

CODE-SWITCHING AND CODE-MIXING IN FAN LETTERS OF INDONESIAN BANGTAN SONYEONDAN (BTS) FANS ON THE WEVERSE APP

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Abstrak

Penelitian ini dilatarbelakangi oleh fenomena penggunaan bahasa dalam fan letter penggemar BTS di aplikasi Weverse yang menunjukkan terjadinya *alih kode* dan *campur kode* sebagai bentuk kreativitas berbahasa dalam komunikasi digital global. Penelitian ini bertujuan untuk mendeskripsikan jenis *alih kode* dan *campur kode* yang muncul, menganalisis faktor penyebab keduanya, serta menjelaskan implikasinya terhadap pembelajaran Bahasa Indonesia pada materi teks surat pribadi dan surat resmi. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif. Data berupa tuturan tertulis dari fan letter penggemar BTS Indonesia pada kanal grup BTS di aplikasi Weverse yang dikumpulkan melalui teknik simak dan catat. Data dianalisis melalui tahapan reduksi, penyajian, dan penarikan kesimpulan, serta divalidasi dengan triangulasi teori. Hasil penelitian menunjukkan bahwa terdapat 271 data *alih kode* yang seluruhnya berupa *alih kode* ekstern. Selain itu, ditemukan 511 data *campur kode* yang terdiri atas *campur kode* ke dalam, *campur kode* ke luar, dan *campur kode* campuran. Faktor dominan penyebab *alih kode* adalah lawan tutur, sedangkan faktor utama penyebab *campur kode* adalah penutur. Temuan tersebut menunjukkan bahwa penggemar memanfaatkan variasi bahasa sebagai strategi adaptasi terhadap konteks komunikasi global sekaligus sebagai bentuk penguatan identitas sosial dalam komunitas fandom. Secara pedagogis, hasil penelitian ini memiliki relevansi dalam pembelajaran Bahasa Indonesia, khususnya pada materi penulisan surat pribadi dan surat resmi. Analisis *alih kode* dan *campur kode* dapat dijadikan bahan ajar kontekstual untuk meningkatkan kesadaran berbahasa, pemahaman terhadap ragam bahasa, serta kemampuan menulis fungsional siswa dalam situasi komunikasi yang beragam.

Kata kunci: *alih kode*, *campur kode*, pembelajaran bahasa

Abstract

This research is motivated by the phenomenon of language use in fan letters written by BTS fans on the Weverse application, which shows the occurrence of code-switching and code-mixing as a form of linguistic creativity in global digital communication. This study aims to describe the types of code-switching and code-mixing that appear, analyze the factors that cause both phenomena, and explain their implications for Indonesian language learning in personal and official letter materials. This research uses a qualitative approach with a descriptive method. The data are written utterances from fan letters of Indonesian BTS fans on the BTS group channel in the Weverse application, collected through observation and note-taking techniques. The data were analyzed through the stages of reduction, presentation, and conclusion-drawing, and validated using theory triangulation. The results show that there are 271 instances of code-switching, all of which are external code-switching. In addition, 511 instances of code-mixing were found, consisting of inner code mixing, outer code mixing, and hybrid code mixing. The dominant factor causing code-switching is the interlocutor, while the main factor causing code-mixing is the speaker. These findings indicate that fans use language variation as a strategy to adapt to global communication contexts as well as to strengthen social identity within the fandom community. Pedagogically, the results of this study are relevant to Indonesian language learning, especially in teaching personal and official letter writing. The analysis of code-switching and code-mixing can serve as contextual teaching material to enhance language awareness, understanding of language varieties, and students' functional writing skills in diverse communication situations

Keywords: code-switching, code-mixing, language learning

1. INTRODUCTION

Language is the primary tool for human communication and social interaction. Gnach, (2017); Korneeva et al. (2019) states that language functions as a medium through which individuals establish relationships within a community. Similarly, Aliyeva (2023); dan Politik & Bangsa (2020) defines language as an arbitrary system of sound symbols used by members of a social group to cooperate, communicate, and identify themselves. Hence, language is not merely a means of conveying information but also a reflection of the speaker's identity and social relations (Rabiah, 2018).

The development of information technology in the era of globalization has expanded the domain of communication from spoken to written forms through social media platforms such as *WhatsApp*, *Instagram*, *Twitter*, and *Weverse*. These digital platforms allow people from different parts of the world to interact beyond geographical boundaries, including fans of Korean popular culture. One of the most remarkable phenomena appears among fans of the boy group BTS, who actively communicate through the *Weverse* application. Within these interactions particularly in the *fan letters* the use of two or more languages is common, revealing practices of code-switching and code-mixing as expressions of linguistic creativity and global cultural identity.

The linguistic diversity found in society mirrors its social and cultural diversity. Byram & Wagner (2018); Gregory & Carroll (2018); Kolodny & Edelman (2018) emphasize that language variation arises from differences in social, cultural, and environmental contexts in which language is used. Such contact between languages is examined in the field of sociolinguistics, a branch of linguistics that studies the relationship between language and society (Mooney & Evans, 2018). According to Dewi (2021); Driouch (2023) language contact

can lead to phenomena such as code-switching and code-mixing transferring or borrowing linguistic elements from one language to another as a result of bilingualism. In this sense, bilingualism does not merely refer to the ability to use two languages but also to the communicative strategy of adapting language choice to context and interlocutor.

Code-switching and code-mixing have become significant topics in contemporary sociolinguistic studies. Ansar (2017) defines code-switching as the alternation between two or more languages within an utterance, while Kridalaksana (2022) describes code-mixing as the insertion of linguistic units from another language to enrich stylistic and semantic expression. Onishchuk et al. (2020); Ushioda, (2017) further explain that these phenomena may occur not only between national and regional languages but also between national and foreign languages. Accordingly, the language practices of K-pop fans who blend Indonesian, English, Korean, and Arabic can be regarded as examples of cross-cultural sociolinguistic phenomena.

Within the *Weverse* platform, multilingual expressions in *fan letters* represent both linguistic creativity and an effort by fans to build emotional intimacy with their idols. For instance, the phrase "*love you JK, Jungkook oppa aku kangen kamu*" illustrates a shift from English to Indonesian with the insertion of a Korean term, creating an instance of external code-switching and outer code-mixing. Such patterns serve not only to clarify meaning but also to symbolize affection and group identity within the global fan community.

This phenomenon is noteworthy because it reflects the transformation of communication patterns among younger generations influenced by global culture. On the one hand, the use of foreign languages in online interactions broadens linguistic competence and intercultural awareness; on the other hand, it may reduce sensitivity toward the proper and effective use of

the Indonesian language. Therefore, analyzing code-switching and code-mixing in *fan letters* on *Weverse* is relevant not only from a linguistic perspective but also from an educational standpoint.

Several previous studies Mewengkang & Fansury (2021); Rahman et al. (2025) have examined code-switching and code-mixing in various contexts, including social media, classroom discourse, and online communication. However, no research to date has specifically explored these phenomena within *fan letters* on *Weverse* or examined their pedagogical implications for Indonesian language teaching particularly in lessons on personal and formal letters.

Accordingly, this study aims to describe: (1) the types of code-switching found in *fan letters* written by Indonesian BTS fans on *Weverse*; (2) the types of code-mixing employed; (3) the factors underlying the occurrence of these linguistic phenomena; and (4) the pedagogical implications of the findings for teaching Indonesian language texts, especially personal and formal letters. This research is expected to contribute both to the enrichment of sociolinguistic studies and to the development of contextual, culturally responsive Indonesian language instruction in the digital era.

2. LITERATURE REVIEW

The study of noun phrases in literary texts is rooted in the field of linguistics, particularly syntax, which examines the structure and function of linguistic units within sentences. Ramlan (2005) defines a phrase as a grammatical unit consisting of two or more words that function as a single syntactic element without exceeding its grammatical boundary. Among the various types of phrases, noun phrases occupy a crucial position because they are built around a noun as the head, which may be accompanied by one or more modifiers such as adjectives, pronouns, numerals, or prepositional phrases (Ramlan,

2005). Kridalaksana (2022) emphasizes that noun phrases play a dominant role in constructing sentence structures in Indonesian, as they frequently serve as subjects, objects, complements, and adverbials. Similarly, Alwi et al. (2003) note that the frequent use of noun phrases as subjects and objects demonstrates their essential function in establishing sentence focus and topical organization.

Code-switching is a linguistic phenomenon that occurs when speakers alternate between two or more languages within a single conversation or discourse. According to Al-Qaysi, (2018); Zaheer et al., (2025) code-switching reflects a speaker's linguistic competence and social awareness, as it often arises from situational needs, topic shifts, or audience adaptation. Chaer & Agustina (2010) classify code-switching into two main categories: internal and external. Internal code-switching happens between languages or dialects within the same linguistic system, such as Indonesian and Javanese, while external code-switching involves the alternation between a native language and a foreign one, such as Indonesian and English. Liu (2018) further identifies several causal factors behind code-switching, including the speaker, interlocutor, situational changes, and communication topics. In digital communication, these motivations extend to emotional expression, identity formation, and the desire to achieve linguistic intimacy. Within fan communities, particularly on platforms like *Weverse*, code-switching is not merely a linguistic choice but also a symbolic act to express solidarity and connection with idols and fellow fans.

Closely related to this is code-mixing, which involves inserting linguistic elements such as words, phrases, or idioms from one language into another within a single utterance. Kridalaksana (2008) defines code-mixing as the integration of linguistic units across languages to enrich expression and nuance. Thara & Poornachandran (2018) categorizes it into inner code-mixing

(mixing with local or regional dialects), outer code-mixing (mixing with foreign languages), and hybrid code-mixing (mixing involving more than two languages). These forms of code-mixing are common in multilingual societies and are often motivated by prestige, social identity, or the influence of global media. In the case of Indonesian BTS fans on *Weverse*, linguistic blending often reflects both creativity and cultural participation, as fans incorporate English and Korean to convey admiration, affection, or humor in ways that resonate globally. This pattern aligns with Razzaq (2023) who observed that speakers exposed to multiple languages often mix codes to assert modernity and global connectedness.

From a sociolinguistic perspective, these phenomena are deeply embedded in the relationship between language and society. Wodak & Benke (2017) emphasize that linguistic variation emerges from the interaction of social, cultural, and contextual factors. Sociolinguistics thus views bilingualism not simply as the ability to speak two languages, but as a communicative strategy shaped by identity negotiation and social norms. Within global fan platforms like *Weverse*, language serves as both a medium of communication and a marker of belonging, as fans blend their native and foreign languages to construct shared cultural meanings. Studies such as those by Yousif (2025) support this view, showing that external code-switching frequently occurs in international fan or media settings where participants aim for inclusivity and comprehension across diverse audiences.

Several scholars have previously examined code-switching and code-mixing in various contexts. However, despite extensive research in educational and digital communication settings, little attention has been given to written fan communication, particularly fan letters on *Weverse*. Furthermore, few studies have connected these linguistic practices to pedagogical implications in Indonesian language

learning, especially in teaching materials related to personal and formal letters.

This study, therefore, is grounded in sociolinguistic theories of language contact (Fishman, 1972), focusing on how bilingual and multilingual speakers use linguistic alternation to express meaning, identity, and emotional intent. By examining the forms, types, and causal factors of code-switching and code-mixing in the fan letters of Indonesian BTS fans, this research not only enriches sociolinguistic discourse but also highlights its pedagogical relevance. The analysis aims to bridge theoretical linguistics with practical language education, offering insights into how real-world multilingual interactions can be integrated into Indonesian language learning in the digital era.

3. METHOD

This study employs a qualitative descriptive approach aimed at providing an in-depth description of the use of noun phrases in the *Kompas.id* short story section published between January and March 2024. This approach was chosen because it aligns with the study's objective to analyze the form, function, and semantic relationships among the constituents of noun phrases without involving statistical measurement. The research design follows the principles of qualitative descriptive research as outlined by (Sugiyono, 2022), which include stages of data collection, data reduction, analysis, and presentation of findings. In accordance with the characteristics of qualitative inquiry, the researcher acts as the primary instrument responsible for designing, conducting, collecting, and interpreting data.

This study employs a qualitative descriptive approach aimed at providing an in-depth description of the forms, types, and causal factors of code-switching and code-mixing used by Indonesian BTS fans in their *fan letters* on the *Weverse* application. This approach was chosen because it aligns with the natural and contextual

characteristics of linguistic phenomena. As stated qualitative research produces descriptive data in the form of written words that reflect the linguistic behavior of speakers. The descriptive method was applied to depict linguistic facts systematically, factually, and accurately without manipulating research variables (Sugiyono, 2015). Accordingly, this study focuses on identifying the types of code-switching and code-mixing, their causal factors, and their implications for Indonesian language learning, particularly within the teaching of personal and formal letter texts.

The data of this research consist of written utterances containing elements of code-switching and code-mixing found in fan letters written by Indonesian BTS fans and uploaded to the Weverse application during the period of May 13 to June 13, 2025. The primary data source is the written texts of fans, while secondary data sources include relevant literature such as articles, journals, online resources, and previous sociolinguistic studies. Data were collected using the observation and note-taking technique, as described by Mahsun (2005), by observing language use in written texts and recording parts that exhibit code-switching and code-mixing.

The data collection process was carried out through several integrated stages. The researcher began by downloading and transcribing fan letters from the Weverse platform, then proceeded to read each text carefully to select data relevant to the focus of the study. The selected findings were organized into a data inventory table to facilitate systematic documentation. After that, the data were classified based on their types and causal factors in accordance with the categories established in the research framework. All identified data were then recorded into the predetermined analytical format to prepare them for further analysis.

The main instrument in this research is the researcher herself, functioning as a *human instrument* who actively determines the focus,

collects, selects, analyzes, and draws conclusions (Moleong, 2017). To support the data collection and analysis process, the researcher utilized auxiliary tools such as classification tables and observation sheets designed based on theories of code-switching and code-mixing. The validity of the data was ensured using theoretical triangulation, which involved comparing the research findings with established sociolinguistic theories and confirming them with language experts to guarantee the accuracy and consistency of interpretation (Moleong, 2014).

Data analysis followed the interactive flow model proposed by Miles, Huberman, and Saldana (1992), consisting of three main stages: data reduction, data display, and conclusion drawing. In the reduction stage, the researcher selected data relevant to the research focus and discarded non-qualifying data. The display stage involved organizing the data into tables and descriptive narratives to make linguistic patterns more visible and interpretable. Finally, conclusion drawing was carried out by interpreting the findings based on theories of code-switching and code-mixing to answer the research questions. At this stage, the implications of the findings for Indonesian language learning particularly the teaching of personal and formal letter texts were also analyzed. Through this procedure, the study seeks to provide a comprehensive understanding of the dynamics of code-switching and code-mixing practices among Indonesian BTS fans on digital platforms and their relevance to language learning in contemporary educational contexts.

4. RESULTS

This study investigates the use of noun phrases in the *Kompas.id* short story section published from January to March 2024 and explores its pedagogical implications for teaching short story texts in schools. The findings were obtained through systematic classification, analysis of syntactic functions, examination of semantic

relationships among phrase constituents, and identification of structural patterns. Overall, the results reveal that noun phrases in short story texts play a central role in shaping sentence

This study examines code-switching and code-mixing phenomena found in fan letters written by Indonesian BTS fans on the Weverse application, along with their implications for Indonesian language learning specifically in teaching materials on personal and formal letter texts. The findings are presented in five parts: (1) types of code-switching identified in fan letters, (2) types of code-mixing, (3) factors causing code-switching, (4) factors causing code-mixing, and (5) the pedagogical implications of these findings.

After identifying all instances of code-switching and code-mixing, the data were classified according to their types and causal factors. The classification results are summarized in the following tables.

Table 1. Classification of Code-Switching Types in Indonesian BTS Fans' Fan Letters on Weverse

No	Type of Code-Switching	Frequency
1	Internal Code-Switching	0
2	External Code-Switching	271
Total		271

Based on the data analysis, a total of 271 instances of external code-switching were found, while no cases of internal code-switching were identified. This absence occurs because internal code-switching typically happens between closely related local languages (Chaer & Agustina, 2010).

Table 2. Classification of Code-Switching Languages in Indonesian BTS Fans' Fan Letters on Weverse

No	Language Shift	Frequency
1	Indonesian → English	113
2	Indonesian → Korean	24
3	Arabic → Indonesian	4
4	English → Indonesian	104
5	Korean → Indonesian	9
6	Indonesian ↔ English/Korean	12

7	English + Korean	→ 4	
	Indonesian		
8	Arabic + Korean	→ 1	
	Indonesian		
Total			271

The most dominant type of code-switching was from Indonesian to English (113 instances), followed by English to Indonesian (104 instances). Code-switching between Indonesian and Korean appeared 24 times, while shifts from Korean to Indonesian occurred 9 times. Mixed transitions involving Indonesian, English, and Korean were found 12 times. Arabic involvement was rare, appearing only in a few combinations.

Table 3. Classification of Code-Mixing Types in Indonesian BTS Fans' Fan Letters on Weverse

No	Type of Code-Mixing	Frequency
1	Inner Code-Mixing	120
2	Outer Code-Mixing	320
3	Hybrid Code-Mixing	71
Total		511

A total of 511 instances of code-mixing were identified. Among them, 120 were inner code-mixing, 320 were outer code-mixing, and 71 were hybrid code-mixing. The following tables provide a detailed breakdown by language.

Table 4. Inner Code-Mixing Languages

No	Language	Frequency
1	Betawi	114
2	Javanese	4
3	Malay	1
4	Betawi + Javanese	1
Total		120

The inner code-mixing data indicate that Betawi dominates with 114 instances, followed by Javanese (4 instances) and Malay (1 instance). One case also showed the use of both Betawi and Javanese elements within Indonesian sentence structures.

Table 5. Outer Code-Mixing Languages

No	Language	Frequency
1	Arabic	19
2	English	212
3	Korean	75
4	English + Arabic	2

5	English + Korean	12
Total		320

In outer code-mixing, English was the most frequently used language (212 instances), followed by Korean (75) and Arabic (19). Some hybrid uses were also observed, such as combinations of English–Arabic (2 instances) and English–Korean (12 instances).

Table 6. Hybrid Code-Mixing Languages

No	Language Combination	Frequency
1	Betawi + Arabic	2
2	Betawi + English	51
3	Betawi + Korean	11
4	Malay + English	3
5	Javanese + English	1
6	Betawi + English + Korean	2
7	Betawi + Javanese + English	1
Total		71

A total of 71 hybrid code-mixing cases were identified, with the combination of Betawi and English being the most common (51 instances). Other combinations included Betawi–Korean (11), Malay–English (3), and Betawi–Arabic (2). More complex forms involving three languages also appeared, such as Betawi–English–Korean (2 instances) and Betawi–Javanese–English (1 instance).

Table 7. Causal Factors of Code-Switching

No	Factor	Frequency
1	Speaker	23
2	Listener / Addressee	150
3	Presence of a Third Party	0
4	Change in Formality	23
5	Topic Change	75
Total		271

Out of 271 code-switching instances, the most dominant causal factor was the listener or addressee (150 instances), followed by topic change (75). Both speaker-related and formality change factors occurred 23 times each, while no instances were caused by the presence of a third party.

Table 8 . Causal Factors of Code-Mixing

No	Factor	Frequency
1	Role Identification	102
2	Variety Identification	73

3	Desire to Explain or Clarify	59
4	Speaker Factor	179
5	Language Factor	98
Total		511

A total of 511 code-mixing cases were classified by causal factors. The speaker factor was the most dominant with 179 instances, followed by role identification (102), language factor (98), variety identification (73), and the desire to explain or clarify (59). These findings suggest that individual expression and speaker choice play a central role in linguistic blending within the fan community.

Overall, the results demonstrate that external code-switching and outer code-mixing are the most dominant linguistic behaviors among Indonesian BTS fans on Weverse. English was the most frequently used foreign language, reflecting its function as a global lingua franca in fan interactions. The findings also reveal that code alternation is primarily influenced by communicative intent, audience awareness, and identity expression. These patterns highlight how multilingualism in digital fandom spaces reflects broader sociolinguistic dynamics and can serve as an authentic resource for language learning, particularly in teaching Indonesian correspondence genres such as personal and formal letters.

DISCUSSION

This study analyzes the phenomenon of code-switching and code-mixing in fan letters written by Indonesian BTS fans on the Weverse application, as well as its implications for Indonesian language learning. The discussion focuses on five main aspects: (1) types of code-switching, (2) types of code-mixing, (3) factors causing code-switching, (4) factors causing code-mixing, and (5) the relevance of these findings to the teaching of personal and formal letter texts in junior high schools.

Types of Code-Switching

The analysis reveals that all instances of code-switching identified belong to the category of external code-switching (271 data points), with no occurrence of internal code-switching. This indicates that fan letter writers tend to shift from Indonesian to foreign languages such as English, Korean, and Arabic. The dominance of external code-switching is influenced by the global nature of digital communication, as Weverse serves as an interactive platform connecting fans across countries. English functions as a *lingua franca*, while Korean acts as a symbol of emotional closeness to the idols.

This finding aligns with Chaer & Agustina (2010) view that external code-switching arises from the interaction between distinct linguistic systems, where speakers choose the most contextually relevant language for their interlocutors. Within the K-pop fandom, the use of English and Korean strengthens solidarity and group identity among global fans. A small portion of code-switching into Arabic also appears, reflecting the religious-cultural background of Indonesian fans. These results correspond with the findings of Taniago and Mintowati (2023) and Putri (2020), who also identified the dominance of external code-switching in mixed-language media discourse such as vlogs and the novel *Jilbab Traveler: Love Sparks in Korea*.

Types of Code-Mixing

A total of 511 instances of code-mixing were found, consisting of inner code-mixing (120 data), outer code-mixing (320 data), and hybrid code-mixing (71 data). The most dominant type is outer code-mixing, which involves English, Korean, and Arabic. English appears most frequently (212 data) as an international language within K-pop culture, while Korean (75 data) signifies emotional proximity to the idols. Arabic (19 data) is primarily used in religious contexts such as greetings or prayers.

Inner code-mixing predominantly involves the Betawi dialect (114 data), showing that local linguistic identity persists even within global communication. This reflects how regional languages still serve as markers of familiarity and informality. Hybrid code-mixing (71 data) illustrates linguistic creativity, particularly the combination of Betawi–English (51 data), Betawi–Korean (11 data), and other mixes such as Malay–English or trilingual combinations.

These findings support Suandi's (2014) theory that code-mixing reflects the dynamic multilingual capacity of a speech community. Furthermore, studies Ahmad et al. (2024) also confirm that outer code-mixing is a dominant phenomenon in digital communication especially among youth and online communities because foreign languages are often perceived as more expressive and prestigious.

Factors Causing Code-Switching

Four main factors cause code-switching: the speaker (23 data), the listener or interlocutor (150 data), changes in formality (23 data), and topic shifts (75 data). The most dominant factor is the listener or interlocutor, indicating that fan letter writers switch languages to adjust to BTS members' language proficiency and that of global fans.

This finding supports the framework proposed by (Chaer & Agustina, 2010) and the results of Gustia and Syukri (2024), which highlight participant change as the primary factor in code-switching. The absence of third-party involvement results from the monologic nature of fan letters, which do not allow for direct speaker exchange. Overall, the phenomenon demonstrates the social function of code-switching as an adaptive and expressive strategy in cross-cultural communication (Wardhaugh, 2010).

Factors Causing Code-Mixing

The causes of code-mixing identified in this study include role identification (102 data), variety identification (73 data), the desire to explain or clarify (59 data), speaker factors (179 data), and linguistic factors (98 data). The speaker factor emerged as the most dominant, suggesting that code-mixing is more a matter of linguistic habit than communicative necessity. Indonesian BTS fans consciously mix languages to express identity, strengthen fandom communication style, and signal emotional intimacy with their idols.

These results are consistent with the study of Afkarina et al. (2024), which found that the speaker factor dominates bilingual utterances among public figures such as Cinta Laura and Maudy Ayunda. Code-mixing is viewed as a form of self-actualization and a symbol of bilingual competence. The findings also align with Tamboto (2021), who emphasized that habitual and expressive tendencies are key motivations for code-mixing in informal contexts.

Implications for Indonesian Language Learning

The observed phenomena of code-switching and code-mixing have direct pedagogical implications for Indonesian language teaching at the junior high school level. First, in terms of teaching content, these phenomena are relevant to communicative and expressive genres such as personal letters, formal letters, narratives, news texts, advertisements, popular articles, and speeches. By analyzing authentic examples from fan letters, students can learn the functional distinction between formal and informal language use.

Second, in terms of instructional strategy, teachers can use these phenomena to teach politeness and code selection appropriate to communication contexts. Code-switching can be modeled in speech lessons to attract audience attention, while code-mixing can illustrate

rhetorical strategies in advertising or popular writing.

Third, regarding language awareness, students learn that linguistic variation reflects not only linguistic competence but also social and cultural identity. Using real-world linguistic phenomena strengthens students' language literacy and contextual writing ability.

These implications reinforce the findings of Ezech et al. (2022) ; Novianti & Said (2021) who emphasized the relevance of code-switching and code-mixing for teaching expressive texts. Conversely, Lim (2019) argued that informative texts such as reports and procedures are less suitable, as they require formal and objective language use. Therefore, teachers should be selective in choosing the types of texts employed.

Overall, the findings indicate that code-switching and code-mixing possess not only linguistic value but also pedagogical potential. Their application in Indonesian language instruction can serve as a bridge between linguistic theory and real-world communication practices in the digital era.

5. CONCLUSION

This study concludes that code-switching and code-mixing in fan letters written by Indonesian BTS fans on the Weverse application represent a form of linguistic creativity within the context of global digital communication. A total of 271 instances of code-switching were identified, all classified as external code-switching, and 511 instances of code-mixing, predominantly outer code-mixing, particularly between Indonesian and English. The main factor influencing code-switching is the interlocutor, while the dominant factor in code-mixing is the speaker.

These findings demonstrate that fans employ language variation to adapt to context and strengthen their social identity. Pedagogically, the results can serve as authentic learning materials in Indonesian language education, especially for personal and formal letter texts, to

enhance students' language awareness and understanding of the social functions of language.

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