that contained code-switching. Later, they record the data consisting of the code-switching. Next, the scholars classified the data according to their categories. From the findings, the researchers found out that intersentential code-switching is the most used code-switching technique, and the social aspect is the main factor influencing the vlogger to code-switch on her YouTube channel.

In Malaysia, Ling (2018) researched young Chinese adults with code-mixing between their Chinese and English speeches. Four English and four Mandarin speakers were selected as the sample in her study. After that, their conversations were recorded

and transcribed. Besides that, the researcher also conducted an interview to find out the reasons for code-switching. Interestingly, insertional code-switching was found in their Mandarin and English conversations. There was no intersentential code-switching used in the Mandarin conversation. Congruent lexicalisation was only found in their English conversations. Besides that, the lack of equivalent and appropriate translation was the dominant reason in both their English and Mandarin conversations. Similarly, Tao (2018) studied the features and functions of code-switching in written form from the newspaper. The scholar collected the data from *the People's Daily* newspapers. A total number of 3215 code-switching cases were collected. In her findings, all the code-switching in the newspapers were intra-clausal insertions. Word insertions were the main type, followed by phrasal insertions and clausal insertions. It was found that Chinese-English code-switching was mainly insertional code-switching.

In contrast, Melvia, Yuliyanti and Suryani (2019) investigated the types of code-switching that appeared on Facebook and the factors that influence the occurrence of code-switching. The researchers collected the data from photo captions and statuses on Facebook postings. After that, they categorised the data using Hoffman's (1991) reasons for code-switching and three forms of code-switching: inter-sentential switching, intra-sentential switching and emblematic switching. From the findings, they found that intersentential code-switching appeared frequently compared to intrasentential code-switching. Besides that, they also discovered that the main reason for users to code-switch is being sympathetic about something.

Setiawan (2016) investigated the Indonesian-English code-switching among Indonesian Facebook users. For his research, he collected 47 instances of code-switching posted on the Facebook timeline by the users. His research found that intra-sentential code-switching is the highest type compared with other code-switching types. Besides that, the researcher also found that colloquial Indonesian heavily affects Facebook users.

It is because the use of discourse particles, such as *lah*, *eh*, and *ya*, were found in their postings. Next, most of the lexical items found in the study were nouns. Ting and Yeo (2019) studied the languages used by the multilingual users in Malaysia from their Facebook wall posts. They collected the data from 24 Malaysian university students' Facebook wall posts. Besides that, they also studied the functions of code-switching by using Gumperz's model of conversational code-switching to analyse the wall posts. The results revealed that university students like to use Mandarin, Malay and English rather than their dialects to post. It is because dialects need necessary spelling improvisations based on the sound. Besides that, they also found out that code-switching was used mainly for personalisations and interjections.

Nurul Iman et al. (2015) studied the phenomenon of English-Malay code-switching in Facebook postings among university students in Malaysia. The researchers used the qualitative method in their study. In their study, they collected 80 postings from Facebook among university students. After that, they further analysed the Malay lexical items that have been coded mixed with English morphemes. Besides that, the researchers also used Malik's (1994) ten reasons for code-switching to find out why university students' code mixed in their Facebook postings. From the study, they found that nouns and continuous tenses alternated in between sentences. Besides that, they also found out that amplifying and emphasising a point is the reason for this code-switching.

In the study of the phenomenon of code-switching among Maldivian teenagers in Facebook chatting, Aaidha Hammad (2017) collected 10 chat logs of conversations among Maldivian teenagers on Facebook conversations and further analysed them. Besides that, a questionnaire was also distributed to 24 different teenagers aged between 16 to 19 years old to find out why they code-switched in their conversations. In the study, the researcher found out that nouns and verbs were code-switched, often followed by discourse markers such as *ok*, *all right*, *so* and *yes*. Furthermore, the main reason these

teenagers code-switch is that they find it easy to express themselves. Similarly, in Nina Dongen's (2017) research, the most common code-switched words are nouns followed by verbs and adjectives. Furthermore, she researched on Dutch-English code-switching occurrences on Twitter. She collected 95,126 Twitter messages for her study. Her study found that intrasentential code-switching appears mostly in Twitter messages.

Noorzaina Idris and Nuraini Hayati Shabri (2018) researched code-switching and code-mixing among Malay undergraduate students on WhatsApp and face-to-face interactions. For their study, they collected data from 80 participants from two different faculties, the Faculty of Education (TESL) and 40 students from the Academy of Language Studies (ALS). Their study found that code-mixing and code-switching occur in oral and written productions. Besides that, the results revealed that participants used the insertion code-switching in WhatsApp. In addition, the insertion of dialects and discourse markers were also found. Similarly, Syafaat and Setiawan (2019) conducted a study to determine the types of code-switching in Twitter messages. They used Musyken's theory to classify the code-switching messages. They used data reduction, display, and drawing conclusions to analyse the data. In their findings, they found three types of code-switching which were insertion, alternation and congruent lexicalisation. Insertion is the most favored type of code-switching used by Twitter users. Besides that, they also found that English words, phrases and clauses are inserted into the Indonesian language sentences.

Sabti, Rashid and Turki (2019) collected 50 conversations as their data from WhatsApp chats from 20 postgraduate Iraqi students. Their study examined the code-switching between English and the informal Iraqi dialects. They found that the postgraduates mostly used code-switching in intra-sentential, and nouns are mostly code-switched in the conversations. Besides that, they found that intra-sentential code-

switching mostly happened in the centre of the sentences rather than at the beginning or at the end.

Another researcher, Erica Björkvik (2019), examined the patterns of code-switching, the position of code-switching, and the functions of code-switching in the online chat room. The researcher collected 1,000 posts from the online chat room to identify the code-switching patterns. In her research, she found that intrasentential code-switching was the dominant type. In contrast with Sabti, Rashid and Turki's (2019) results, Erica Björkvik (2019) found out that intrasentential code-switching frequently appears in the middle of the post, while intersentential code-switching occurs at the end of the posts.

Maros et. al. (2016) conducted research on code-switching in a Malaysian movie entitled *Ola Bola*. They wanted to find out the types and reasons for code-switching used in the movie. In order to achieve the objective, they used a qualitative method in collecting their data. They analysed every scene of the movie and observed it thoroughly. After the observation, they transcribed and summarised the movie. The researchers found that there are different types of code-switching that the actors used. The main types of code-switching used by the actors in the movie were tag switching followed by inter-sentential and intra-sentential.

Prabaningtyas (2016), on the other hand, analysed code-switching in the *99 Cahaya Di Langit Eropa* movie. The researcher employed document analysis in her study; she analysed and observed the movie thoroughly. After that, the researcher transcribed and summarised the data. From the findings, the researcher found out six types of code-switching were used in the movie. They were tag-switching, single-word code-switching, conversational code-switching, metaphoric code-switching, integrated loan word and situational code-switching. Besides that, the researcher found 10 reasons for code-switching in movies based on Hoffman's (1991) and Malik's (1994) theories. The most dominant reason for code-switching in the movie was habitual expressions followed by

talking about a particular topic, quoting someone's words, expressing emphatic, interjections, repetitions used for clarification, the intention of clarifying the speech content for the interlocutor, expressing group identity, the mood of the speaker, and emphasising a point.

Alsamham and Almutrafi (2022) investigated the code-switching functions in Twitter by Arabic-English bilingual speakers. Besides that, they also examined how gender and education affect code-switching. In the study, the researchers adopted Myers-Scotton's (1993) Markedness Model and Malik's (1994) Model to analyse the data. From the findings, they found that female speakers liked to post on Twitter completely in their native language, while male speakers preferred to post codeswitched tweets. Besides that, they also found out that college education participants tend to post on twitter completely in their native language, while high education level participants liked to post codeswitched tweets.

Another research by Nur Husna (2022) examined the functions of code-switching among multi-ethnic youths in Malaysia. She collected the WhatsApp chats from 24 respondents from various ethnic backgrounds: Chinese, Malays and Indians. Besides that, an online interview with the participants was also conducted to analyse their motives for code-switching in the chats. After that, the functions of code-switching were further analysed by using a framework adapted from Appel and Musyken (2005) and Hoffman (1991). From the findings, she found out that most of the participants code switched for emphatic functions and interjections.

Hahyesalaemae (2017) researched code-mixing between the Thai and English languages on Facebook by the youngsters. The researcher wanted to find out the types and reasons for youngsters to code mix on Facebook. The researcher employed documentation and observation in his study. He collected the statuses posted by 30 Thai youngsters on their Facebook. In his findings, he found word insertions, phrase insertions,

and hybrids were the three kinds of code-mixing used by the youngsters on Facebook. Besides that, the researcher also found nouns, verbs, adverbs and adjectives were code mixed in the statuses. Among these parts of speech, the noun is the dominant kind of code-mixing. The researcher also found out that Thai youngsters code mix in their statuses due to the reason of showing personal habits, matching with the situation, conveniences, and following the current trends.

Another researcher, Chika and Handayani (2022), researched code-mixing occurrences found on Twitter. They collected the data from Twitter posts. After that, they observed and analysed the data using Musyken's (2001) typology of code-switching. The results revealed that alternation, insertion and congruent lexicalisation were used in Twitter. Congruent lexicalisation was the dominant type of code-switching used by Twitter users in their posts.

Macora (2022) researched the types and reasons for code-switching in English as a Foreign Language (EFL) students in their WhatsApp group chatting. The researcher used a qualitative method in her study. She collected the data from the WhatsApp group chatting by EFL students. She then classified and analysed the types of code-switching based on Hoffman's (1991) theory. Besides that, she also conducted an interview with the students to find out the reasons for code-switching. From the results, she found out that intra-sentential code-switching is the most dominant type. Besides that, real lexical needs and talking about a particular topic are the two main reasons for students to code-switch in their chatting.

Halim and Maros (2014) researched the functions of code-switching on Facebook. The researchers examined the code-switching functions of 5 Malay-English bilinguals in their Facebook interactions. They collected the data from 5 Malay-English bilinguals in their Facebook postings within one year. After that, they analysed and categorised the functions according to Gumperz's (1982) conversational code-switching. They found out

that code-switching occurs due to the reasons to serve quotations. San (2009) researched the instances of Cantonese-English code-switching in blogs by young people in Macao. The researcher gathered 150 blog entries from 20 Macao bloggers. He discovered that the code-switching language used in the blog is similar to spoken interaction while still maintaining its characteristic features. Besides that, the researcher discovered that intersentential code-switching is frequently used by young people. From the findings, nouns are frequently code mixed in the blog entries, followed by verbs and adjectives.

In Brunei, McLellan (2005) looks at the language choice and language alternation patterns in online discussion forums by Bruneians. In his study, he wanted to discover the Malay-English Language Alternation patterns regarding their grammatical and linkage between topic and language choice. His results found that almost half of the data contained intersentential code-switching. Besides that, he also found that there is equal alternation, where English and Malay contribute to the sentence's grammar. Another scholar, Urbäck (2007), has researched the Swedish-English code-switching instances in Internet Discussion Forums. The scholar employed a qualitative method in his research. He collected the extracts from seven participants. After that, he observed and classified the extracts based on Romaine's (1989) and Klintborg's (1999) classification of code-switching. From the findings, the researcher found that the participants commonly used intrasentential code-switching.

Ismail and Mahmud (2021) researched WhatsApp chats to find out the types and reasons for code-switching by university students. In this study, the researcher employed a quantitative method. They distributed a survey form to 90 undergraduate students from University Teknologi MARA (UiTM) in different faculties. The chosen respondents must achieve band 3 and above in the MUET exam. From the results, they found that intersentential code-switching was the most used type of code-switching and the main factor motivating them to code-switch was habitual expressions.

Kamariah and Ambalegin (2019) conducted research on Instagram. They wanted to discover the types and factors of code-switching on Instagram. The researchers used the descriptive method in their study. They collected the posts, comments and conversations posted by several Instagram users. After that, they classified the data according to Stockwell's (2007) theory. From the findings, they found that Instagram users used tag switching, intersentential and intrasentential code-switching. Besides that, there were also four reasons for the users to code switch: talking about a particular topic, lack of equivalent terms in another language, ability to speak two or more languages and being a symbol of prestige.

Nur Izyani (2016) conducted research on code-switching among the Malay ethnic group in Malaysia on Facebook. In her research, the scholar wanted to explore Malaysia's code-switching phenomenon. Besides that, she also wanted to find out the patterns of code-switching used by the Malays and the reasons/functions of code-switching. The researcher used Appel and Musyken's (2005) functions of code-switching and Musyken's (2001) taxonomy of code-switching as her framework. First, the researcher collected the written texts, including the statuses and comments posted by the participants. In order to gain access to Facebook postings and avoid fake accounts, the researcher collected the data from her friend's Facebook. After collecting the data, the writer classified them based on the framework. In her study, she found that nouns are code-switched frequently in the postings, followed by verbs and adjectives. The researcher also found that insertional code-switching is mostly used by the Malay ethnic group rather than alternation code-switching. Next, the five functions of code-switching were also found in the study, which were directive, phatic, referential, metalinguistic and poetic. Interestingly, some code-switching instances were made for stylistic reasons, categorised as free switching by the writer.

Siti Hamin and Nurul Nadiah (2016) researched the types and functions of code-switching used by mixed Malay Chinese families at home. The researchers employed a qualitative methodology in their study. Their study was purely an ethnographic research because their research aimed to describe, analyse and interpret culture. This study's sample included four participants from a mixed Malay Chinese family. The researcher recorded the conversations with these participants. After that, the scholar transcribed the conversations using Jefferson's transcription convention. Next, they identified, analysed and classified the code-switching occurrences based on Poplack's types of code-switching and Hoffman's (1991) reasons for code-switching. From the findings, they found that intersentential code-switching was used by the family. They also found that quoting someone else, being emphatic about something, interjections, and real lexical needs were the reasons for them to code-switch.

In another research, Sukyadi, Wirza and Hasiani (2015) researched types and reasons for code-switching on Facebook and also the effect of gender on code-switching. There were 24 participants in this study, ten were from the English department, and the rest were from different departments. The participants comprised 12 males and 12 females who spoke Indonesian and English. Data were collected from the participants' statuses and posts. At the same time, interviews and questionnaires were carried out to investigate the factors for the code-switching. The findings revealed that the participants used three types of code-switching: intrasentential switching, tag switching and intersentential switching. The participants frequently used intrasentential code-switching because they were from the English department and they used English more than the Indonesian language. Besides that, the female participants frequently used intensifiers, tag questions and endearment words more frequently than male ones. In addition, the results revealed that to show gratitude, apologising words were used more respectfully by the female participants.

To study the language used on Twitter (e.g. Tastan, 2012), the researcher focused on the occurrences of code-switching and the use of code-switching on Twitter. In his study, twenty young Turkish people who were aged between 18 to 24 were selected. They were then divided into 5 males and 15 females, and the English language was also well known to them as they were selected from the English department. The researcher collected 3860 posts from the participants' Twitter accounts. There were 117 Twitter posts that incorporated both intrasentential and intersentential code-switching. The findings revealed that 69.23% of the posts consisted of intrasentential switching, while 30.7% contained intersentential switching. Besides that, the participants code switched to the English language frequently. In the case of topics, the participants' code switched more when discussing a particular topic. Also, the English language was the dominant language for the young Turkish people on Twitter.

2.9.1 Code-switching in Movies

Surya Ningish and Setiawan (2021) conducted a research on the *Yowis Ben* movie. They wanted to investigate the types of code-switching used in the movie. The researcher used a qualitative method in collecting their data. First, the researcher watched the movie and found the part containing code-switching occurrences. After that, they recorded the data and analysed them. From the findings, they found that respecting the addressees was the main reason for code-switching, and intrasentential code-switching was mainly used in the movie. Asrifan et al. (2021) researched code-switching found in the movie *From London to Bali*. In his study, they wanted to examine the types of code-switching. They employed a qualitative method in the study. First, they observed the movie and then transcribed the sentences consisting of code-switching. After that, they analysed the code-switching occurrences by using the Soweto theory. From the findings, they found that insertion code-switching is the dominant type in the movie.

David et al. (2012) researched the patterns and reasons for code-switching occurrences in the *Sepet* movie. They employed a qualitative method in their study. First, the researchers viewed the movie and reviewed the movie again. After that, they recorded the conversations consisting of code-switching. In order to find out the primary and embedded code used in the conversations, they used Myers-Scotton (1993) Matrix Language Frame Model. From the results, they found that intersentential code-switching is mainly used in the movie, followed by insertion code-switching. Besides that, the reason for code-switching in the movie was to facilitate the conversations.

Another researcher, Wahyuni and Wangi (2021) conducted research on code-switching found in the *My Stupid Boss* movie. In their research, they wanted to discover the types of code-switching used in the movie. This study used a descriptive qualitative method. The researchers wrote down the dialogues consisting of code-switching. In order to ensure the accuracy of the data, the researchers repeatedly watched the movie. In the research, they also used Miles and Huberman's analysis. They summarised the data and classified the data in a table. After that, they described the types of code-switching found in the movie. From the results, they found that intersentential code-switching was mostly used in the movie.

Siregar (2022) researched the code-mixing used by the actors in the movie “*Move On Aja*”. The researcher wanted to identify the actors' reasons and types of code-mixing. The scholar used a qualitative method in collecting the data. Musyken's (2001) theory of code-switching was used by the researcher to analyse the types of code-switching. The researcher observed the movie and then classified them according to the Musyken theory. From the results, insertion code-switching was the dominant type of code-switching used in the movie.

2.9.2 Code-switching in YouTube

Nahombang (2020) researched code-switching used in podcasts; she analysed the types and reasons for code-switching used in the podcast on *Dedy's* YouTube Channel. She collected the utterances from the host and the interviewees for analysis using the Hoffman theory. In her study, she found that intrasentential code-switching appeared frequently and talking about a particular topic was the most dominant reason for the participants to code-switch. Similarly, Sukrisna Agung (2019) employed the Hoffman theory in her research to analyse the types and levels of code-mixing that appear on *Atta Halilintar's* video YouTube channel. She employed the documentation methods and content analysis in her research. In her findings, she found out that the highest type of code-switching was intrasentential.

In contrast, in their research, Subkhi and Shaari (2021) tried to find out the types and functions of code-switching used by the actors and actresses in *Oh My English!* Series by employing the Hoffman theory. They collected six videos from *Oh My English!* Series YouTube channel and analysed them via document analysis. Their research found that tag switching was frequently used rather than inter or intrasentential code-switching. Furthermore, discussing a particular topic and interjections were the dominant reasons for the code switching.

Fauziyah (2017), on the other hand, analysed the code-switching used by Captain Yoo in the Korean Drama *Descendant of the Sun*. She used the descriptive qualitative method and found many reasons and types of code-switching used by the actor. In her findings, she also found that intersentential code-switching was the dominant type of switching used by the actor. Eight types of reasons were found in the research: expressing group identity, wanting to gain attention, talking about a particular topic, wanting other people to understand them, clarifying the speech content for the interlocutor, excluding other people, being emphatic and interjections.

Research on code-switching in *Boy William in Breakout* Music Programme at Net TV was conducted by Rianda (2017). Using the qualitative method to collect the data, the researcher analysed the types and reasons for code-switching. She found that insertion was the dominant code-switching technique practised by the subject. In addition, the reasons for code-switching were talking about a particular topic, interjections, expressing solidarity, quoting somebody else, repeating for clarification, expressing group identity, the intention of clarifying the speech content for the interlocutor, and real lexical need.

Maksuwell and Yulia (2021) researched code-switching in *Pak Ndul's Video* YouTube channel; they collected data using the documentation method since the data were the utterances from Pak Ndul. They read and analysed the transcript of Pak Ndul's utterances. Their findings found that intrasentential was mostly used by the subject. Another researcher, Primayanda (2018), conducted research on the role of code-switching in YouTube channels by Sacha Stevenson. In her study, she wanted to find out the types and the reasons for code-switching used by the YouTuber. The researcher used a descriptive qualitative method to present the data. Besides that, she also employed the Myers-Scotton theory of code-switching and the Markedness model in her study. First, the researcher observed the video by YouTuber Sacha Stevenson on her YouTube channel. After that, the researcher recorded and transcribed the data. Next, she used the Myers-Scotton theory and Markedness to analyse the data. From the findings, she found that intersentential code-switching was the dominant type of code-switching in the video, followed by intrasentential code-switching and tag-switching. Besides that, the YouTuber's code switch in her video was to show emotion, emphasise a message and replace some terms that are not found in English.

2.9.3 Code-switching in Print Media

Thongsombat et. al. (2021) researched the patterns of Thai-English code-switching and code-mixing in the *Golf Digest* magazine. They used content analysis to examine the phenomenon of Thai-English code-switching and code-mixing in the *Golf Digest* magazine. They collected 54 articles from the *Golf Digest* magazine as their sample data. After reading the sample articles, they sent the sentences consisting of code-mixing and code-switching to three experts in Linguistics and Applied Linguistics to check their content validity. Next, they classified and grouped the data based on the theoretical framework proposed by Ho (2007), Kannaovakun & Gunther (2003) and two patterns of code-switching by Poplack (1980). From the findings, they found out that hybridization was often used in the magazine followed by word order and proper noun. Other than that, intra-sentential code-switching was found to have occurred frequently compared with inter-sentential code-switching. The findings also revealed that code-switching was used in the magazine for a real lexical need and for talking about a particular topic.

Another group of researchers, Aziz et. al. (2019) conducted a research on the types of code-mixing used in a magazine. They applied the descriptive method in their study. Next, they collected the data from the *Aplaus* magazine from April 2016 to August 2016. The data were collected from several editions in the same publications of the magazine. After the data were collected, the researchers analysed and classified the data based on Musyken's (2001) theory. From the data, they found that insertion was the dominant type of code-switching used in the magazine followed by alternation. There was no congruent lexicalisation used in the magazine.

Kunawarong (2014) researched on Thai-English code-mixing and code-switching phenomenon in the *Cosmopolitan* magazine. The researcher wanted to find out the types and motivation of code-switching used in the magazine. The *Cosmopolitan* magazine was used as the sample data for this research. This magazine was chosen because it is available

in many bookstores and it has a diversified audience. The researcher collected the data from the September 2013 magazine. The researcher found that different types of Thai-English code-mixing and code-switching were available in all the columns of the magazine from the cover page to its back cover. However, all the advertisements and the table of contents in this magazine were excluded from the research. After that, the researcher analysed and classified the data based on the framework by Shogren (2011) and Cakrawarti (2011) & Li (2000). From the findings, the researcher discovered that intrasentential code-switching was used frequently in the magazine. Besides that, the intrasentential code-switching was used frequently in the middle of a Thai-English sentence. The results also showed that code-switching was used in the magazine to quote somebody, to repeat for clarification and for a real lexical need.

In another study, Kia et. al. (2011) conducted a research on code-mixing of English in the entertainment news of Chinese newspapers in Malaysia. The researchers wanted to identify the features of English lexical items that were code-mixed into Chinese entertainment newspaper. In order to achieve the objective, the researchers collected 1000 sentences from three different Chinese entertainment newspapers from January 2007 until May 2007. At the same time, a questionnaire survey was also distributed to 200 respondents to find out the opinions on the features of the English lexical items code-mixed into the Chinese entertainment newspaper. From the findings, nouns were used frequently in the sentences followed by adjectives, verbs, and abbreviations. Nevertheless, interjections and adverbs were hardly added to the sentences.

In contrast to Aziz et. Al's. (2019) study, Febiyaska and Ardi (2019) found that alternation was frequently used in the magazine. Febiyaska and Ardi (2019) researched on the features and types of Indonesia-English code-switching in the *GoGirl!* Magazine. The researchers employed document analysis in their study. *GoGirl!* Magazines were collected from March 2016 until May 2016 as the sample data for this study. After that,

the researchers used the analysis technique proposed by Cresswell (1994). First, the researchers organized the data, and then highlighted the code-switching occurrences found in the magazine. Next, the researchers examined and read the data repeatedly to ensure the accuracy. Thirdly, the scholars classified the data based on the types and the features. From the results, the scholars found that alternation was heavily used in the magazine rather than insertion and congruent lexicalization.

Adi (2018) conducted a research on code-switching phenomenon in the *Critical Eleven* Novel. The scholar wanted to find out the types and reasons of code-switching used in the novel. The researcher employed the descriptive qualitative method in his study. First, the writer read the novel thoroughly. Next, he found out the code-switching in the novel. Thirdly, he classified the category of code-switching based on Poplack's (1980) theory. After that, he analysed the reasons for code-switching based on Hoffman's (1991) theory. From the data, the researcher discovered that intrasentential code-switching was used frequently in the novel. Besides that, the reasons found for code-switching were talking about a particular topic, quoting someone else, being emphatic about something, interjections and a real lexical need.

Marzona (2019) researched on the use of code-mixing in the Indonesian and English language in an Indonesian advertisement. In this study, the researcher used the Gadis advertisement as her sample data. The researcher identified the code-mixing occurrences found in the advertisement. After that, she classified the occurrences based on its types. From the results, the scholar found that the insertion of words was mostly used in the advertisement. Besides that, the findings also revealed that nouns and adjectives were heavily used in the advertisement. Moreover, the data showed that code-mixing used in this advertisement was to greet, inform and reject.

Another research was conducted by Chen (2015) about the code-mixing and persuasiveness in Chinese newspaper advertisements. In her research, she wanted to

examine the types and functions of code-mixing found in the Chinese advertisements. The scholar collected 603 advertisements from three leading newspapers in the Guangdong province. After that, she identified the types of code-mixing by using the Musyken's (2001) taxonomy. After the classification, the writer discovered the functions of code-mixing by employing the Markedness theory. From the data, the researcher found that insertion and alternation were used frequently in the advertisements. Besides that, the construction of identity through code-mixing was the main function found in the advertisements.

Margareta and Burhansyah (2018) conducted a research on the Indonesia-English language code-mixing used in newspapers. The scholar focused on the use of Indonesia-English code-mixing by journalists in explaining the news. In this research, the scholar employed the documentation method. Then, the researchers collected the data from the *Kompas* daily newspaper in business and politics columns from 2nd January until 14th January 2018. After collecting the data, the scholars classified them according to the Musyken (2001) theory to find out the types of code-mixing. Next, the researchers analysed the reasons for code-mixing used in the newspaper. From the data, it revealed that insertion was mostly used by the journalists followed by alternation. Besides that, nouns were inserted mostly in the newspaper. The main reasons for code-mixing used by the journalist were to explain the specific terms which could not be found in the first language. The second reason was to clarify the message and express the meaning to the reader which led to code-mixing taking place.

Each previous study revealed that most of them are related to the research topic the researcher was interested in. Different types of code-switching and reasons were used in the content. It also showed that past studies used qualitative research methods since it was appropriate for this research. In this study, the researcher will also gather information from the comments on the YouTube channels using a qualitative methodology.

2.10 Summary

Based on the research mentioned above, there seems to be numerous results concerning the practice of code-switching on multiple computer-mediated communication platforms. Researchers have studied code-switching practice from different views (e.g. Erica Björkvik, 2019; Nina Dongen, 2017; Fadilah & Parmawarti, 2020). While they differ regarding the issues and objectives, they all deal with this phenomenon of multilingual communication among people, where more than one language is involved and used in a context. Previous research has focused on the practice of code-switching in written or oral communication; more research is needed to study the new mode of online communication, especially in this digital age where people communicate worldwide. YouTube is a new type of computer-mediated communication. Not many studies have been conducted using YouTube for data collection and analysis until recent years. Therefore, the present study hopes to fill the gap in code-switching knowledge in this computer-mediated communication mode.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

It is crucial for a researcher to choose the research method that he/she wants to employ before beginning his/her investigation. A method is a systematic work plan designed to make research work easier and more effective. Therefore, the first step is to plan the research method before collecting and analysing the data.

The research method is chosen based on its suitability to the research objectives. In this situation, the objectives determine the method rather than the other way around. This research method is organised based on the problem being investigated and the study's main objectives.

This chapter discusses the research design and methodology used in conducting this study. In this study, a qualitative investigative methodology was applied. The discussions include the selection of data and the characteristics of the YouTube comments data that will be collected. The frameworks that are used for the investigation of code-switching (CS) practice will also be discussed.

3.2 Research Design

The research design for the current study is a descriptive qualitative method because it gives a systematic, fact-based, and valid description of a situation (Issac and Michael, 1987). In addition to the descriptive method, the current research employs the qualitative method. This method is based on the data composed of words rather than numbers (Sudaryanto, 1993). The research is carried out using a qualitative methodology because the outcome of the data analysis is expressed in descriptive phenomena like words, sentences, and utterances. A qualitative method was used as the research design in the current study since the data are obtained from the YouTube's comments via content

analysis. The qualitative design effectively collects and evaluates exploratory data, like exploring the context where code-switching occurs in the YouTube comments. The content analysis design is suitable for this study because this research aims to identify the types of code-switching and the reasons for each code-switching used by the users in the YouTube comments. Rianda (2017) claims that content analysis is a research tool that only concentrates on the media and the actual content of texts. Based on Rianda (2017), texts include books, dialogues, essays, conversations and any other kind of materials that involve texts. Using qualitative content analysis, all the data will be categorised into the types relevant to the study (Morgan, 1993).

The goal of this research is to observe and analyse the YouTube comments on the YouTube channel, and the researcher has collected the comments from two different YouTubers channels named Lim Big Yong and matluthfi90. The content analysis design is appropriate for this study because this research aims to identify the types and styles of code-switching and the reasons for code-switching that YouTube users use in their comments.

3.3 Data Collection

According to Rahardi (2001), data sources can be divided into two categories which are primary data and secondary data. Primary data are those that are obtained directly from the source, and secondary data are those that are obtained through other means. In the current study, the writer used primary data, which he got directly from the source YouTube comments from two YouTuber videos channel, as a research object.

The social networking site YouTube is used in this study as the source to collect data in the form of online written texts, focusing on comments made by YouTube users on YouTubers channels. Anyone can share information via YouTube, allowing people to post comments on their channel. By commenting on or leaving posted comments on a

Youtuber's channel, users can interact with one another on the platform, creating active conversations. The layout and the format of the YouTube comments present the postings chronologically in order of the time posted, with the latest comments at the topmost, allowing others to know the latest comments.

In order to respect the privacy of YouTube users whose tweets are taken for this study, all photos and YouTube usernames involved in this research were not displayed. This method is intended to protect the consumers' privacy and adhere to research ethics. To obtain sufficient data for analysis, data from YouTube were collected randomly throughout May 2022. The advantage of collecting data at random is that various forms of comments from different YouTube users were collected; this can avoid the issue of biasness.

The data were collected from comments on a YouTube channel by two Malaysian YouTubers, Lim Big Yong and matluthfi90. The reason why these YouTubers are selected is that their videos always provoke much discussion. In addition, the researcher chose these two YouTubers because the comments in their videos contain many words in English that indicate that code-switching is taking place. Besides that, they have 1.50m and 492k followers, respectively. As a means to achieve the goal of this study, only sentences containing code-switching are given focus. Specifically, when English constituents are inserted into a Chinese sentence or English constituents into a Malay sentence. Comments written purely in English, Chinese or Malay are excluded. The comments from six videos in each channel were extracted and further analysed. These videos were posted in 2018, and the researcher viewed them in May 2022. Data was collected manually using a copy-and-paste technique from the YouTube comments and then stored in Microsoft Word document format for analyses.

3.4 Content Analysis

All comments posted by YouTube users were considered, but only comments with actual code-switching, for example, alternation of different languages in the comments, were considered. The use of languages or dialects solely in the comments was not considered code-switching. To achieve the objective of this research, the comments chosen for this study must have used Chinese or Malay as the dominant language in the comments.

Once the data are selected and collected, they were first divided into intersentential code-switching and intrasentential code-switching based on Muysken's (2001) types of code-switching. In intrasentential code-switching, the data was further be divided into insertional, alternational or congruent lexicalisation. After that, a comparison of the two language pairs, i.e. Malay-English code-switching and Chinese-English, were made to find the differences between them. Then, the types and styles of code-switching in the comments were categorised and studied. YouTube is a platform for people to communicate with each other by replying or leaving comments on videos. In addition, people can interact with others via comments. According to Hoffman (1991), code-switching can occur quite often in an informal conversation, and there are reasons for people to code-switch.

3.5 Theoretical Framework

The above-described initial phases of the analysis are essential to provide a preliminary overview of the language use patterns found in the corpus. Two main theoretical frameworks are used for the current research, as illustrated in Figure 3.1. The first is Muysken's (2001) types of code-switching; the second framework is Hoffman's (1991) reasons for code-switching. In addition, this study researched both intrasentential and intersentential code-switching in YouTube comments. Besides that, the reasons for code-switching occurring in the YouTube comments are also studied.

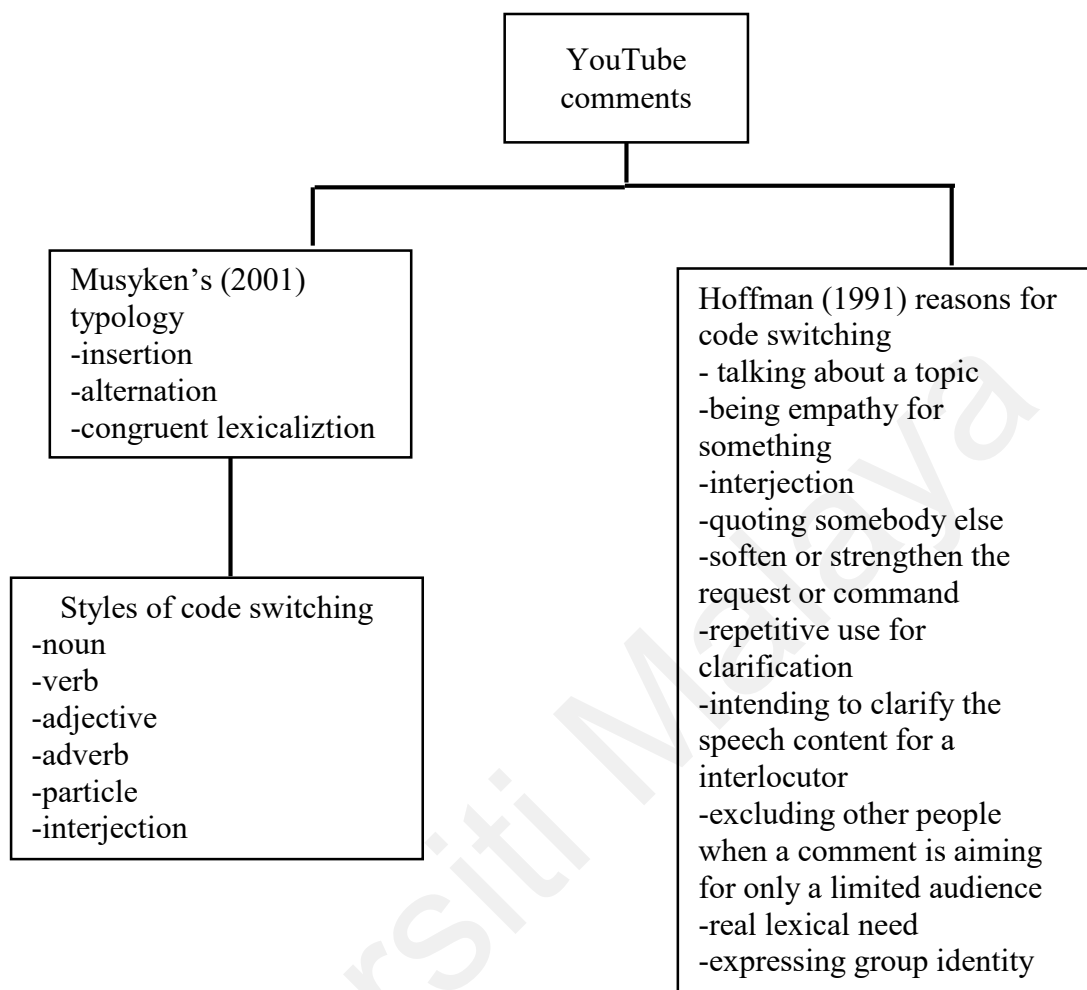


Figure 3.1: Procedure for data analysis

The subsequent analysis breaks down the code-switching tokens according to their grammatical classification, allowing for analysis of the syntactic environment in which intrasentential code-switching most frequently occurs. Past studies of spoken and computer-mediated communication have found code-switching to occur most often within nominal groups as compared to verbs and adjectives, and this is one of the areas of interest in this study (Setiawan, 2016; Aaidha Hammad, 2017; Sabti et al., 2019). The categories of the groups are:

1. Noun
2. Verb
3. Adjective
4. Adverb
5. Particle
6. Interjection

In the final part of this research, all the data were analysed again according to Hoffman's (1991) ten reasons for code-switching.

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3.6 Data Analysis of the Types and Styles

The first part of this research examines and compares the patterns and styles between Malay-English and Chinese-English code-switching in YouTube comments.

In order to answer the first research question, Musyken's (2001) typology was adopted to examine and classify code-switched examples found. Figure 3.2 shows the Musyken's (2001) typology of code-switching, which includes three types of code-switching: alternation, congruent lexicalisation and insertion. These three types of code-switching were each explained in Chapter 2.

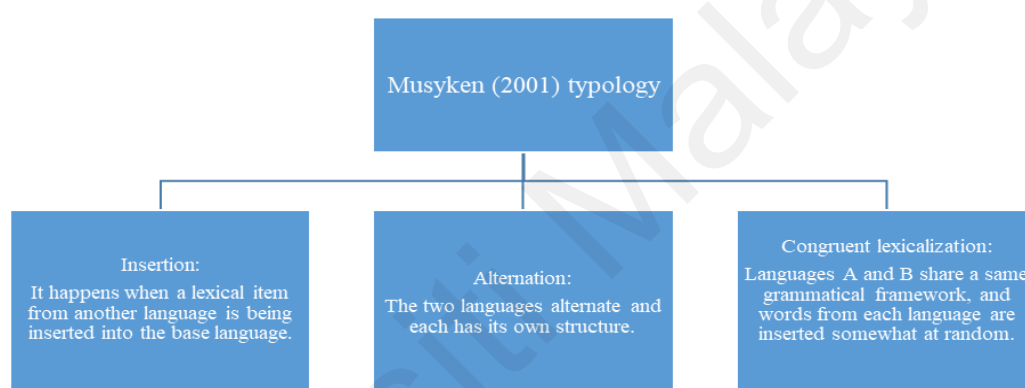


Figure 3.2: Musyken's (2001) typology

The pattern of code-switching in Malay-English and Chinese-English was analysed qualitatively. The first type of code-switching, which is insertion code-switching occurs when language A determines the overall structure and language B is placed in a certain phrase or word category. For example, “可是(*but*)portion 不用给我太多(*no need give too much for me*). From the example, Mandarin is the overall structure for the sentence and the English word “portion” is inserted into the Mandarin sentence. Hence, insertion code-switching happens.

The second type of code-switching is alternation. It happens when two languages alternate, and each has its own structure. For example, “*saya akan datang lagi pada hari yang lain (I will come back on another day), I will be back. Haha.*” This is an example of alternation code-switching. The Malay sentence is alternated into the English sentence. Malay and English sentences alternated with their respective structures.

The third pattern of code-switching, congruent lexicalisation, occurs when languages A and B share the same grammatical framework, and words from languages A and B are inserted somewhat at random. For example, “*seorang doktor mulakan kerja dia pada siang pagi sehingga larut malam masih boleh happy dan senyum. (A doctor starts doing his job from the early morning until late night but still can be happy and senyum.)*” The English word “happy” was inserted into the Malay sentence. The word “happy” can be replaced easily with an equivalent Malay word without changing the original meaning of the sentence.

The types of code-switching in the Malay-English and Chinese-English comments were first identified. Then the frequency of the comments was counted for insertion, alternation, and congruent lexicalisation of code-switching. The data from Malay-English and Chinese-English in the YouTube comments were subsequently analysed.

3.6 Data Analysis of the Reasons

The reasons for code-switching are identified qualitatively. The reasons were then classified using Hoffman's code-mixing framework (1991). Table 3.1 shows the 10 reasons for code-switching according to Hoffman's theory (1991).

Table 3.1: 10 reasons for code-switching according to Hoffman's Theory (1991)

| No | 10 Reasons for Code-switching |
|-----|---|
| 1. | Real lexical need |
| 2. | Soften or strengthen the request or command |
| 3. | Talking about a topic |
| 4. | Quoting someone else |
| 5. | Being empathetic for something |
| 6. | Interjection |
| 7. | Intending to clarify the speech content for an interlocutor |
| 8. | Repetitive use for clarification |
| 9. | Excluding other people when a comment is aiming for only a limited audience |
| 10. | Expressing group identity |

The first reason for code-switching is real lexical needs. Based on Hoffman (1991), it occurs when there is a need to mix different languages, as a natural multilingual is rarely equally or entirely fluent in two languages in all domains. Language users might not have the same words to convey the same meanings.

The second reason for code-switching is to soften or strengthen the request or command. Hoffman (1991) stated that code-switching can soften a command or strengthen the request to sound more polite. A person would code-switch to a second language when he/she wants to soften the request or command that he/she makes.

The third reason for code-switching, talking about a topic, was taken from Hoffman's (1991) reasons for code-switching. It occurs when an individual feels comfortable and free to express his or her emotional feelings in a language other than his or her native tongue. The speaker may prefer to discuss a specific topic in one language over another.

The fourth reason for code-switching, quoting someone else, was taken from Hoffman's (1991) reasons for code-switching. When quoting another person, the speaker will continue to speak in the same language. The goal is to tell the story as clearly and captivantly as possible.

The fifth reason for code-switching is empathy about something. Hoffman (1991) stated that an individual will code-switch when he or she wants to emphasise something. This occurs when the speaker thinks that using the combined term to express emphasis will have a stronger effect on the listener.

The sixth reason for code-switching is an interjection. According to Hoffman (1991), interjections refer to expressions or words used in a sentence to convey a speaker's expression or feelings on a sudden thing. Although interjections (sentence connectors) carry no grammatical value compared to other parts of speech, bilinguals often unintentionally mark this sentence connector for sharing their expressions.

The seventh reason for code-switching is to clarify an interlocutor's speech content. Hoffman (1991) stated that it happens when a multilingual or bilingual person makes conversation with another multilingual or bilingual. The reason for using such code-mixing or code-switching is to make the speech's content run smoothly and be understandable to the listener.

The eighth reason for code-switching, repetitively used for clarification, was taken from Hoffman's (1991) reasons for code-switching. It takes place when the speaker seeks to make their communication more understandable for the audience. Sometimes the same

message can be conveyed by the speaker in both languages. This repetition helps to clarify what is spoken.

The ninth reason for code-switching, excluding other people when a comment is aiming for only a limited audience, was taken from Hoffman's (1991) reasons for code-switching. Sometimes people only wish to communicate with members of a particular group or community. Therefore, they may try to exclude those people by choosing a language that not everyone is familiar with to avoid the other community or interrupting that people may disagree with their communication.

The tenth reason for code-switching is expressing group identity. According to Hoffman (1991), this situation occurs when words and expressions are kept in their native tongues to signify a sense of familiarity and connection to the group. Different communities may have various methods of interaction.

In conclusion, the types and styles of code-switching found in Chinese-English and Malay-English language pairs were analysed based on the YouTube comments. The reasons for code-switching in the YouTube comments were identified and classified based on the Hoffman theory (1991). Based on the findings, this research can show the phenomenon of code-switching happening in written texts, especially in the YouTube comments.

3.7 Ethical Issue

According to some research, communication technologies may "fundamentally erode the boundaries between 'publicity' and 'private' " (Weintraub & Kumar, 1997). According to Weintraub (1997), knowing what is withdrawn or hidden is needed as opposed to what is exposed, open, or available is the first. The scholar further explained "things that we are able and/or entitled to keep hidden, shielded, or distanced from others" are considered private. Similarly, another scholar Sheehan (2000), agreed with Weintraub

(1997) and gave the definition of privacy that "people have the right to privacy to the extent that others have limited access to information about them, to the private aspects of their lives, to their thoughts, or to their bodies."

Some individuals published detailed information about their identities on YouTube. Additionally, they created videos with content that appeals to a wide audience and aggressively market and distribute their videos. The three factors, i.e. identity information about the video producer, content relevance, and access to videos, are all intended to be broadly accessible and generally available, so this can be called public video producing and viewing (Weintraub, 1997). On the more private end of the spectrum, video creators may decide to hide their identities from viewers and create content that is only interesting to a small group of their closest friends. Technically, the YouTuber can limit access to the videos by using some tags or employing YouTube's "friends-only" watching function, which allows only those who have been identified as the video maker's friends to access the content.

In this study, the names of participants found in comments collected from YouTube will not be revealed because the consent form is not distributed to them. According to the terms and conditions of YouTube by Google LLC, a company that provides YouTube services, people are allowed to view the video and comment on them when the video is set as public. It means that when the videos can be viewed by the public, it is not private. The videos used for the current research are set as public, and everyone can leave their comments or interact with others in the comments. Hence, there is no issue of infringement happening.

3.8 Pilot Study

In order to see if the research is doable, a pilot study was conducted before the real research. A total of 20 comments from Malay-English code-switching and Chinese-English code-switching were collected from YouTube channels to find the occurrences of code-switching. The data were then categorised according to the types of code-switching. In the pilot study, intrasentential code-switching and intersentential code-switching were found in both language pairs. Besides that, the occurrences of code-switching were found in the middle of the sentences. Interestingly, particles and interjections were also found in the code-switching. This may be due to the use of the Malaysian style of English in the comments. Furthermore, nouns were mostly used in Chinese-English code-switching but less in Malay-English code-switching.

From the results of the pilot study, it is believed that there are more code-switching occurrences that can be found in YouTube comments. Hence, this research was then conducted based on the pilot study.

3.9 Summary

In summary, this chapter offers a framework on how data is gathered from the YouTube comments and how the data will be analysed. Musyken's (2001) typology is used to find out the types and styles of code-switching used by YouTube users in the YouTube comments. Next, Hoffman's (1991) reasons for code-switching are employed to find out why the YouTube users code-switch in the YouTube comments. This process is done to ensure that the research is done in accordance with the research questions and the study's main goals or objectives.

CHAPTER FOUR: FINDINGS AND DISCUSSION

4.1 Introduction

The findings from the data that were collected are presented in this chapter. The discussion is based on comments from the YouTube users collected. Their YouTube comments were analysed by extracting the fragments where code-switching took place in the comments. The current study presents the overall findings of the data in attempting to answer the main research questions of this study, which are;

1. What are the types and styles used in Chinese-English and Malay-English code-switching in the YouTube comments?
2. What are the reasons for YouTube users to code-switch in their written comments?

4.2 Occurrences of Code-switching

The main instrument used in this study is the observation from the website of the YouTube comments of the YouTube users on the YouTuber videos channel. Therefore, through one month of observation, a total of 120 Malay-English code-switching and Chinese-English code-switching comments were collected in this research. This data parallels the research done by Fadillah and Parmawati (2020), which found that code-switching is also used on YouTube. Figure 4.1 shows the occurrences of intrasentential and intersentential code-switching in Malay-English and Chinese-English.

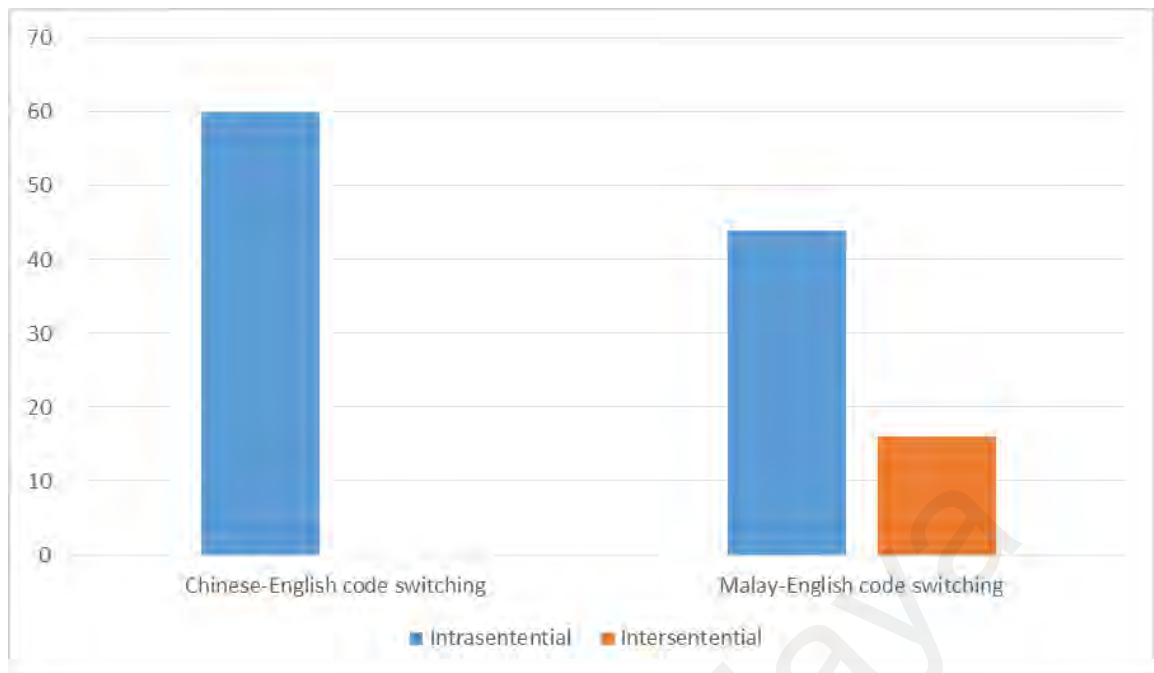


Figure 4.1: Occurrences of code-switching

It was found that 60 occurrences of Chinese-English code-switching were intrasentential, and there is no intersentential code-switching found in the Chinese-English comments. This is also the same in Ling's (2018) research, where only intrasentential code-switching was found in Chinese-English code-switching. On the contrary, only 44 occurrences of intrasentential were found in Malay-English code-switching. There were also 16 occurrences of intersentential code-switching in Malay-English.

4.3 Types of code-switching

This section discusses the findings of the data collected about the types of code-switching, which are intrasentential code-switching and intersentential code-switching.

4.3.1 Intrasentential code-switching

As shown in Figure 4.1, the most favoured type of code-switching is intrasentential code-switching, with an overwhelming 104 accounts of switched items compared to only 16 instances of intersentential code-switching. This current study found that the YouTube

users like to comment with insertion code-switching on the YouTube comments, which means they switch from Malay or Chinese words to English words without changing the structure of the Malay and Chinese sentences. YouTube is one type of asynchronous computer-mediated communication. YouTube comments have a more interactive and conversation-like communication among its users. This fast-tracked interaction among the YouTube users might explain why they like only switching several words or phrases in the sentence rather than alternating between sentences. Examples and meanings of intrasentential code-switching found in Malay-English code-switching and Chinese-English code-switching are discussed below.

Table 4.1: Position of Malay-English and Chinese-English intrasentential code-switching

| <div>Code-switching</div> <div>Place in a sentence</div> | Malay-English | | Chinese-English | |
|--|---------------|----------------|-----------------|----------------|
| | Frequency | Percentage (%) | Frequency | Percentage (%) |
| Beginning | 9 | 20.45% | 6 | 10.00% |
| Middle | 18 | 40.91% | 21 | 35.00% |
| End | 16 | 36.36% | 33 | 55.00% |

Table 4.1 shows the position of code-switching in both Malay-English and Chinese-English code-switching. It has been found that in Malay-English code-switching, the switching usually occurs in the middle and at the end of the sentence. The same goes for Chinese-English code-switching, which occurs at the end and middle rather than at the beginning of the sentence. Interestingly, this result is similar to the situation found in

Chen's (1999) study. In her study of the phenomenon of code-switching in Canton, she found that most of the code-switching is heavily influenced by the foreignism of Hong Kong dialects. The users use the insertion code-switching, and the switchings are usually found in the middle and at the end of the sentence. Similarly, the research done by Erica Björkvik (2019) found that intrasentential code-switching also appears frequently in the middle of the post, while intersentential code-switching occurs at the end of the posts.

The position of code-switching insertions is shown in Example 1 to Example 3 below:

Example 1

bunyi ayam tu *win*.

(The sound of that chicken *win*.)

Example 2

Also, 你說的我都明白

(*Also*, I understand what you have said.)

Example 3

Kalau nak tengok, *click* je nama saya tu

(If want to watch, just *click* my name.)

Example 1 shows that the switching of the word occurs at the end of the sentence. In Example 2, the switching is at the beginning of the sentence, and the switching of a word in the middle can be seen in Example 3.

4.3.2 Intersentential Code-switching

An intersentential code-switching is a form of switching that occurs outside the sentence level. Data analysis shows that intersentential code-switching is more frequently used in Malay-English, and there was none in Chinese-English code-switching.

Table 4.2: Position of Malay-English intersentential code-switching

| Position | Intersentential |
|-----------|-----------------|
| Beginning | 6 |
| Middle | 0 |
| End | 10 |

Table 4.2 shows the position of Malay-English intersentential code-switching. There is no intersentential code-switching found in Chinese-English code-switching. Table 4.2 also reveals that most instances are code-switched at the end of the post rather than at the beginning or middle of the post. Intersentential Malay-English code-switching is illustrated in Examples 4 to Example 6.

Example 4

Always the best! tak pernah mengecewakan.

(*Always the best!* Have never disappointed.)

Example 5

terbaik matlutfi! *happy Ramadan*

(The best matlutfi! *happy Ramadan*)

Example 6

lawak tapi amatlah mendalam maknanya tu...*gud luck Mat n de geng!*

(Funny yet so deep meaning. *Good luck Mat and the gang!*)

From Example 4, the YouTube user switch codes to make the message clearer and understood. The user switched from English to Malay to emphasize his/her statement. Despite the fact that the use of the word “best” already indicates that the YouTuber being awesomely amazing, the YouTube user further emphasizes the statement with switching to Malay to emphasize that the YouTuber’s videos never disappoint the viewers. In Example 6, the YouTube user code-switched from Malay to English. The YouTube user is trying to emphasize the statement. Similarly, the research done by Halim and Maros (2014) also showed that when the participants wanted to emphasize the statement, they will switch to further emphasize the statement. In Example 5, “Ramadhan” is a Malay word for the fasting month. It usually refers to the fasting month for Muslims. Due to the influence of the Malay culture, it is normal that certain terminology relating to the culture itself are not translated into English when the topics are discussed. Therefore, by keeping the original language, it helps in preserving the cultures of the Malays. The words “buka puasa” and “Ramadhan” are a part of the Malay culture. There are no similar words in English that could be found to replace them (Wong, 2012). Hence, it was appropriate to maintain the original words. In Example 6, the YouTube user code-switched from Malay to English. The YouTube user is trying to express his/her message to the YouTuber.

4.4 Styles of Intrasentential Code-switching

Each type of code-switching seen in Section 4.3 can be distinguished by their unique styles of how code-switching took place in mentioned occurrences (insertion, alternation

and congruent lexicalisation). In fact, both intrasentential and intersentential code-switching possess their own styles.

In this part, the switched items found in the YouTube comments are further divided into five categories, as shown in Figure 4.2.

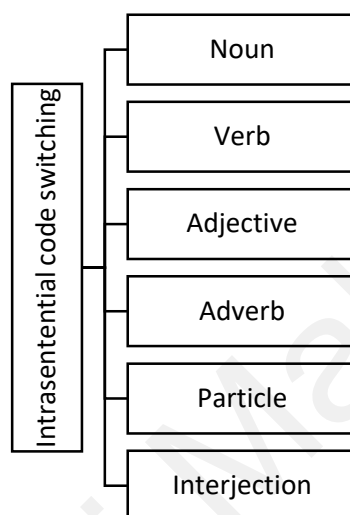


Figure 4.2: Styles of code-switching in each pattern of code-switching

For each of the styles above, the findings and examples are discussed below.

4.4.1 Noun

In intrasentential code-switching of nouns, a single word or noun phrase is usually switched from the base language into the selected language. Figure 4.3 shows the findings of intrasentential code-switching of nouns in Malay-English and Chinese-English switching.

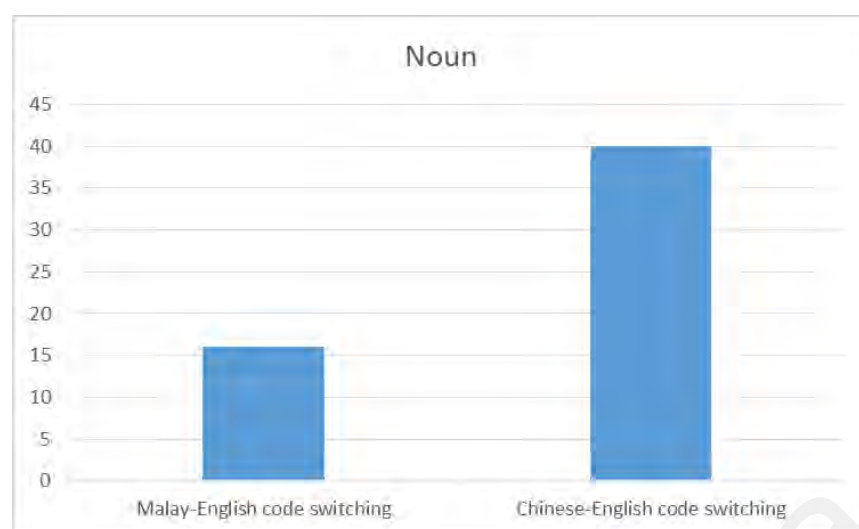


Figure 4.3: Switching of the noun in Malay-English and Chinese-English

From the findings, the noun switch in Chinese-English code-switching is more frequent than in Malay-English code-switching. Of the 56 instances found in Malay-English and Chinese-English switching, the noun is the highest among other categories. The noun category also includes noun phrases and specific names for food, places, people or other items that cannot be translated into other languages. Therefore, this is the main reason why the number of nouns is much higher than the other linguistic categories. The most commonly switched noun types are ‘video’ with eight counts in both Malay-English and Chinese-English code-switching. In switching, the YouTube users can switch to English because no equivalent word is found in the original language. The examples are illustrated below.

Example 7

阿凯穿的帽子是不是 *RILAKKUMA* 的?

(Is that *Rilakkuma* cap worn by Ah Kai?)

Example 8

aku ingatkan dia nak naik **hoverboard** tadi

(I reminded him to ride the **hoverboard** just now.)

Example 9

可以加 **Facebook** 吗?

(Can add **Facebook**?)

Example 10

Saya dapat inspirasi untuk menjadi **youtuber** dari matluthfi

(I got inspired by Maluthfi to become a **youtuber**.)

All the examples shown above are English words switched within Chinese and Malay sentences. The words used are *Rilakkuma*, *hoverboard*, *Facebook*, and *YouTuber*. *Rilakkuma* is a cute and cuddly Japanese character resembling a bear. The name *Rilakkuma* is derived from a combination of the Japanese pronunciation for relax and the Japanese word for bear (Koster, 2014). In addition, YouTubers are micro-celebrities or ordinary people who have acquired many followers or subscribers on social media platforms (Martinez & Olsson, 2019). The same goes for Facebook and hoverboard. They are a newly invented communication medium and a form of transport. They are all nouns. Examples 7, 8, 9 and 10 use English nouns instead of Malay or Chinese ones because they are brand names or product names originally from the English words. Based on Lee's (2000) study, the code-switching of a brand name or product name is influenced by the belief that the names of trendy Western products should be spoken in English. Therefore, its English name was easily used by people.

4.4.2 Verb

Figure 4.4 shows the finding of intrasentential code-switching of the verb from Malay-English and Chinese-English code-switching. Chinese-English code-switching has a higher number of switches compared with the Malay-English code-switching. In Malay-English code-switching, the verb is usually switched in the middle of the sentence. However, the verb found in Chinese-English is usually switched at the end of the sentence rather than in the middle.

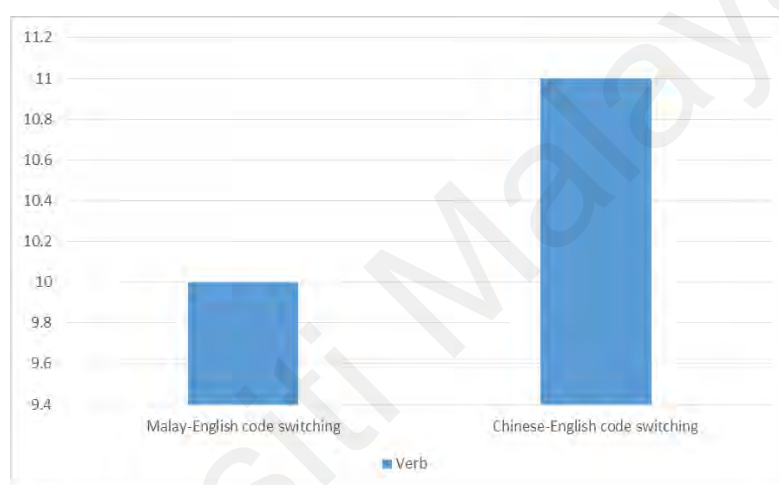


Figure 4.4.: Switching of the verb in Malay-English and Chinese-English

A few examples of the demonstration of intrasentential code-switching of verbs in Chinese-English and Malay-English are discussed below.

Example 11

masih *enjoy* tengok ini.

(Still *enjoy* watching this.)

Example 12

大咏哥哥做影片,真的非常辛苦。因为要演两个人。觉得大咏哥哥辛苦的人 *like* 我。

(Da Yong's brother really works hard in shooting the video. It is because he needs to act two characters. Whoever feels Da Yong's brother works hard like me.)

Example 13

Saya da *subscribe* Matluthfi da lame da

(I already subscribed Matluthfi in a long time.)

Example 14

车是蓄电池, 不用 *charge* 电

(Car is battery, no need to charge.)

As we can see from Example 11 and Example 13, the verb is switched in the middle of the sentence. In Example 12 and Example 14, the verb is switched at the end of the sentence. This differed from the English sentences, where it obeys the subject-verb-object agreement, where the verb usually appears in the middle of the sentence. Due to Chinese grammar, the verb will appear at the end of the sentence.

4.4.3 Adjective

Intrasentential code-switching of adjectives in the data involves switching adjectives from Malay or Chinese to English. However, the switching does not change the meaning of the sentence. For adjectives in English grammatical word order, the adjective is positioned before a noun that it modifies, whereas in Malay, it comes after the noun. The same goes for Chinese adjectives; the adjective is positioned before a noun, but some Chinese

adjectives need a particle after the adjective. This is slightly different from Malay and English, where both languages do not use particles after adjectives.

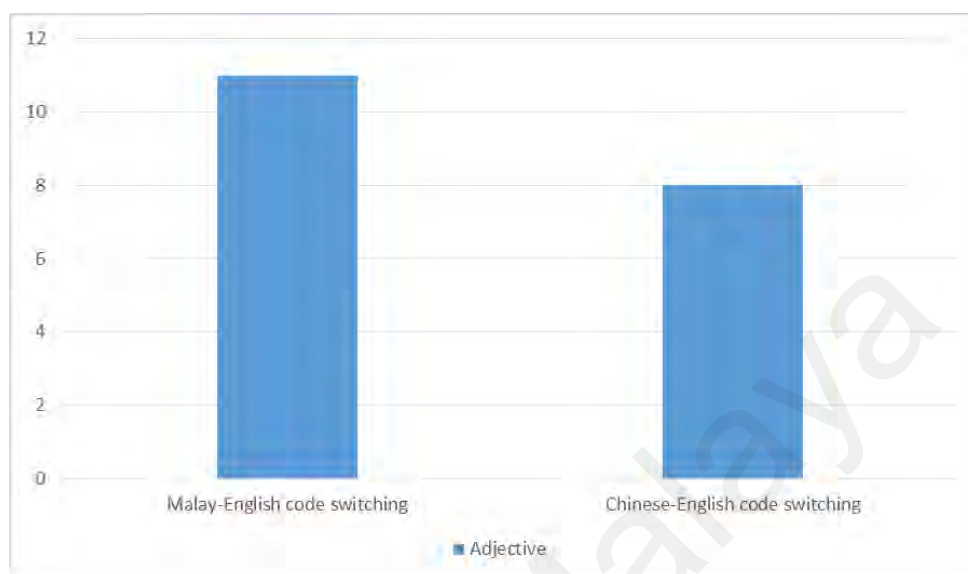


Figure 4.5: Switching of adjective in Malay-English and Chinese-English

From Figure 4.5, it can be clearly seen that the adjective has the highest number of switching in Malay-English code-switching as compared with the Chinese-English code-switching. In Chinese-English code-switching, all the adjectives switch at the end of the sentence. However, the adjective found in the Malay-English code-switching usually switches in the middle rather than in front or at the end of the sentence. Also, some instances of code-switching were found to follow the English adjective word order. Instances of intrasentential code-switching of adjectives are shown below.

Example 15

這片子拍的 **GOOD** 好阿!

(This film shooting so good!)

Example 16

马来西亚教育制度已经在进步全部都是 *subjective* 料。

(Malaysia exam system already advanced and all are *subjective*.)

Example 17

Iklan yg *best*..tahniah

(The *best* advertisement. Congrats.)

Example 18

Memang *touching* punya iklan

(The advertisement is so touching.)

Examples 15 and 16 clearly show that the adjective frequently occurs at the end of the sentence. It was also found that a Chinese particle was used in Example 15 before the adjective. In Example 17 and Example 18, the adjective occurs in the middle of the sentence. From Example 18, the English adjective word order was used because the adjective found was before the noun. It is different from Example 17 as the adjective appears after the noun. The “best” adjective is a common expression used among Malay ethnic groups to describe something they find fun and interesting. The Malay ethnic group in Malaysia often code-mix English terms into their Malay expressions. This occurrence might also be because the English influences them in the mass media, or they want to indicate themselves as having a higher status (David & DeAlwis, 2010), or they have a low proficiency in English (Asmah, 1992).

4.4.4 Adverb

Compared with the adjective, noun and verb group, adverbs are rarely used by the YouTube users, with only 2 adverbs found in the Chinese-English code-switching and 4 adverbs found in the Malay-English code-switching. When an adverb is involved, the meaning of a sentence does not change.

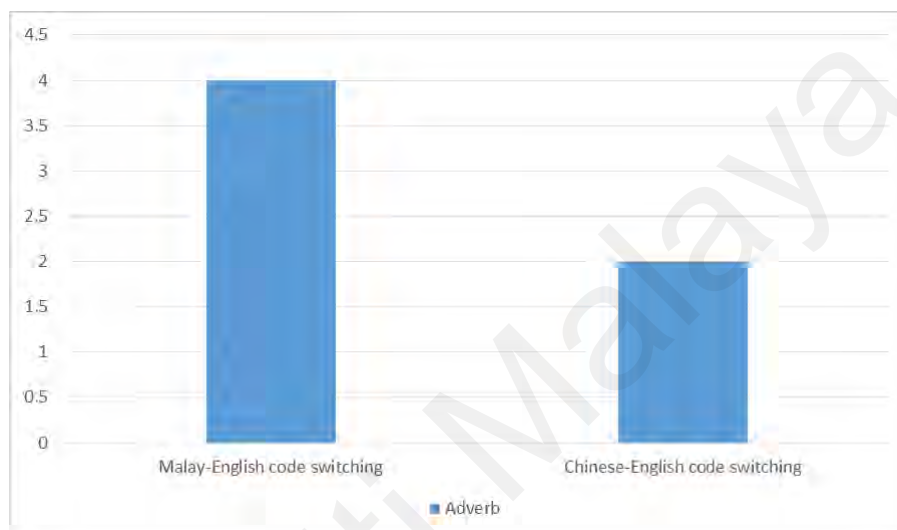


Figure 4.6: Switching of the adverb in Malay-English and Chinese-English

In Figure 4.6, the switching of an adverb in the Malay-English code-switching is often used by the users compared with the Chinese-English code-switching. In addition, the adverb found in the Chinese-English code-switching occurs at the beginning of the sentences. This is the same with the Malay-English code-switching; the adverb usually appears at the beginning of the sentence. A few examples of adverbs found in the sentences are shown below.

Example 18

Masuk mat baru kelakar.. ***first*** aku xpaham...Pikir2 balik Dia perli masyarakat

(Entrance of Mat is funny. ***First***, I am not clear. When think twice, he satire society.)

Example 19

always ada isi2 penting di setiap video

(*Always* has the important meaning behind each video.)

Example 20

Also, 你說的我都明白

(*Also*, I am understand what you have said.)

Example 21

luckily, 我没中很多个 哈哈

(*Luckily*, I did not hit so many. Ha ha)

4.4.5 Particle

The particle in intrasentential code-switching does not always change the meaning of the sentence. Generally, particles can be easily replaced without changing the meaning of a sentence in different languages or dialects. For example, Figure 4.7 shows the finding of intrasentential code-switching of particles from Chinese-English and Malay-English code-switching.

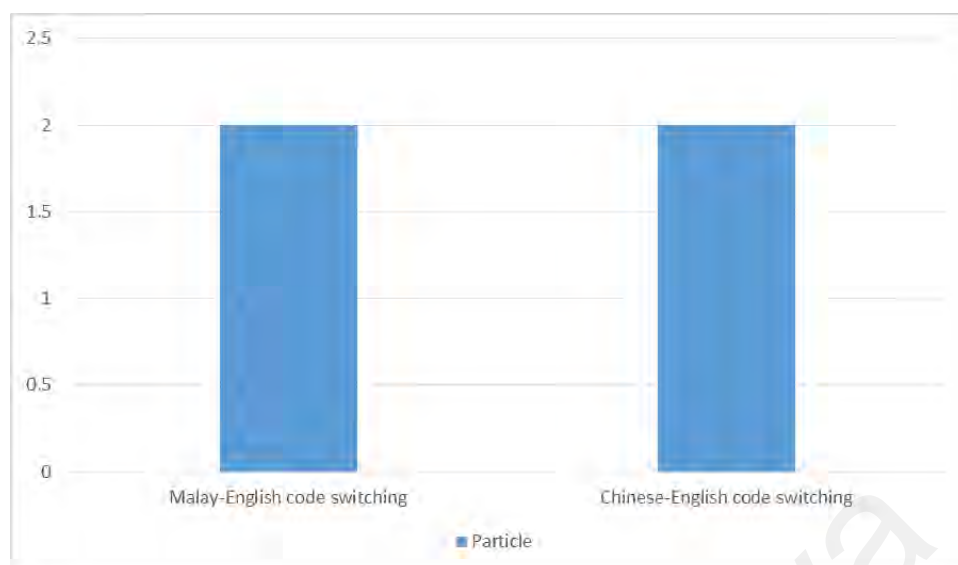


Figure 4.7: Switching of the particle in Malay-English and Chinese-English

This kind of intrasentential CS was rarely used by the users in the Chinese-English and Malay-English switching as it has a low number of switching compared with others. Interestingly, from Figure 4.7, the particle has the same switches in both the Chinese-English and Malay-English code-switching. Examples of particle switching are shown below in Example 22 to Example 25.

Example 22

大咏，你真的太久没有找 Joshua 拍你的影片 *leh*

(Da Yong, you have been so long time didn't find Joshua act in your film *leh*.)

Example 23

Follow 你快 10 年 *lor*，影片還是一樣好看，一直支持你的！！加油！！

(Have been following you for almost 10 years *lor*, video still the best, always support you!

Keep it up!)

Example 24

Kakak yang done terawikh tu comel nyaaa suka *lar*

(Sister who finish terawikh so cute, like lar.)

Example 25

semua video terbaik lar haha

(All the video best lar haha)

‘Lor’ is frequently used jokingly to highlight listeners in direct observation or for obvious reasoning. Another particle, ‘lar’, is influenced by Mandarin and Hokkien; this particle is often used to give directions or commands (Lim, 2007). However, the use of ‘lar’ in Malay has a different meaning. ‘Lar’ is used to soften and strengthen a speech act and persuade the audience to support the speaker's viewpoint (Teoh, Lim & Lee, 2017). In examples 24 and 25, the YouTube user is trying to strengthen the speech to show that the user loves the video produced by the YouTuber. Similar to ‘lor’ and ‘lar’, ‘leh’ is another common particle in Malaysian communication. ‘Leh’ is derived from the Cantonese dialect, and when it is inserted into the end of the sentence, it has the meaning of softening the order or request (Lim, 2007). As seen from Example 22 and Example 23, the terms ‘leh’ and ‘lor’ are used by users in the comments. Although the particle ‘lar’ is influenced by Mandarin and Hokkien dialects, this article can be found in the Malay-English code-switching in Example 24 and Example 25. In fact, if there is no particle in the sentence, the original meaning of the sentence would not be affected.

4.4.6 Interjection

The use of the interjection in intrasentential code-switching is to convey emotions, and the meaning of a sentence is not modified by its use. Figure 4.8 shows the finding of intrasentential code-switching of interjections from Chinese-English and Malay-English switching.

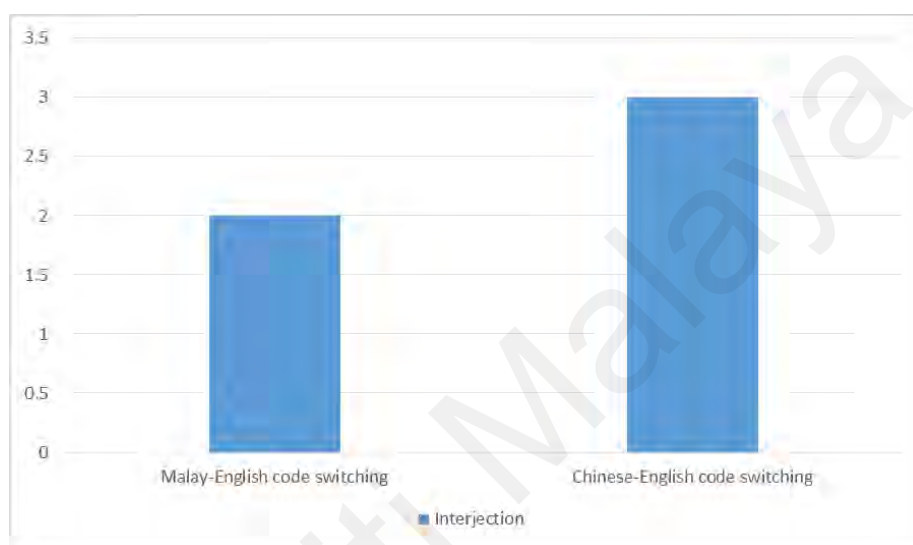


Figure 4.8: Switching of interjection in Malay-English and Chinese-English

Figure 4.8 shows that the YouTube users rarely use interjection as it has a low number of switching compared with nouns, adjectives and verbs. Three switching of interjections were found in the Chinese-English code-switching, and 2 switchings were found in the Malay-English code-switching. Examples and discussion of this style of switching are as follows:

Example 26

暴牙哥的头发很 funny *Haha*

(The hair of brother with buck teeth is funny *Haha*)

Example 27

Eh 为什么你的 iPhone 没有壳的

(Eh why your iPhone does not have a case)

Example 28

以为有位子了结果有 motor ***haha***

(Thought that there is a parking lot, however got a motor ***haha***)

Example 29

semua video terbaik lar ***haha***

(All the video best lar ***haha***)

Example 30

Perghhh lama tak tgok mat...power ***ah*** lain dari lain

(Wow long time no see Mat...power ***ah*** from the others)

According to Chaer (2011), interjections are words used to describe inner emotions such as surprise, sadness, and anger. ‘Haha’ is an interjection used to express laughter when the oral expression is unavailable, such as on the internet. ‘Haha’ can be found in the Chinese-English and Malay-English code-switching, which usually appears at the end of the sentence. The word ‘haha’ frequently appears in two switches, such as in Example 26, 28 and 29; this is the same as the result of Ariffin and Tiun (2020), where they found that ‘haha’ appear 273 times in Malay social media text. Another interjection found is ‘eh’, used by YouTube users in the Chinese-English code-switching. It usually occurs at the beginning of the sentence. The interjection ‘eh’ means asking for confirmation, repeating, or executing a query. This interjection has a similar meaning to “excuse me?”,

“please repeat that”, or “huh”. The last interjection found is ‘ah’; it is only found in Malay-English code-switching. This interjection is used to express surprise, joy, or amazement. From Example 30, the use of ‘ah’ shows that a YouTube user is surprised or amazed by the achievement of a YouTuber.

4.5 Summary of Types and Styles of Code-switching

This section answers the first research question- What are the types and styles used in the Chinese-English and the Malay-English code-switching in the YouTube comments? This research aims to study the Chinese-English and Malay-English code-switching in the YouTube comments.

From the analysis done in the area of types and styles of code-switching, it was found that both the Malay-English and the Chinese-English code-switching possess different patterns in code-switching. From the data analysis, the YouTube users prefer to use insertion in the Chinese-English code-switching, while intersentential, alternation and insertion are used in the Malay-English code-switching.

Besides, the preferences of code-switching styles were found in the Malay-English and the Chinese-English code-switching. They were nouns, verbs, adjectives, adverbs, particles and interjections.

4.6 The Reasons for Code-switching

After discussing the types and styles of code-switching, this section attempts to answer the second research question of the current research regarding the reasons for code-switching instances collected from the YouTube comments. First, the data were categorised using Hoffman (1991), which presents the 10 reasons for code-switching.

According to Hoffman (1991), there are ten reasons people use code-switching. They are as follows:

1. Talking about a particular topic
2. Quoting somebody else
3. Interjection
4. Being emphatic about something
5. Repetition used for clarification
6. The intention of clarifying the speech content for the interlocutor
7. Expressing group identity
8. Real lexical need
9. To soften or strengthen a request or command
10. Exclude other people when a comment is intended for only a certain audience

The findings and examples are discussed below.

Table 4.3: Overview of reasons for code-switching

| Reasons | Chinese-English code-switching | Frequency of code-switching (%) | Malay-English code-switching | Frequency of code-switching (%) |
|---|---------------------------------------|--|-------------------------------------|--|
| Talking about a particular topic | 19 | 31.67 | 10 | 16.67 |
| Interjection | 3 | 5 | 2 | 3.33 |
| Being emphatic about something | 23 | 38.33 | 31 | 51.67 |
| Repetition used for clarification | 0 | 0 | 0 | 0 |
| The intention of clarifying the speech content for the interlocutor | 0 | 0 | 8 | 13.33 |
| Expressing group identity | 3 | 5 | 5 | 8.33 |

| | | | | |
|---|----|-------|---|------|
| Real lexical need | 11 | 18.33 | 3 | 5 |
| To soften or strengthen a request or command | 0 | 0 | 1 | 1.67 |
| Exclude other people when a comment is intended for only a certain audience | 1 | 1.67 | 0 | 0 |
| Quoting somebody else | 0 | 0 | 0 | 0 |

Table 4.3 reveals that being emphatic about something has the highest number of CS being used by the YouTube users, with 23 instances (38.33%) and 31 instances (51.67%) each in both the Chinese-English and the Malay-English code-switching. Talking about a particular topic is the second reason found in the Chinese-English and the Malay-English code-switching. The third reason is real lexical need; there are 11 instances (18.33%) of the Chinese-English code-switching. However, the Malay-English code-switching has only 3 instances (5%) . The intention of clarifying the speech content for the interlocutor is the third reason found in the Malay-English code-switching; it has 8 instances (13.33%).

For the reason of inserting interjection, 3 instances (5%) were found in the Chinese-English code-switching and 2 instances (3.33%) in the Malay-English code-switching. Expressing group identity has 3 instances (5%) in the Chinese-English code-switching and 5 instances (8.33%) in the Malay-English code-switching. There was 1 (1.67%) instance found in the Malay-English code-switching under the reason to soften or strengthen request or command.

Besides that, 1 instance (1.67%) was found in the Chinese-English code-switching under the reason exclude other people when a comment is intended for only a certain audience. On the other hand, there was no instance found of quoting somebody else, and repetition was used for clarification in both the Chinese-English and the Malay-English code-switching. In the following sections, each of the reasons is discussed in detail and explained using Hoffman's (1991) and Saville–Troike's theory (1986) on reasons for code-switching.

4.6.1 Talking about a Particular Topic

People sometimes prefer to discuss a specific topic in one language rather than another. Sometimes a speaker feels free and more comfortable expressing himself/herself in a language that is not his/her native tongue. It can be seen in the following examples.

Example 31

你应该做国庆日 *video*

(You should make a National Day *video*)

Example 32

你用什么 *software* 剪接影片的 求答

(What kind of *software* did you use for editing film? please answer.)

Example 33

si Mat Lutfi masih belajar *overseas* lagi ke?

(Is Mat Lufti still studying *overseas*?)

Example 34

masa dia nak ambik duit dia cuba sampaikan yg *cash* la ni dh x relevan

(When he wants to take out his money, he is trying to convey the message that cash is not relevant.)

In Example 31, the user is switching to a second language to talk about the video. The user is asking the YouTuber to make a video about National day. In Example 32, the user wants to know what kind of software is used by YouTubers in editing films. From example 33, the user switches to English when he/she wants to know if YouTubers still study overseas. This is because the user knows that the YouTuber is studying overseas. However, he/she wants to confirm it. In Example 34, the user uses the word *cash* to express his thought. It is because the video topic is regarding *cash*, so the user is talking about the topic.

4.6.2 Interjection

Interjections are words or expressions added to a sentence to express surprise, a strong feeling, or grab the listener's attention. An interjection is a short exclamation such as: Hey!, Well!, Look!, and so on. They have no grammatical value, but speakers frequently use them, usually more in speaking than writing. Hoffman (1991) stated an interjection or sentence connector can sometimes mark language switching and mixing among bilingual or multilingual people. A few examples are demonstrated below.

Example 35

Eh 为什么你的 iPhone 没有壳的

(Eh, why your Iphone does not has casing?)

Example 36

大咏，你真的太久没有找 Joshua 拍你的影片 *leh*

(Da Yong, you really have been so long time didn't find Joshua shooting leh.)

Example 37

semua video terbaik *lar* haha

(All the video best *lar* haha)

Example 38

Perghhh lama tak tgok mat...power *ah* lain dari lain

(Wow long time no see Mat...power *ah* from the others)

In Example 35, the user uses interjection, showing that he/she is curious about the iPhone casing. The interjection “eh” means asking for confirmation, repeating, or executing a query. It also has a similar meaning to “excuse me?”, “please repeat that”, or “huh”. From Example 36, the user uses interjection to show that he/she is hoping that the YouTuber finds Joshua to act in his video. The interjection used here has the meaning of softening the request. When the user is commenting, he/she uses the interjection “leh” to show his/her politeness. In Example 37 and 38, the users use interjections to show he/she is amazed by the achievement and video made by the YouTuber. The user emphasises the statement claimed by him/her by using the interjection in the comment.

4.6.3 Intention of Clarifying the Speech Content for the Interlocutor

The repetition in code-switching ensures that the interlocutors understand the speech (Brice, 2000; Gumperz, 1982). Repetition can also emphasize the importance of a particular point or bring the audience's attention back to an idea mentioned previously

(Mattsson & Burenhult, 1999). There will be a lot of code-switching when one bilingual or multilingual person talks to another bilingual or multilingual person. It means making the content of his speech flow smoothly and understandable to the listener, and the code is repeated in the other code in a somewhat modified form (Hoffman, 1991). Examples of code-switching that showcase this reason are shown below.

Example 39

lawak tapi amatlah mendalam maknanya tu...***gud luck Mat n de geng!***

(Funny but the meaning is deep. Good luck Mat and the gang!)

Example 40

Dh 10kali tgok tpi masih lawak mcm first tgok dlu. ***may God bless u mat n the geng***

(Already 10 times watching this but still funny as usual. May God bless you Mat and the gang.)

Example 41

suka mat sangat... ***U inspire me mat***

(Love Mat so much. Mat, you inspire me.)

In Example 39, the user switches to English to clarify whether his/her message is special for the YouTuber. It is because the video of the YouTuber is funny and yet meaningful. This is the same in Example 40; the user's wish is special for the YouTuber and his production team. The YouTube user has been watching the video almost ten times, but he/she still finds it funny. Therefore, the YouTube user code switched and mentioned the YouTuber's name and his production team. From Example 41, the user switches to English to clarify his/her message. The meaning of love in the sentence is just because the YouTuber inspires him/her.

4.6.4 Expressing group identity

According to Hoffman (1991), code-switching is used to express group identity to reveal or conceal the region, class, or religion. Dewi and Ekalaya (2016) state that communicating with academics in their disciplinary grouping is clearly different from communicating with other groups. How people communicate with their group obviously differs from how they communicate with other people from other groups. Examples are shown below.

Example 42

follow 你快 10 年 lor, 影片還是一樣好看, 一直支持你的!! 加油!!

(*Following* you for almost ten years. Your video still the best, always support you! Keep it up!)

Example 43

Kepada semua yang masih ***watching this video, say hi***

(For all who still *watching this video, say hi.*)

From Example 42, the user switches the word to English to show he/she is a loyal supporter of the YouTuber. It is because the YouTube user has been following the YouTuber's channel for almost ten years. In order to show that he/she is a loyal supporter of the YouTuber, he/she code switches the word. In Example 43, the user wants to express that he/she is in the same group. The YouTube user is asking all other members to comment a "hi" to show that they are in the same group.

4.6.5 Being emphatic about something

When someone is talking using a language that is not his native language, and suddenly he wants to affirm something, he either unintentionally or intentionally will switch from a second language to a first language (Hoffman, 1991). Alternatively, on the other hand, he switches from a second language to the first language because he feels more conveniently emphatic in his second language. A few examples are demonstrated below.

Example 44

我本来想这是搞笑影片, 原来是将 *sad*

(I thought this is a funny video, it turned out to be sad.)

Example 45

Always the best! tak pernah mengecewakan.

(Always the best! Never disappointing.)

Example 46

這片子拍的 *GOOD* 好阿!

(This video is so good!)

Example 47

video raya paling *touching* abad ni

(The most touching raya video in this century.)

In Example 44, the user first thought that it was a funny video, but it turned out to be sad. He/she wants to emphasize that it is a sad video, so he/she switches to the second language. From Example 45, the user wants to emphasize that the video filmed by the

Youtuber is always the best. Hence, he/she switches to a second language to emphasize it. In Examples 46 and 47, the words *good* and *touching* are used to emphasize that the video is so touching and good.

4.6.6 Real lexical need

Another reason bilingual/multilingual people switch their languages is the lack of equivalent lexicons in the languages. Bilingual/multilingual students will code-switch when they cannot find appropriate vocabulary or expressions. When a conversation's matrix language lacks a specific word, code-switching occurs. Using a noun from one language that appears in utterances is the most common form of code-switching (Foster-Cohen, 1999). In order to convey a clear message, a person may switch his or her language. The examples are as below.

Example 48

阿凱穿的帽子是不是 **RILAKKUMA** 的?

(Is that Rilakkuma cap wore by Ah Kai?)

Example 49

aku ingatkan dia nak naik **hoverboard** tadi

(I thought he ride hoverboard just now.)

Example 50

大詠你在 **axiata arena** 上傳影片? !

(Da Yong, you are uploading video in axiata arena?!)

Example 51

Saya dapat inspirasi untuk menjadi *youtuber* dari matluthfi

(I get inspiration from Matluthfi to become a *youtuber*.)

People will switch to another language when there is a lack of lexicons. This can be found in Example 48; the user switches to English because that is a brand name. For Example 49, the *hoverboard* is used because this transport originated from an English name. Hence, the user would switch to English. In Example 50, the user switches to English because this is a name for a place and an English name. The same in Example 51; the word *Youtuber* is originated from English. Hence, the user would switch to English when no equal word is found in his native language. Others will get confused if the YouTube user translates the terms into Chinese or Malay. Furthermore, it was also unnecessary to translate the names that others were familiar with, for example, the brand *Rilakkuma* which already had received extensive publicity in Malaysia.

4.6.7 To Soften or Strengthen Request or Command

Code-switching can also be used to soften a command or strengthen the request to sound more polite. A person would code-switch into a second language when he/she wants to soften the request or command that he/she makes. This kind of reason is seldom used by the user in the comments. The example is illustrated below.

Example 52

tajuk lagu *please*

(Title of the song please.)

From the above example, the word *please* is used in order to soften the request. It shows that the user was requesting for the song title. It sounds more polite if the word *please* is used.

4.6.8 Exclude Other People when a Comment is Intended for a Certain Audience

According to Hoffman (1991), sometimes, when people want to communicate only with certain people or communities, they will use code-switching. This kind of reason is seldom used by the users in the comments. The example is illustrated below.

Example 53

@chanyong 星期二你在姓周桥没有拍 *vlog*?

((@chanyong, you did not shoot vlog at Chew Jetty in Tuesday?))

From Example 53, it is clearly seen that the user is trying to exclude other people when the comment is intended for the person he wants. The user uses '@' and the name in English to make it clear that this message is purposely for this person. From the previous comment, we could find that this YouTube user knew another YouTuber, Chan Yong, who had shot at Chew Jetty. In the comment, the YouTuber user wants to know whether Chan Yong still goes for shooting. Therefore, the YouTube user code switch and uses "@" to tag the YouTuber in the comment to show that this comment is intended for this YouTuber.

4.7 Summary of Reasons for Code-switching

This part answers the second research question - What are the reasons for YouTube users' to code switch in their written comments?

There are ten factors that led someone to switch their code; however, from the data collected, there are only eight factors that caused the YouTube users to code-switch in their comments. They are as follows:

- a. Talking about a particular topic
- b. Interjection
- c. Being emphatic about something
- d. The intention of clarifying the speech content for the interlocutor
- e. Expressing group identity
- f. Real lexical need
- g. To soften or strengthen a request or command
- h. Exclude other people when a comment is intended for only a certain audience

Based on Grosjen's typology (1982) , multilingual code-switch when they are unable to identify the right vocabulary or expressions. Code-switching occurs when the specific terms are absent from the matrix language of the conversation. The most common kind of code-switching includes the usage of a noun from one language in utterances (Foster-Cohen, 1999). In this research, there were nouns that were used as they did not have similar or suitable translation in Malay and Chinese. For instance, the brand name *Rilakkuma* already had extensive publicity when it was first launched in Malaysia. In addition, the name had no suitable translation in Mandarin. The other names such as *Facebook*, *hoverboard*, *axiata arena* were all names which had already registered in their thoughts. Therefore, it was unnecessary to translate the names that others were already familiar with.

Sometimes people would rather discuss a certain subject in one language than another (Caparas & Gustilo, 2017). *Ramadhan* is an important fasting month for Muslims. The words with cultural connotations may not be adequately translated, which could lead to the misplacing of translated cultural images (Li, Ran, & Xia, 2010). In this study, the word *Ramadhan* was found in the Malay-English code-switching. The word *Ramadhan* could be translated into fasting month. However, the translation might not fully bring out the meaning of *Ramadhan*. For example, when a YouTube user was asking about the software used by the YouTuber. He/She would code-switch the word in English. Although the word software is named in Mandarin as “软件” (ruan jian), the YouTube user preferred to use the original English name.

Sometimes, people would either unintentionally or intentionally switch from a second language to a first language when they want to affirm something (Hoffman, 1991). The YouTube users code-switch in the sentence to emphasize something. For example, the YouTube user used the word *touching*, *sad and good* to stress on the reality in his/her speech.

A repetition not only clarifies what was said but also highlights the point being made (Mattsson & Burenhult, 1999). This reason of code-switching was found in the Malay-English code-switching. In the Malay-English code-switching, the YouTube user used the phrase *you inspire me so much* to express the feeling of him/her to clarify that loving the YouTuber is just because of the inspiration.

Hoffman (1991) claims that code-switching is a means of expressing group identity that can either reveal or conceal the location, class, or religion. Dewi and Ekalaya (2016) also state that communication among academics in their disciplinary grouping is obviously different from communication with other groups. People definitely communicate differently with members of their own group than they do with members of other groups. From the code-switching that was found in both the Chinese-English and

the Malay-English code switching, the insertion of English was used to express their group identity. The YouTube user express he/she is together with the same group with the YouTuber and the other YouTube users.

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CHAPTER FIVE: CONCLUSION

5.1 Introduction

The previous chapter reported the results of the analysis of the code-switching in the Chinese-English CS and the Malay-English CS in the YouTube comments. This chapter summarises the results to answer the following research questions:

1. What are the types and styles that are used in the Chinese-English and the Malay-English code-switching in the YouTube comments?
2. What are the reasons for the YouTube users to code-switch in their written comments ?

The two research questions are answered in this chapter. Section 5.2 summarises the results of the types and styles of code-switching. Section 5.3 is a summary of the reasons for code-switching by the YouTube users. This is followed by Section 5.4, which will cover the implications of the studies. Section 5.5 is about the limitations of the research. Last but not least, Section 5.6 covers the recommendations for future research.

5.2 Types and Styles of Code-Switching

After one month of observation of the YouTube comments posted by the YouTube users, a total of 120 comments were collected. From this data, 60 of them were the Chinese-English intrasentential code-switching. In the Malay-English code-switching, 44 instances are intrasentential code-switching, and 16 are intersentential code-switching. The nature of YouTube comments interaction, which is typically quick and brief, with participants utilising basic language to communicate their thoughts of the moment, maybe the reason for the high frequency of insertion CS. In an environment that encourages instant communication, it is easier to change a few words rather than change the entire structure to a different language.

There were also a few similarities found in the Chinese-English and Malay-English code-switching. For example, intrasentential code-switching was found frequently occur in the middle and the end of the sentence rather than at the beginning. Similarly, the verb and particles used by YouTube users have the same instances.

In nouns, the Chinese-English code-switching has more switching instances than the Malay-English code-switching. Besides that, the adjective found in the Malay-English code-switching is usually switched in the middle, whereas the adjectives found in the Chinese-English code-switching are switched at the end of the sentence. Interestingly, some adjective instances of the Malay-English code-switching were found to follow the English adjective word order. The switching of adverbs is always used in the Malay-English code-switching compared with the Chinese-English code-switching. Similarly, the switching of the adverb in both the Malay-English and the Chinese-English code-switching always appears at the beginning of the sentence.

5.3 Reasons for Code-Switching

Being emphatic about something is the dominant reason for the YouTube users to code-switch in comments for the Chinese-English and the Malay-English code-switching. The second reason the YouTube users code-switch is to talk about a particular topic. This reason has 19 and 10 instances in the Chinese-English and the Malay-English code-switching, respectively. For the Chinese-English code-switching, the real lexical need is the third reason for the user to code-switch; however, the intention of clarifying the speech content for the interlocutor is the third reason found in the Malay-English code-switching. Inserting interjections is another reason for the user to code switch, followed by expressing group identity and softening or strengthening a request or command. Repetition used for clarification and quoting somebody else was not found in the Chinese-English or the Malay-English code-switching.

5.4 Implications of Study

This research has provided an additional insight into the practice of code-switching in the YouTube comments of Chinese-English code-switching and Malay-English code-switching contexts since not many studies have been done on online written texts in the YouTube comments case studies. This study also adds to the literature by demonstrating that code-switching is a common practice in bilingual environments in computer-mediated communication.

5.5 Limitations of Studies

The data collection for the current study was done over the duration of one month (May 2022). Therefore, the pattern shown during a short period of time might not be representative of longer-term patterns. The results cannot be interpreted as representing all Chinese-English code-switching and Malay-English code-switching in the YouTube comments because the observation was only conducted on a small pool of participants, which results in a small corpus of data.

Additionally, the researcher was aware of the problems with diglossia. Diglossia occurs when there is code-switching, but this research does not look at it from that perspective. Besides that, this is primarily an observational study that attempts to describe code-switching patterns in YouTube interaction. It may benefit the code-switching field more if the study includes more structural analyses to explain the code-switching patterns in further detail. The study of the code-switching reasons is purely functional, so there is no input from participants to help explain the motivations that influence them to code-switch.

5.6 Recommendations for Future Researches

There are natural solutions to the problems listed in Chapter 5.5 for future studies to provide more accurate and in-depth results. Instead of just one month, the data collection period can be extended to three to six months.

As a better alternative, participants' involvement in a future study involving this field would also be beneficial. This research only compared the types and styles of how YouTube users code-switch, but in future research, a more precise and better finding can be obtained if the YouTube users are invited to join the study. After that, these YouTube users can be further divided according to their gender, education, occupation or generation for a better result. This research can become more interesting and detailed if participants of other races are included since Malaysia is a multiracial country.

Besides that, conducting cross-media and cross-mode research is yet another recommendation for future study. The results could be most interesting if different types of media and modes of computer-mediated communication were compared to one another. For a better understanding of the code-switching phenomenon in the YouTube comments, future research on the topic might also focus on diglossia from such a point of view.

Nonetheless, despite my relatively small material, I see this study as a contribution to the ongoing research on code-switching. This study and its findings could serve as the foundation for future research on written code-switching and written online code-switching in computer-mediated communication.

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