

**TRANSLANGUAGING ANALYSIS AS A PRACTICE OF
BILINGUAL IDENTITY:
A STUDY OF THE CINTA LAURA PODCAST**

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
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STATEMENT OF AUTHORSHIP

I state that the thesis entitled **“Translanguaging Analysis As A Practice Of Bilingual Identity: A Study Of The Cinta Laura Podcast”** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 19 Mei 2026 The researcher



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APPROVAL SHEET

This to certify that Alya's thesis entitled "**Translanguaging Analysis As A Practice Of Bilingual Identity: A Study Of The Cinta Laura Podcast**" has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

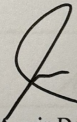
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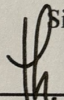
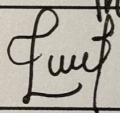
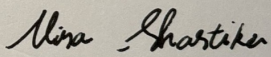
This is to certify that Alya's thesis entitled "**Translanguaging Analysis As A Practice Of Bilingual Identity: A Study Of The Cinta Laura Podcast**" has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

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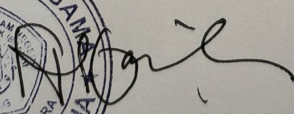
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MOTTO

“Surely after difficulty there is relief.”

(Qur'an 94:5-6)

“Allah does not place a burden on any person more than he can bear.”

(Qur'an 2:286)

DEDICATION

I dedicate this thesis to my beloved mother, Amirawati Saddu, and my late father, Risda Hadjri, who never tired of supporting every decision and choice I made in life and never ceased to pray for me, to my younger sister, Kania Amelia, and my younger brother, Muhammad Ivandri Akram, thank you for your support and prayers. And to myself, Keysha Alya Karerina, thank you for never giving up.

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11. For the Author's Extended Family, Thank you for all the prayers, support, care, and trust that you have continuously given to me. Your presence reminds me that I have never truly walked alone through every process

and challenge in life. May this achievement become a source of pride and a small expression of my gratitude to my beloved extended family.

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ABSTRACT

Keysha Alya Karerina. (2026). *Translanguaging Analysis As A Practice Of Bilingual Identity : A Study Of Cinta Laura Podcast*.

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Advisor: Habiba Al Umami, M.Hum.

Keywords: *Translanguaging, Bilingual Identity, Language Practice, Podcast Discourse.*

This research intends to examine the use of translanguaging as a representation of bilingual identity in Cinta Laura's YouTube podcast. The method of investigation used in the research is the qualitative method based on descriptive methods in order to determine the types of translanguaging as well as their functions in the digital communication. Research data comprises utterances consisting of Indonesian and English in Cinta Laura's podcast. Observation is the process of collecting data, followed by analyzing the data using data reduction, data presentation, and making conclusions. It can be seen that there are three types of translanguaging in the podcast, but the dominant type is intra-utterance translanguaging, which is the mixing of two languages in one utterance. The function of translanguaging in constructing the communicative meaning in the digital communication includes cognitive function, sociocultural function, interactional function, linguistic function, and sociopolitical function. Moreover, the flexible use of Indonesian and English in the podcast shows Cinta Laura's bilingual identity as a personality able to integrate local and global identities in the digital communication.

الملخص

(. تحليل «التنقل اللغوي» كممارسة للهوية ثنائية اللغة: دراسة حول بودكاست 2026 كيشا أليا كاريرينا.)
«سينتا لورا».
أطروحة. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية في
مالانغ.
المشرفة: حبيبة العمامي، ماجستير في الإنسانيات.

الكلمات المفتاحية: التداخل اللغوي، الهوية ثنائية اللغة، الممارسة اللغوية، خطاب البودكاست.
يهدف هذا البحث إلى تحليل ممارسات الترجمة اللغوية باعتبارها تعبيراً عن الهوية ثنائية اللغة في بودكاست
«سينتا لورا» على يوتيوب. استخدمت الدراسة نهجاً نوعياً مع طريقة وصفية لتحديد أنواع الترانسلانجيج
ووظائفها في التواصل الرقمي. تتكون بيانات الدراسة من المقاطع الصوتية التي تحتوي على استخدام اللغة
الإندونيسية واللغة الإنجليزية في بودكاست "سينتا لورا". تم جمع البيانات من خلال تقنية الملاحظة ثم تم
تحليلها باستخدام مراحل تقليص البيانات، وعرض البيانات، واستخلاص الاستنتاجات. أظهرت نتائج البحث
أن الترانسلانجيج المستخدم في البودكاست يغلب عليه الترانسلانجيج داخل العبارة، أي مزج لغتين في
عبارة واحدة. تعمل ممارسة الترانسلانجيج هذه من الناحية المعرفية والاجتماعية والثقافية والتفاعلية
واللغوية والاجتماعية والسياسية في بناء معنى التواصل. بالإضافة إلى ذلك، يعكس الاستخدام المرن للغة
الإندونيسية واللغة الإنجليزية الهوية ثنائية اللغة لسينتا لورا كشخصية عامة قادرة على الجمع بين القيم
المحلية والعالمية في التواصل الرقمي. تظهر هذه الدراسة أن الترجمة اللغوية لا تعمل فقط كاستراتيجية
للتواصل، بل أيضاً كوسيلة لتشكيل الهوية ثنائية اللغة في وسائل الإعلام الرقمية الحديثة.

ABSTRAK

Keysha Alya Karerina. (2026). *Analisis Translanguaging Sebagai Praktik Identitas Bilingual : Sebuah Studi Tentang Podcast Cinta Laura*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Habiba Al Umami, M.Hum.

Kata kunci: Translanguaging, Identitas Bilingual, Praktik Bahasa, Wacana Podcast.

Penelitian ini bertujuan untuk menganalisis praktik translanguaging sebagai representasi identitas bilingual dalam podcast Cinta Laura di YouTube. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif untuk mengidentifikasi jenis-jenis translanguaging serta fungsinya dalam komunikasi digital. Data penelitian berupa tuturan yang mengandung penggunaan bahasa Indonesia dan bahasa Inggris dalam podcast Cinta Laura. Data dikumpulkan melalui teknik observasi kemudian dianalisis menggunakan tahapan reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa translanguaging yang digunakan dalam podcast didominasi oleh intra-utterance translanguaging, yaitu perpaduan dua bahasa dalam satu tuturan. Praktik translanguaging tersebut berfungsi secara kognitif, sosiokultural, interaksional, linguistik, dan sosiopolitik dalam membangun makna komunikasi. Selain itu, penggunaan bahasa Indonesia dan bahasa Inggris secara fleksibel mencerminkan identitas bilingual Cinta Laura sebagai figur publik yang mampu menggabungkan nilai lokal dan global dalam komunikasi digital. Penelitian ini menunjukkan bahwa translanguaging tidak hanya berfungsi sebagai strategi komunikasi, tetapi juga sebagai sarana pembentukan identitas bilingual dalam media digital modern.

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CHAPTER I

INTRODUCTION

This chapter discusses background of study, research problems, research significance, scope and limitation and definition of key terms.

A. Background of the Study

The phenomenon of globalization has resulted in great modifications in various dimensions of human life such as language usage and communication process. The high level of human movement, cultural interaction, and developments in the field of information technology result in unavoidable communication among people who speak in different languages (Salsabila et al., 2024). Therefore, the concept of bilingualism and multilingualism is impossible to be separated from contemporary human societies' life. Nowadays, human beings do not use only one language in their communication processes; rather, they can command two or more languages (Marpaung, 2022). In Indonesia, these phenomena can be observed clearly in everyday life.

Indonesian society generally is accustomed to using regional languages, Indonesian as the national language, and foreign languages such as English (Rakhmat & Qohar, 2024). This condition creates a rich and complex linguistic environment in which individuals have various linguistic options that they may select according to social context, communicative goals, and the identity they wish to display. Along with

these developments,

the way people view language has also shifted. Language is no longer understood as a rigid system separated into distinct categories; instead, it is regarded as a dynamic repertoire that speakers can employ flexibly (Ritonga et al., 2025) . Bilingual and multilingual speakers tend not to confine language use to a single system. Rather, they make use of all the linguistic resources they possess simultaneously in communicative practices (Narain & Singh, 2026). This phenomenon has given rise to the concept of translanguageing in contemporary linguistic studies, particularly within sociolinguistics. Therefore, language use not only functions as a medium of communication but also serves as a means to construct and negotiate personal identity. ranslanguageing is a linguistic concept that relates to a phenomenon through which bilingual or multilingual speakers can use all their communicative skills in a unified communicative context (Sakinah et al., 2025). Translanguageing not only involves activities usually referred to as code-switching and code-mixing but encompasses the process of making meaning out of language through integrating various language skills. In (Wei & García, 2022), translanguageing is understood on the basis of sociocultural theory that emphasizes flexibility in language usage. It also draws attention to how bilingual and multilingual individuals communicate and learn in ways that are dynamic and integrative. Translanguageing plays an important role because it reflects the reality of everyday communication, which is not limited to a single language. Such practices enable more inclusive, adaptive,

and contextually relevant interaction aligned with the diversity of social and cultural backgrounds (Liu & Fang, 2022) . In addition, translanguaging contributes to shifting monolingual ideologies toward a more open perspective on linguistic diversity. As a result, communication becomes more effective while also presenting the speaker's social identity in a more authentic manner.

According to Mjima and Makaleka in (Kuswidyasari & Kasau, 2025) , Translanguaging facilitates cognition and reading comprehension in bilinguals. The conclusion that follows from these findings is that translanguaging is not only dynamic but also social in nature and heavily dependent on context and the social aspects of the identity of the speakers. Translanguaging cannot simply be viewed as a linguistic activity but rather as a social practice as well, associated with identity formation. Identity is socially constructed and discursively created (Wei, 2018) . The languages a person chooses in communication may reflect cultural background, educational level, social affiliation, and global orientation. Therefore, translanguaging can serve as a means of representing bilingual or multilingual identities, where individuals display identities that are complex, hybrid, and dynamic.

Translanguaging is not only observed in face-to-face communication or in real life, but it is also increasingly prominent in digital communication. The digital era provides various platforms that allow individuals to interact regardless of geographic boundaries and time.

Communication is no longer limited to in- person interaction; instead, it has expanded into technology-mediated forms such as social media, messaging applications, and video-sharing platforms (Afif & Suryanto, 2025) . As a result, language use becomes increasingly flexible, and translanguaging practices are frequently found in digital interactions. One digital platform that has a strong influence on patterns of communication in society is YouTube.

YouTube has turned out to be the main channel for receiving different kinds of information, entertainment, and other creative outputs. Among the major features of YouTube is multimodality, implying the existence of the combination of audio, visual, and written means of message transmission, making the process more complicated and interesting (Qura et al., 2022). Moreover, YouTube is also an environment where people feel free and can reveal their true selves, including using languages of their choice. Another aspect associated with the development of YouTube is the wide variety of content, allowing for strengthening the concept of bilingualism among common users (Cahyani et al., 2023). All these aspects lead to the development of translanguaging in interactions.

One type of content that has become popular in YouTube is podcasting. Podcasts can be understood as audiovisual forms of digital communication media which have developed substantially and have been easily accessed through media like YouTube (Tabroni & Marlina, 2025). They do not have any time restriction and are very effective in

communicating ideas beyond conventional media. This makes podcasts as forms of expression where ideas are conveyed along with the identities of the speaker being conveyed by means of style of communication, language used, and nature of the interaction. According to (Marlina, 2025), the phenomena of podcasting in Indonesia shows the active involvement of public figures who use podcasting media as an opportunity to create intimacy with the audience. The style of communication is highly personalized and interactive, while it also shows the social and educational background of the speaker. Use of multiple languages in one sentence has also increased.

Cinta Laura is one person who displays such behavior. She was brought up in different parts of the world and speaks two languages fluently – Indonesian and English. Speaking the two languages together doesn't imply anything other than linguistic competence, although the two languages used by Cinta create an interesting trend that can be studied, especially considering the issues of translanguaging and bilingual identity expression in online forums. Various topics are discussed in podcasts created on the YouTube channel. From educational issues to self-growth and societal problems, they have been handled in a communicative way. Ideas are presented in an argumentative form in discussions with guests of varying backgrounds.

The above-mentioned communication style is additionally observed in the use of multiple languages in discourse. Indonesian language

is used for communication purposes, while English is utilized to enhance meanings of specific terms and certain concepts. It aligns with the findings of (Ardila, 2022), who asserts that language switching within digital communication cannot be explained solely by linguistic reasons; however, it also has strong connections with the social identity of the speakers in digital space. Such practice allows speakers to adjust themselves to the given social context while also constructing their own social identity in the eyes of the audience. In turn, the practice can be understood from the viewpoint of (Lee, 2021) lingua-culture approach, according to which language use in digital media is connected to broader cultural context rather than independent. Being a multimodal media form, YouTube implies creation of meaning through linguistics, visuals, and social interaction. It means that bilingualism and multilingualism practiced within podcasting are not only utilized to transfer certain information, but also construct certain meanings.

(Zahro, 2024) research further supports this perception by illustrating how the occurrence of translanguaging within YouTube channels does not occur only through language mixing, but also entails multimodality in the form of visuals, text, gesture and audio in order to create meanings. Seven types of translanguaging were identified namely: Adaptation to the Audience (AA); Mixed Language Use (MLU); Context Shifting (CS); Explanatory Strategies (ES); Negotiation of Meaning (NM); Social Identity (SI) and Conveying Emotion and Nuance (CEN). In light of these results, it

is apparent that translanguaging is not merely a linguistic process; but rather one that is highly contextual in nature when carried out in the virtual world. Furthermore, the inclusion of multimodal aspects will help avoid misinterpretations within podcast conversations.

Likewise, (Menghuan et al., 2024) explored the practice of translanguaging in relation to podcasts and revealed that the use of different languages in one discourse could contribute to better understanding, adaptation to the audience, and greater flexibility. Being a digital format of communication, podcast is a good venue to implement translanguaging techniques since this medium allows speakers to apply diverse language sources as needed. In addition, (Selina et al., 2024) studied the practice of code-switching and code-mixing in relation to the podcast "I Will Network" presented by Cinta Laura and argued that the insertion of English into Indonesian speech showed the impact of speakers' bilingual experience and international contacts. The code-mixing practice was applied naturally as a communicative technique specific to digital age.

Yet another investigation carried out by (Witra & Indah, 2024) was focused on the analysis of the interconnection between translanguaging and language style in the podcast created by Deddy Corbuzier and presenting Vincent Verhaag and El Barack. It was found that the ICM type of translanguaging dominates together with casual, consultative, and intimate language styles. Speakers choose the language style depending on the target audience, the issue under discussion, and the communicative function in

order to clarify their message, express feelings, and engage listeners. Thus, this evidence implies that the translanguaging process employed in the podcasts plays a dual role since it is not only linguistic but also communicative.

Moreover, beyond its function as a form of communication strategy, there is also a very strong link between translanguaging and the development of bilingual identity. (Almashour, 2024) points out that translanguaging allows people to use all the languages that they know in order to define their own self- identity in multicultural settings. It is through the use of different languages that individuals can keep their original cultural identity as well as become accustomed to their new surroundings. According to (Tivani, 2026), the use of Indonesian and English in the podcasts involving Cinta Laura and Daniel Mananta serves both as a form of communication strategy and identity.

Similarly, García and Wei (2018) argue that the notion of translanguaging involves the flexible utilization by bilingual speakers of all their linguistic repertoires for constructing meaning, identity, and interactions in different communication situations, including digital platforms. The theory underlines the idea that using more than one language in podcasts and on YouTube is not an indicator of language switching but is the means through which a dynamic context-dependent communicative strategy takes place.

Multilingualism can be seen in other languages that represent culture.

Rofiah et al. (2025) revealed that in the YouTube video, Noona Rosa, the code-mixing of Korean and Indonesian is utilized to present cultural identity, establish intimacy with bilingual viewers, and maintain certain cultural meanings. In this way, using Korean cultural terms embedded in Indonesian sentences reveals that digital media provides opportunities for cross-cultural interactions, allowing speakers to manifest their multicultural identities. As such, it is important to note that based on the previous findings, translanguaging, code-switching, and code-mixing practices in podcasts and YouTube are considered dynamic multimodal communication practices, which have strong relations with speakers' social and cultural identities and communication strategies.

However, there is still a lack of research that specifically analyzes the types of translanguaging as linguistic indicators and examines their connection to bilingual identity practices in the Cinta Laura podcast. Therefore, the present study is relevant and necessary. This situation highlights the importance of a study that not only identifies the existence of translanguaging, but also explains how its forms are used contextually and how these practices contribute to constructing speaker identity in digital spaces. By focusing on the podcasts delivered by Cinta Laura, this research aims to provide a more comprehensive understanding of the relationship among translanguaging practices, bilingual language use, and identity representation in multimodal and interactive digital communication.

Based on the above discussion, the researcher is interested in

conducting a study entitled “*Translanguaging Analysis as a Practice of Bilingual Identity: A Study of the Cinta Laura Podcast.*” The purpose of this paper is to examine the phenomenon of translanguaging in podcasting performed by Cinta Laura through sociolinguistic approach. It is hoped that the findings of the study will be useful in providing an enriched knowledge on the dynamics of the inter-relationship between language, identity, and digital discourse, and at the same time advancing research on translanguaging within the context of multimodal and interactive digital communication medium. Moreover, the study can contribute as well to future studies on linguistics and digital discourse.

B. Research Question

Based on the background described above, the research questions of this study are as follows:

1. What types of translanguaging (as linguistic indicators) are used in the Cinta Laura podcast?
2. How do these translanguaging practices function in representing bilingual identity in the podcast?

C. Significance of the Study

This study is expected to provide the following benefits:

a. Theoretical Significance

This research is expected to enrich scholarship in sociolinguistics, especially translinguaging as a linguistic phenomenon which not only mirrors language flexibility but also acts in the construction of bilingual identity representation through digital means of communication. Furthermore, this research is anticipated to provide more knowledge about the interconnection between language, identity, and digital media. The study will be an important theoretical basis for future studies on the same topic.

b. Practical Significance

i. For Future Researchers

This research can be used as a reference when studying translinguaging, bilingualism, and digital communicative behaviors, specifically in podcasts and social media like YouTube. In addition, this work may become the foundation for further research, with either a different method or object of study.

ii. For Academics and Students

The research will certainly help provide more insights into translinguaging in the actual settings, hence their suitability as learning materials for discourse in linguistic studies, particularly sociolinguistics.

iii. For Content Creators / Podcasters

This research will be useful for generating an understanding about the efficient use of language in online communication, which could prove beneficial in creating more communicative content through the use of effective language.

iv. For the General Public

This research is hoped to raise awareness among the general public on how language plays a role in the process of identity formation in the digital age, and at the same time to foster an open-mindedness about using multiple languages in communication.

D. Scope and Limitations

This study is sociolinguistic research where the object of investigation is translanguaging as a phenomenon of language use through digital communication. The data used come from various podcasts created by Cinta Laura on YouTube in which more than one language can be found used at once. The main purpose of the research is to identify the kinds of translanguaging as linguistic features and their roles in demonstrating speakers' bilingual identity. Besides examining the ways the languages were used, there is also an attempt in understanding the social meanings underlying the language use.

There are several limitations included in this research in order to keep the discussion relevant to its aim and avoid distractions. Firstly, only

specific episodes from the podcasts created by Cinta Laura are considered. These were episodes in which there was a usage of more than one language within a single utterance. Secondly, the discussion is restricted to the kinds of translanguaging seen within the analyzed utterances and the roles of language use within them. The study does not discuss other aspects outside the linguistic domain in depth, such as content production techniques, audience responses, or visual and non-linguistic elements, although these aspects are considered to a limited extent to better understand the meanings of utterances. In addition, the analysis strongly depends on the researcher's interpretation of conversational context; therefore, the presence of subjectivity cannot be entirely avoided. For this reason, the findings are presented from a sociolinguistic perspective used to analyze translanguaging practices in the data.

E. Definition of Key Terms

Translanguaging: the practice of using all language resources owned by bilingual or multilingual speakers in an integrated and flexible manner within a communicative context to construct and convey meaning. In this study, translanguaging refers to the use of two or more languages within a single utterance, analyzed through its types as linguistic indicators (HOW) and through the functions of such use (WHY) in digital communication.

1. Bilingualism

Being bilingual means that one is able to speak two languages both verbally and in written forms. As for the present research, being bilingual implies using Indonesian and English either alternatively or simultaneously while communicating.

2. Multilingualism

Multilingualism involves a speaker's capability to speak more than two languages socially. Multilingualism forms the basis of this study, whereby the assumption made is that the speaker possesses a wide range of language abilities. However, the analysis will focus on only two major languages, which are Indonesian and English.

3. Bilingual Identity

Bilingual identity refers to an individual's self-representation that is formed through the practice of using two languages across various social and cultural contexts. In this study, bilingual identity is understood as how speakers display their self-image, values, and social positions through translanguaging practices, whether through language choices, communication styles, or the functions of language use in digital interaction.

4. Podcast

A podcast is a digital communication medium based on audio and/or audio-visual content distributed through internet platforms such as YouTube. It allows individuals to share ideas,

discuss topics, and interact with audiences widely. In this study, podcasts are viewed as interactive and multimodal digital communication spaces in which translanguaging practices emerge as part of communicative strategies and speaker identity representation.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter will explain the relevant literature review and use the theory that supports this research.

A. Translanguaging

1. Concept of Translanguaging

Translanguaging can be seen as a linguistic act where the bilingual speaker makes use of the whole linguistic repertoire in a holistic fashion. According to García & Wei (2013), the bilingual speaker does not act upon two isolated language systems, rather acts in terms of one repertoire of languages, including bits of everything that he/she knows in terms of linguistic repertoires. In other words, the concept of translanguaging does not consider a language to consist of fixed and discrete systems. Instead, it considers the speakers' ways to make meaning through selecting and organizing linguistic components in an effective way. In fact, the term "translanguaging" refers to the fact that the speakers select linguistic elements for clarity, emphasis, and engagement purposes (Otheguy et al., 2015).

Translanguaging is closely related to the concepts of bilingualism and multilingualism, as it emerges from the ability of speakers to use more than one language within communication. However, while bilingualism and multilingualism generally refer to the knowledge or use of multiple

languages, translanguaging focuses on how these linguistic resources are

integrated and utilized in actual discourse. In this study, the emphasis is not on classifying speakers as bilingual or multilingual, but on examining how their linguistic repertoire is dynamically employed in communication, particularly in the way Indonesian and English are combined within interaction.

In actual communication, particularly in informal and digitally mediated settings such as podcasts, translanguaging becomes clearly observable as speakers move between Indonesian and English within a single utterance or across utterances without rigid separation. This phenomenon is not associated with incompetence in any of the languages used by the speaker; rather, it is associated with the skillfulness of the individual in deploying all the linguistic resources that are available to him. There are some notions or discourse markers which are easier to convey or contain greater nuances in one of the two languages; and hence, there is a great motivation among speakers to deploy both languages at once during the process of communication. Thus, communication in such languages becomes associated with meaning-making in real time, where the speaker tailors his expression according to what he is speaking about, to whom he is speaking, and to the expectations of the broader audience around him.

From an analytical point of view, this practice entails not only the identification of the languages present in the utterance, but also the consideration of the ways they collaborate in shaping the message. In this study, the analysis is concentrated on the interaction of various lexical items,

phrases, and clauses in different languages and how such interaction contributes to the message being conveyed by the speaker(s). Thus, translanguaging is treated here as a phenomenon that can be analyzed in terms of the structural organization of Indonesian and English in the discourse and the contribution made by such combinations to the communicative process in general.

However, the consideration of the language use is also related to the position of the speaker who utilizes various linguistic resources. Such position indicates not only the knowledge of different linguistic environments, but also the ability of the speaker to connect with his or her audience. Within the framework of a YouTube podcast, the communication addresses two types of audience: the interlocutor(s) and viewers. Thus, translanguaging may serve as a means of establishing a connection with viewers and delivering certain messages or nuances.

2. Translanguaging and Code-Switching

Translanguaging is often mentioned in relation to code-switching since both refer to the practice of using several languages during one communicative event. The two practices, however, have different approaches to understanding bilingual communication. Code-switching has been conventionally defined as the alternation of two or several languages which are regarded as structurally independent systems (Muysken, 2000; Poplack, 2020). From this perspective, speakers switch from one language to another and analysis of each case of code-switching

is done by considering the point where one language stops and another begins. Thus, the emphasis is made not on bilingualism but on the process of code-switching itself and on the boundaries between different languages as well as the rules regulating them.

Translanguaging, however, presents an alternative approach to studying bilingual discourse by refuting the notion that the languages in a speaker's brain are separated into distinct entities. According to García and Wei (2013), bilinguals function under a single linguistic repertoire where different language components are not divided but are used concurrently. Under this approach, what could be construed as language alternation turns out to be simply the utilization of the linguistic resources available for meaning-making purposes. Translanguaging thus emphasizes more the construction of meaning in the interplay of linguistic elements rather than focusing on establishing linguistic boundaries.

Such a difference is especially relevant for the analysis that has been carried out in this research because, despite the fact that the data in question is structured in a way that resembles examples of code-switching by having Indonesian and English occurring in one utterance or consecutively within different clauses, those do not represent language alternations in any way. On the contrary, they constitute part of a larger translanguaging practice that includes both languages functioning within one communication system in order to carry out particular discourse functions, such as the explanation of concepts, the organization of

conversation, and the expression of evaluation. Through using this approach to analyzing the data, the study does not see bilingual communication through the prism of isolated alternations of languages but sees it as an ongoing process of constructing meanings, which leads to an ability to understand better the ways in which the language repertoire is used by the speakers in their communication with each other and with the audience.

3. Types of Translanguaging

When investigating translanguaging phenomena, it is important to consider how the linguistic resources are implemented structurally in the discourse rather than making abstractions that are not rooted in linguistic practice. In this paper, translanguaging is classified according to the patterns observed in the data set in terms of how Indonesian and English are utilized in conjunction in or across utterances so that the investigation stays rooted in linguistic facts and each translanguaging type has clear criteria for its identification in the discourse (Baker & Wright, 2021; Wei, 2018). On such an approach, the two major types of translanguaging are differentiated depending on the position and extent of language implementation alongside their interactions in the flow of the discourse. The two translanguaging types are intra-utterance translanguaging and inter-utterance translanguaging.

a. Intra-Utterance Translanguaging

Intra-utterance translanguaging is the mixing of languages within

an utterance where there is no distinction made regarding the boundaries of the two languages as well as the formation of one structure. This category of translanguaging entails the integration of Indonesian and English in various linguistic aspects like words, phrases, and clauses within the same sentence. It involves the combination of the two languages in a way that is very fluid and where one language serves as the structure and the other as the component, adding certain values, evaluative or discorsal features. There are numerous ways of recognizing this kind of In this study, the classification of translanguaging types is primarily adapted from Baker and Wright (2021), who distinguish translanguaging practices according to their structural realization within discourse. This framework is employed as the main analytical tool to categorize the data into observable linguistic patterns. Meanwhile, Wei (2018) provides the broader theoretical foundation by conceptualizing translanguaging as a dynamic and integrated process of meaning-making in bilingual communication.

Translanguaging from a linguistic perspective. Some of them include English lexical items used in Indonesian sentences, English clauses used in Indonesian structures, as well as bilingual phrases in one sentence. In most cases, English plays a significant role in the inclusion of discourse markers, evaluative expressions or concepts while Indonesian offers the explanations for them.

For example, a bilingual speaker may produce an utterance such as “I think this experience is very important untuk perkembangan diri kita.” In this utterance, English and Indonesian are integrated within a single sentence to express one complete idea. The English clause functions as the main evaluative statement, while the Indonesian phrase provides contextual elaboration. Such integration illustrates how bilingual speakers utilize linguistic resources from different languages within the same utterance without treating them as separate communicative systems (Baker & Wright, 2021).

In terms of the discourse analysis approach, intraprosodic translanguaging occurs most commonly in parts of an utterance in which speakers explain concepts, give their viewpoints, or stress certain aspects of what they have said. Through the embedding in one utterance, speakers can retain coherence in speech while choosing language forms that fit their meanings most appropriately. It follows that this form of translanguaging can play a vital part in constructing the information in the discourse.

b. Inter-Utterance Translanguaging

Inter-utterance translanguaging refers to instances in which language switching occurs from one discourse unit to another. In inter-utterance translanguaging, Indonesian and English languages are seen as two separate linguistic units in which the speaker uses one language to convey one unit of information and then switches to

the other language in the subsequent utterance. Even though inter-utterance translanguaging is quite similar to intra-utterance integration in which there is alternation between the two languages in a single linguistic unit, they differ in their degree of separation of linguistic units.

Some of the clues to this type of translanguaging include alternation of languages in successive sentences such as the use of English to convey information and then use of Indonesian in the next sentence. Another clue involves the translation or rephrasing of the same information using different languages. One example includes the use of English language to make statements or raise questions and then use Indonesian language to explain further or personalize it.

For instance, a speaker may say, “I completely agree with that idea. Tetapi kita juga harus melihat konteks yang lebih luas.” In this example, English is used in the first utterance to express agreement, while Indonesian is employed in the following utterance to provide further explanation. Although the two languages appear in separate utterances, they remain interconnected in constructing a unified communicative meaning. This pattern reflects inter-utterance translanguaging because the integration occurs across utterance boundaries rather than within a single sentence (Baker & Wright, 2021).

Inter-utterance translanguaging may serve the purpose of interactional management within the framework of its discursive function. For example, such translanguaging can act as an indicator for changes in topics, an effective way to make an important point by repeating it in another language, and as a tool for changing the tone of the speech based on the target audience. Even though different languages can be seen separately, they are still connected when it comes to their meaning creation within bilingual speech.

4. Functions of Translanguaging

In addition to its structural manifestation, translanguaging also has communicative functions, which can be determined from the use of linguistic resources in discourse. In this paper, the communicative functions of translanguaging will be described not in abstract terms but through the analysis of patterns in the data concerning the use of Indonesian and English for explaining, evaluating, questioning, and interacting, among others (Baker & Wright, 2021; Creese & Blackledge, 2010). By analyzing patterns of linguistic behavior, each function of translanguaging can be attributed directly to linguistic evidence rather than made on an interpretive basis alone.

The communicative functions of translanguaging found in this paper are classified into five groups: cognitive functions, sociocultural functions, interactional functions, linguistic functions, and sociopolitical functions. The classification does not mean that each type of function is considered independent because there is room for a function to serve multiple roles in a

single utterance depending on circumstances. Nevertheless, different types of functions can be differentiated from their dominance in the discourse.

a. Cognitive Function

In this context, cognitive functions include the use of translanguaging for making sense and organizing meanings within the discourse. Cognitive functions usually occur when the use of two languages help the speaker(s) to explain ideas or concepts, make sense or clarify things, or provide summaries to help understand something in a clearer way. Bilingual discourse involves the use of English and Indonesian languages, where the two languages enable the speakers to find better expressions to make sense or communicate a particular message which would not have been possible using one language only.

Some linguistic features include explanations, clarifications, and summarizations. The use of translanguaging is usually seen by introducing an idea or an evaluative concept in English and clarifying it through Indonesian expressions. These linguistic features clearly show the strong link between the cognitive function and information management in bilingual discourse.

b. Sociocultural Function

This is the role that uses translanguaging as a strategy to showcase speaker identity, cultural affiliation, and social context. By

choosing between the two languages, the speakers show how they place themselves in the larger social context. Thus, by incorporating English and Indonesian, one may see that the speakers are aligned towards the wider social discourses but maintain their connection to their own local identities and construct their communicative strategies. This would be seen in expressions of common experiences or culturally valued discourses and globally known discourses such as personal development, parenting, and social expectations, whereby English reflects the more global perspective but Indonesian retains the connection with the audience through emotions.

c. Interactional Function

Translanguaging as an interactional function refers to the application of translanguaging as a strategy to manage the process of communication and interaction in such a way as to invite the interlocutor to respond, develop rapport, express empathy, and steer the course of conversation. This applies specifically to cases where communication is geared not only towards the interlocutor but also the audience.

Evidence of this function appears in forms of questioning, commonalities between the participants of the discussion, expression of one's position on the matter being discussed, and openings or closing of conversations. Questions and evaluative statements are

often phrased in English while Indonesian is utilized to provide elaborations, to make statements more personal, and to soften the message to establish closeness and accessibility through the act of translanguaging. In such a manner, translanguaging facilitates interaction that is natural and engaging.

d. Linguistic Function

Linguistic function deals with the use of translanguaging for organizing discourse and expanding communicative ability through using bilingual elements for structuring communication, maintaining cohesion, and making stylistic shifts. In this regard, attention is paid to the usage of languages as instruments for shaping the discourse process rather than its content.

This linguistic function can be determined by analyzing the employment of discourse markers, repetitions from different languages, and expressions used in a particular way to organize the discourse. For instance, one can apply English expressions to structure the communication and introduce ideas, whereas Indonesian will play the role of developing them in the discourse.

e. Sociopolitical Function

The sociopolitical function includes the utilization of translanguaging in order to convey ideology, criticize existing social constructs, and place the speaker in relation to wider social issues.

Here, the selection of language is used to represent ideological positionality, especially when dealing with themes like inequality, expectations, social pressures, and definitions of success. This function is usually seen in discourse containing criticism, comparisons, contrasts between an ideal state of affairs and its reality, or terms like privilege or social constructs. It seems that English is used for introducing more universal concepts, while Indonesian is employed in criticizing or relating these concepts to local realities. This way, through the use of translanguaging, the participants in the interaction not only join but also critically examine wider discourse.

B. Bilingual Identity

According to Norton & Kramsch (2013), bilingual identity can be considered a dynamic phenomenon that develops as the result of interactions through language usage. The construction of identity is viewed as taking place in social practice as a way for people to construct their own positions within certain situations and to be socially positioned in turn. Therefore, in this regard, language comes to play an essential role in the formation of identity through usage. For bilingual speakers, it means not merely choosing one out of two possible languages, but also combining different linguistic means depending on the communicative context (Bucholtz & Hall, 2005).

The identity of bilingual communicators does not merely reside in the use of one particular language or another; rather, it is created through the process of

interaction of these languages in discourse. For instance, the interaction of Indonesian and English might have a different meaning in relation to whether English or Indonesian is used in what position in an utterance. English can stand for abstract talk, evaluations, or alignment with discourses widely circulated, whereas Indonesian can suggest intimacy or personal experience. However, these meanings can shift depending on the way the linguistic markers interact with each other in a particular communicative situation. In this respect, it is necessary to conclude that bilingual identity must be considered flexible and situationally defined (Block, 2007).

In the case of translanguaging, the construction of a bilingual identity depends on a flexible usage of the available linguistic resources within the single discourse system. Thus, rather than switching from one identity associated with one language to another identity based on another language, speakers can incorporate different aspects of their identity into their speech simultaneously thanks to the combination of elements of both languages. This makes it possible to develop a unique kind of bilingual identity that does not depend on either culture and language since speakers can move between different worlds.

However, this aspect can become even more evident when referring to digital communication that is common in various media such as YouTube podcasts. This phenomenon occurs because users address the immediate interlocutors and the broader audience simultaneously. Hence, apart from the actual content of their speech, speakers have to keep in mind the necessity to maintain their interlocutor 's interest in what they are saying by using language

properly. In other words, translanguaging in the process of digital communication turns into a means of performing the bilingual identity.

C. Digital Communication and YouTube Podcast

Digital platforms have revolutionized the way speakers can communicate, making it more interactive and flexible. Speakers can utilize media like YouTube to communicate in a way that includes audio, visuals, and a conversation component. Through these mediums, speakers become more spontaneous and less bound to particular structures since there is a lot of flexibility with regards to how the message is relayed and which language(s) the speaker uses to address the audience (Androutsopoulos, 2015). While speaking to an interlocutor through the medium, speakers also speak to a larger audience and this affects how the message will be delivered and what language will be used.

A type of communication that makes extensive use of the characteristics described above is podcasts, especially when presented on YouTube. While being conversational by nature, podcasts provide speakers with an opportunity to deliver their ideas in a more natural way and give them room to engage in reflective thinking while speaking about certain things. The fact that speakers have a chance to incorporate various languages into one conversation, and there are no boundaries for how and when they can use one language over another means that the chances of engaging in translanguaging are very high (Tagg, 2015). Considering the framework of this research, the YouTube podcast can be regarded as an appropriate setting for the discussion of

translanguaging in view of the fact that this platform offers natural communication where language is used both in personal and public interaction. Therefore, it creates good opportunities for the analysis of language usage and its role in the construction of meanings and identities in digital communication.

CHAPTER III

RESEARCH METHOD

In this chapter, the researcher presents the methods of this research. Those are research design, data source, data collection, and data analysis.

A. Research Design

This study uses a qualitative approach with a descriptive design to deeply examine the function of translanguaging in the YouTube podcast Cinta Laura as a representation of bilingual identity. This design was chosen based on its suitability in describing linguistic phenomena that are complex, contextual, and closely related to socio-cultural construction (Bucholtz & Hall, 2005; Burke & Stets, 2009). Through a qualitative framework, this study focuses on understanding language not only as a means of communication, but also as a medium for identity formation, negotiation of meaning, and strategies of representation (Wei, 2018; García & Wei, 2014). Therefore, this study emphasizes data interpretation rather than quantitative measurement.

A descriptive design was chosen to provide a comprehensive overview of translanguaging practices occurring within the podcast. This aligns with the view of Lewis, Jones, & Baker (2012), who emphasize that translanguaging must be analyzed within specific social contexts, including digital spaces that enable bilingual individuals to display their hybrid identities (Albirini, 2019; Brownlie, 2021). Therefore, this study aims to systematically describe the forms of translanguaging that emerge and connect them to the construction of Cinta Laura's bilingual identity in online media.

Furthermore, the descriptive qualitative design allows for the integration of the translanguaging instinct and translanguaging space frameworks (Wei, 2018) as analytical tools. Through this perspective, the research does not only highlights patterns of language mixing but also uncovers the social, cultural, and ideological motivations behind it (Canagarajah, 2011; Battilani, 2022). The primary focus is on how translanguaging in the Cinta Laura podcast constructs a socio-linguistic space that demonstrates identity negotiation, self-representation, and the dynamics of cross-cultural interactions.

B. Research Instrument

In qualitative research, the researcher acts as the primary instrument responsible for planning, collecting, analyzing, and interpreting data (Covington, 2008; Wibowo, 2020). Therefore, the primary instrument of this research is the researcher herself, who functions as both an observer and an analyst of the translanguaging phenomenon. The researcher conducted in-depth observations of the Cinta Laura podcast through listening skills, note-taking, and interpreting the language practices encountered. Therefore, the researcher's theoretical and methodological sensitivity are key to maintaining the validity of the research (Creswell, 2014; Block, 2007).

C. Data Sources



**Kuliah Ke Luar Negeri Itu Perlu
Gak Sih? | Cinta Laura x Maudy...**
765 rb x ditonton • 2 tahun yang lalu

Figure 1. 1. Cinta Laura Podcast Videos on the Paraswara Channel with Maudy Ayunda (Paraswara, 2021)

The primary data for this study is a transcript of Cinta Laura's podcast with Maudy Ayundha, which can be accessed via the following official link: <https://youtu.be/sX5a0B3z-U8?si=nQjze7Xk-bISs-Sb>. The podcast was chosen because this format presents natural bilingual discourse in long, informal conversations, yet rich in identity meaning (Albirini, 2019; Yu, 2023). The focus of this research is directed at parts where Cinta Laura utilizes translanguaging, whether in the form of code-switching, code-mixing, or more complex discursive strategies.

The data sources were taken from podcast episodes purposively selected with the following criteria: (1) Cinta Laura as the main host, (2) the use of both Indonesian and English, and (3) discussion themes related to identity, culture, or personal experiences. This purposive sampling strategy was used to ensure the collected data were relevant to the research focus on translanguaging and identity representation (Syam et al., 2023; Dang, 2024). Thus, the data studied

were not only conversations but also functioned as linguistic artifacts that reflect social and cultural practices.

In addition to transcripts, this study also considers YouTube metadata, such as titles, descriptions, comments, and publication times, for additional context. This approach aligns with the sociocultural linguistics perspective, which emphasizes the interconnectedness of language practices, communication mediums, and audiences (Baker, 2021; Lo Bianco, 2020). This combination is expected to provide a comprehensive picture of translanguaging as a discursive practice closely linked to bilingual identity.

D. Data Collection

1. Observation

Observation is one of the methods for collecting data through the systematic observation of phenomena taking place in a specific environment. For the purpose of this research, non-participant observation was done, whereby the researcher observed and listened keenly to some episodes of Cinta Laura Podcast. In the process of conducting observation, the researcher identified utterances involving translanguaging acts, noted the context of language usage and the form of bilingual communication employed by the speaker. Through observation, the researcher is able to gather authentic data about language usage in the podcast interviews.

2 Documentation

Documentation is a method that involves data collection through

written, pictorial, or recorded information that has to do with the subject under study. In this case, documentation was performed by the collection of video, audio, transcript, and screenshot recordings of the Cinta Laura Podcast. The researcher also collected linguistic expressions that included instances of translanguaging practice in order to perform further analysis on the subject.

E. Data Analysis

Translanguaging theory García & Wei (2014) describe language practice as a dynamic process in which learners use all of the linguistic principles without breaking the language. This theory answers the first question, which is: What kinds of translanguaging appear in Cinta Laura's YouTube podcast? by explaining that the forms of translanguaging that appear are not limited to code-switching but rather reflect more holistic communication practices. When Cinta uses Indonesian and English in teachings like "I think we should be true to ourselves," she is engaging in translanguaging as a makna technique that fosters empathy, identity, and communication skills in a cooperative manner. According to García and Wei (2014), this phenomenon indicates that bilinguals do not necessarily possess antarbahasa skills, but rather use their entire linguistic repertoire to express themselves and enhance their understanding of the target audience. Accordingly, this theory supports researchers in classifying translanguaging styles (intra, inter, and discursive mixing) not only according to linguistic structure but also according to their social function and appearance in digital communication contexts.

More specifically, this theory explains second question, How do these translanguaging practices represent her bilingual identity in the digital space? by stating that translanguaging is a performative strategy for negotiating identities effectively. According to García and Wei (2014), bilingual people can overcome the limitations of monolingual identities and create alternative linguistic realities through translanguaging. In the context of Cinta Laura, this practice is an identity work that portrays the individual as a transnational figure. Using two languages together highlights cultural hybridity and creates a diverse audience in the digital world. Therefore, García and Wei's theory does more than just explain linguistic phenomena; it also provides insight into how translanguaging functions as a social and ideological framework that presents identities in digital media in a fun way.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter involves the presentation of research findings and discussions by the researcher. The researcher has used Transitivity Analysis from ideational metafunction and Social Actor Representation in analyzing the findings that shall be discussed later in this chapter.

A. Findings

1. Types of Translanguaging in the Cinta Laura Podcast

a. Intra-Utterance Translanguaging

From the results of the study above, it can be stated that intra- utterance translanguaging is the dominant translanguaging that exists in the Cinta Laura Podcast. Out of 40 utterances investigated, 32 utterances belong to the intra-utterance type of translanguaging. Intra- utterance takes place when both languages are mixed within one utterance. Such alternation of the two languages occurs in an effortless manner without disturbing the conversation process.

The results reveal that the phenomenon of intra-utterance translanguaging emerges due to the occurrence of English lexical items, phrases, clauses, discourse markers, evaluation expressions, and idiomatic expressions in Bahasa Indonesia utterances. In most instances, English has been used to present, highlight, organize, and evaluate the ideas, whereas Bahasa Indonesia has been employed to develop the ideas. This

combination

creates a flexible bilingual communication pattern throughout the podcast discussion.

These findings also show that intra-utterance translanguaging involves multiple communicative purposes, such as cognitive purpose, sociocultural purpose, interactive purpose, linguistic purpose, and sociopolitical purpose. Cognitive purposes involve the clarification of ideas, organization of ideas, and reinforcement of meaning. Sociocultural purposes involve conversational styles around the world and bilingual digital conversations. Interactive purposes involve creating engagement, rapport, and reflection with the audience. In addition, several utterances also show sociopolitical functions through the normalization of bilingual communication and global discourse in Indonesian digital interaction.

To show the occurrence of intra-utterance translanguaging in the podcast, the researcher presents all data categorized into this type, namely Data 1, 3, 4, 6, 8, 9, 11, 12, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 38, and 40. The following extracts explain how both languages are integrated within single utterances and how these combinations reflect different communicative functions in the podcast discussion.

Extract 1. Sample of Transcript Data (Data 1)

Utterance:

“baru dianggap dewasa kalau udah keluar dari rumah dan mempunyai keluarga sendiri, is that something troublesome for you?”

(You’re only considered an adult once you’ve moved out of your parents’ house and started your own family)

Extract 1 demonstrates intra-utterance translanguaging because Bahasa Indonesia and English are combined within a single utterance structure. The utterance begins with a statement in Bahasa Indonesia discussing adulthood and social expectations, followed directly by the English interrogative clause “is that something troublesome for you?” without any pause or separation.

This utterance reflects an intra-utterance blending pattern consisting of an Indonesian statement followed by an English interrogative clause. The discourse move changes from stating to questioning. This particular cognitive function is achieved since the speaker defines the notion of adulthood before proceeding to discuss his/her interlocutor 's viewpoint in the English sentence. The use of both languages allows for more coherent discourse in one single statement.

This can also be observed in terms of the sociocultural function, whereby the use of English questions ends up producing a global mode of speech typical of the bilingual podcasts. On the other hand, the sociopolitical function manifests itself through the normalization of bilingual questioning within the Indonesian online discourse without disrupting the ongoing discussion.

Extract 2. Sample of Transcript Data (Data 3) Utterance:
“I think kalau untuk mem, apa ya, to simplify what you just said, teman-teman bicara cinta...”

From Extract 2, intra-utterance translanguaging is shown as a result

of the mixing of English and Bahasa Indonesia in one utterance. In this extract, the sentence begins with the use of the English phrase “I think,” followed by a clarification using Bahasa Indonesia before moving on to another English phrase “to simplify what you just said.” The utterance represents alternation, where English and Bahasa Indonesia are repeated interchangeably within a single utterance. In this case, English acts as a marker and a frame, which facilitates the organization of ideas in the explanation being given. In the current utterance, the discourse move is summarizing since there is a tendency by the speaker to summarize the previously given explanation.

The cognitive aspect is manifested by how translanguaging enables the speaker to organize their thoughts. This is shown by the linguistic aspect in that there are bilingual discourse structures used in one sentence. Lastly, the sociocultural aspect is revealed by using English frames that reveal the speaker to be an educated bilingual person.

Extract 3. Sample of Transcript Data (Data 4) Utterance:
“dalam budaya Asia yang namanya helikopter parenting itu lumayan common”

In extract 3, intra-utterance translanguaging is exhibited in the form of a fusion between Bahasa Indonesia and English within one utterance. The utterance starts off with an explanation in Bahasa Indonesia about the cultural practice among Asians in terms of parenting, and concludes with the evaluative English adjective “common.” From this utterance, it is clear

that there is the presence of lexical borrowing along with the formation of a mixed noun phrase structure.

This utterance involves the usage of English words “helikopter parenting,” and “common” without breaking up the flow of communication. The move being undertaken by the speaker in this utterance can be seen as explaining concept since the speaker is explaining the phenomenon of parenting in general.

The cognitive function can be observed due to the simplicity brought about by the inclusion of English language terminology in conveying a particular concept. The sociocultural function arises from the reference to parenting vocabulary used internationally which aligns with discussions about family and parenting worldwide. The sociopolitical function also occurs since this utterance accepts the global bilingual vocabulary into the local Indonesian society context especially when discussing parenting and socialization.

Extract 4. Sample of Transcript Data (Data 6)

Utterance:

“But I want to go back ke bagaimana seorang anak harus berperilaku”

Extract 4 shows intra-utterance translanguaging where both languages, namely English and Bahasa Indonesia, are blended into one utterance. In this case, the English clause “But I want to go back” is followed by the Bahasa Indonesia clause “ke bagaimana seorang anak harus berperilaku.” It shows an example of intra-utterance translanguaging

characterized by the blending of an English clause and Indonesian complement clause. English can be identified as a discourse transition marker, which redirects the topic of discussion. Shifting topic is seen in this utterance since the speaker wishes to revert the topic of discussion to the one about the behavior of children.

The cognitive function can be noticed in this utterance through the use of an English transition marker to make a shift between topics. As for the linguistic function, bilingual expressions in one utterance help retain the cohesion in the flow of ideas. Besides, the sociocultural function is revealed due to the use of English transitional expression that is typical for global podcasts.

Extract 5. Sample of Transcript Data (Data) Utterance:
“So the best thing we can do adalah selalu respect orang tua kita”

Extract 5 represents an example of intra-utterance translanguaging, as there is an integration of the languages in the utterance structure. There is a beginning of the English clause "So the best thing we can do" and a continuation of the Bahasa Indonesia phrase "adalah selalu respect orang tua kita.”

This extract represents an example of intra-utterance mixing, wherein the use of English language serves as a conclusion, and the speaker provides the moral idea in Bahasa Indonesia language. The discourse strategy shifts to concluding and advising as the speaker concludes his talk and gives advice on how to respect parents.

The cognitive function can be observed here due to the presence of the English clause helping to summarize the main idea and then deliver the moral statement in Bahasa Indonesia. Sociocultural function is present since the speaker positions himself morally and uses a global podcast discourse style by using both languages in the utterance. Finally, the sociopolitical function emerges here due to the normalization of hybrid moral discourse involving globally bilingual expressions in the local discourse of respecting parents.

Extract 6. Sample of Transcript Data (Data 9)

Utterance:

“Something that we both have in common is kita tumbuh besar depan layar”

Extract 6 shows an example of intra-utterance translanguaging where both English and Bahasa Indonesia are used together in one utterance without clear separation. The utterance starts with the English clause “Something that we both have in common is,” which is followed by “kita tumbuh besar depan layar” in Bahasa Indonesia.

In the given utterance, the pattern of intra-utterance blend emerges, where an English framing clause is used to introduce an idea and provide an explanation with Bahasa Indonesia. The use of English language frames the concept of sharing common identity and then proceeds further with an explanation in Bahasa Indonesia. The type of discourse move in the utterance is identifying similarity as the speaker identifies common experience and identity between two participants.

The sociocultural function becomes apparent through creating a shared identity through bilingual utterance. The cognitive function comes into effect in relation to complex information, whereby English presents the idea and Bahasa Indonesia gives context. Also, the linguistic function is evident in the case of the utterance that shows a combination of two linguistic systems in one discourse structure.

Extract 7. Sample of Transcript Data (Data 11)

Utterance:

“It is very hard for introverts like us to have to communicate, pengen di rumah aja”

In extract 7, it shows intra-utterance translanguaging where both the English language and the Bahasa Indonesia language are used within one utterance. The English sentence “ It is very hard for introverts like us to have to communicate ” leads to the Bahasa Indonesia sentence “pengen di rumah aja.”

This utterance represents an intra-utterance blending where an English explanation is blended with an informal Indonesian elaboration. It also involves register change from formal English to casual Indonesian. Explaining and personalizing constitute the discourse function of this utterance because the speaker starts with explaining the situation that an introvert person is faced with before personalizing his/her explanation using casual language.

Sociocultural function is manifested in this utterance since casual Indonesian language reflects youth culture and conversational style.

Interactional function is realized in this utterance since the casual language makes the utterance closer to the listener. Additionally, the cognitive function of this utterance can be seen from the Indonesian elaboration of the English explanation of the situation.

Extract 8. Sample of Transcript Data (Data 12)

Utterance:

“Jadi it’s all about personal choice tapi yang terpenting adalah jangan pernah menghakimi orang lain”

Extract 8 shows intra-utterance translanguaging since Bahasa Indonesia and English languages are combined into one sentence. This utterance starts from the connector “Jadi” in Bahasa Indonesia, and the rest of the sentence is “it’s all about personal choice.” The next part of the sentence is also in Bahasa Indonesia.

This utterance uses an intra-utterance mixing pattern in which the evaluative statement in English language is introduced within the structure of Bahasa Indonesia discourse. The move used in this utterance is a moral statement since values related to personal choice and respecting others are emphasized.

The sociocultural function emerges since the utterance matches the discourses on global individualism stressing personal freedom and self-determination. The cognitive function occurs since the evaluative phrase in English reinforces the main message being conveyed before the speaker resumes their moral explanation in Bahasa Indonesia. In addition, the sociopolitical function emerges because the utterance promotes global

values in the local context, especially concerning tolerance and a lack of judgment in social interactions.

Extract 9. Sample of Transcript Data (Data 14)

Utterance:

“Tapi beyond the fame, beyond the success, beyond the wealth... apa sih yang kamu cari di fase hidup kamu sekarang?”

In Extract 9, there is intra-utterance translanguaging since Bahasa Indonesia and English languages are mixed in one utterance structure. In this utterance structure, the utterance starts with the use of the Bahasa Indonesia conjunction “ Tapi, ” then continues using the repetitive structures in English language “beyond the fame, beyond the success, beyond the wealth” before ending with the question “apa sih yang kamu cari di fase hidup kamu sekarang?”

From the above utterance, there is intra-utterance translanguaging where repetitive structures in English language are blended in the Bahasa Indonesia language in order to emphasize on something. There is a shift of focus on discourse moves within the above utterance from highlighting to questioning where one focuses on external factors such as fame, success, and wealth.

The cognitive function operates due to the fact that the repetition of English expressions helps concentrate on the essence of the question asked. The sociocultural function can be seen in the use of rhetorical style in

international motivational and reflective speech. Moreover, the linguistic function is also present because the repetition of English constructions creates emphasis in two languages which enriches the mood of the utterance.

Extract 10. Sample of Transcript Data (Data 16)

Utterance:

“tentu kalau kalian punya kesempatan take it, cause it does feel amazing”

Extract 10 illustrates intra-utterance translanguaging since both Bahasa Indonesia and English are blended into one uninterrupted utterance. This is initiated with the phrase “tentu kalau kalian punya kesempatan,” which is followed immediately by “take it” and “cause it does feel amazing.”

This utterance represents a case of intra-utterance code switching, whereby English is inserted into a Bahasa Indonesia utterance to evaluate emotionally. The discourse function in the utterance above is advising and motivating, as the speaker motivates the listener to seize any opportunities that come their way.

Sociocultural function can be seen since the utterance fits the global motivational discourse that is usually employed when communicating for self-development. Cognitive function can be seen in the fact that the use of English reinforces the key message being sent to the listeners. Moreover, interactional function can be observed from the motivation conveyed by the utterance which leads to emotional

involvement of the listeners.

Extract 11. Sample of Transcript Data (Data 17)

Utterance:

“the value of a person tidak hanya didikta dari berapa kemenangan”

In extract 11, there is intra-utterance translanguaging since both English and Bahasa Indonesia languages appear in one utterance. The utterance starts with an English noun phrase “ the value of a person” before proceeding to the Bahasa Indonesia phrase “tidak hanya didikta dari berapa kemenangan.”

Intra-utterance blending can be observed in this utterance, showing a combination of structures, whereby the English noun phrase acts as the subject while the rest of the sentence is explained in Bahasa Indonesia. The discourse action in this case is value assertion since the person explains his/her view on human value that cannot be defined only by the number of achievements.

The cognitive function arises due to the use of bilingual structure that enables better explanation of the concept. The sociocultural function is illustrated through the representation of values in humanism on a global scale that focuses on personal value regardless of competition and success. Moreover, the sociopolitical function is evident through the speech in which it opposes success criteria that include winning and achievements.

Extract 12. Sample of Transcript Data (Data 18)

Utterance:

“Do you have any last words untuk teman-teman
Bicara Cinta sebelum kita wrap up?”

In extract 12, the use of intra-utterance translanguaging can be identified since the languages are used within the same structure of the utterance. The utterance starts by asking “Do you have any last words” in English language followed by “ untuk teman-teman Bicara Cinta sebelum kita wrap up” in Bahasa Indonesia.

This utterance shows intra-utterance blend since English is used to structure the utterance in closing the conversation while Bahasa Indonesia is used to address the listeners. The discourse act performed in the utterance above is closing act since the speaker indicates that the discussion is coming to its end. The interactional function of the utterance comes out from the closure of the conversation.

The sociocultural role can be observed in terms of the communication style of global podcasts where English language phrases are usually utilized in conducting the interview and discussion. On the other hand, the linguistic function can also be observed wherein the bilingual nature plays an essential part in managing the discussion to create a natural ending.

Extract 13. Sample of Transcript Data (Data 19)

Utterance:

“Kadang kita terlalu fokus sama apa yang orang lain pikirkan about us”

Intra-utterance translanguaging is shown in Extract 13, as Bahasa Indonesia and English occur in the same structure of an utterance. The

utterance starts with an Indonesian reflective statement, “Kadang kita terlalu fokus sama apa yang orang lain pikirkan,” while ending with the English prepositional phrase, “about us.” The switch from one language to another happens smoothly and seamlessly.

This utterance exemplifies an intra-utterance blend whereby an Indonesian clause is followed by an English preposition. The discourse move made through this utterance is reflecting since in this utterance, the speaker talks about how people become too focused on other people’s views about them.

Cognitive Function occurs since through the use of the English expression, clarity and emphasis are added to the main theme of meaning that comes with the expression. Sociocultural Function is seen since the topic addressed is directly related to real-life experience amongst youths in modern day society. Lastly, Interactional Function is also seen since the reflective expression involves reflection with regard to social perceptions of personal insecurity.

Extract 14. Sample of Transcript Data (Data 20)

Utterance:

“Kita sering merasa insecure karena we compare ourselves to others”

As illustrated by Extract 14, the use of both languages in a single utterance indicates the case of intra-utterance translanguaging since the same utterance includes both Bahasa Indonesia and English. Extract 14 starts with the Indonesian sentence “ Kita sering merasa insecure karena ”

followed by the English explanation “ we compare ourselves to others.” This extract is a case of intra-utterance translanguaging in that the English sentence is added in an Indonesian context. English is utilized here to provide a general explanation about comparing oneself to others as well as feelings of insecurity. The discourse function here is explaining.

The cognitive function can be seen in terms of how translanguaging better explains some psychological term. The sociocultural function is seen when the concept is aligned with the global discourse on self-awareness, which is concerned with things like self-esteem, insecurity, and comparison cultures. In addition to this, the linguistic function can be seen when the incorporation of English terms facilitates communication of emotions.

Extract 15. Sample of Transcript Data (Data 21)

Utterance:

“I feel like banyak orang sekarang terlalu keras sama diri mereka sendiri”

Extract 15 demonstrates intra-utterance translanguaging because English and Bahasa Indonesia are combined within one utterance structure. The utterance begins with the English evaluative expression “I feel like” and continues with the Indonesian explanation “banyak orang sekarang terlalu keras sama diri mereka sendiri.”

This utterance reflects an intra-utterance blending pattern where English functions as an evaluative framing device before the speaker elaborates the idea in Bahasa Indonesia. The discourse move in this

utterance is evaluating because the speaker expresses a personal opinion regarding how people treat themselves. The cognitive function appears because the English expression helps the speaker deliver personal evaluation and perspective more naturally. The sociocultural function is reflected through the expression of emotions and personal reflection commonly associated with global conversational discourse. In addition, the interactional function appears because the utterance builds empathy with the audience by discussing emotional struggles that are widely experienced in everyday life.

Extract 16. Sample of Transcript Data (Data 22)

Utterance:

“Kalau kita lihat dari perspektif yang lebih luas,
it doesn’t really matter”

In extract 16, there is intra-utterance code-switching where Bahasa Indonesia and English are combined in one utterance. In this case, the speaker begins with the Indonesian clause “ Kalau kita lihat dari perspektif yang lebih luas” before ending the sentence in English, “it doesn’t really matter.”

The combination here is intra-utterance code-mixing, whereby the language English acts as a conclusion statement in the second part of the utterance following the speaker ’ s reflective perspective expressed in Bahasa Indonesia. The discourse function here is concluding since the speaker tries to generalize the meaning of the discussion.

The cognitive function is achieved through translanguaging, which makes it easier to make the meaning simple and straightforward and draw a clear conclusion. The sociocultural function is realized through reflective discourse that is typical of global self- developmental discussions. In addition, the linguistic function is achieved as a result of the interaction between explanation in Indonesian and conclusion in English.

Extract 17. Sample of Transcript Data (Data 23)

Utterance:

“Banyak orang bilang follow your passion tapi nggak semua orang punya privilege itu”

In extract 17, there is intra-utterance translanguaging as both Bahasa Indonesia and English are mixed in a single utterance. There is a use of English idiom ‘ follow your passion’ and the English lexical term ‘privilege’ in the utterance. There is intra-utterance mixing as English idioms are used in explaining the discourse in Indonesian. The discourse act in the extract is contrast as the speaker presents motivational advice in contrast to social realities of different people.

The cognitive function comes out due to the efficient use of translanguaging for expressing complex social realities. There is sociocultural function as the speaker criticizes the social inequalities prevalent in society and the influence of motivational discourse in the global world. In addition, there is sociopolitical function since there is direct reference to social inequality and privilege in the utterance.

Extract 18. Sample of Transcript Data (Data 24) Utterance:

“And that’s something yang aku pelajari selama ini”

In Extract 18, intra-utterance translanguaging can be seen since English and Bahasa Indonesia are merged within a single utterance construction. In this extract, the use of the English framework of “And that’s something” is followed by an elaboration in Indonesian: “yang aku pelajari selama ini.” This utterance shows an example of an intra-utterance code- mixing strategy with the use of English in the frame and elaboration in Bahasa Indonesia. Here, the move involved is reflecting since the speaker is summarizing a lesson learned from past experiences.

Cognitive function can be observed in the way the utterance assists the speaker in organizing her thoughts for reflection. Moreover, sociocultural function is seen in terms of its personal narrative style characteristic of global digital communication. Lastly, interactional function becomes clear with regard to its use of a reflective mode for building rapport with the audience.

Extract 19. Sample of Transcript Data (Data 25)

Utterance:

“Kita harus belajar untuk let go hal-hal yang nggak bisa kita kontrol”

Extract 19 demonstrates intra-utterance translanguaging because Bahasa Indonesia and English are combined within one utterance. The Indonesian structure “Kita harus belajar untuk” is followed by the English phrasal verb “let go,” then continued again with Indonesian explanation.

This utterance reflects an intra-utterance blending pattern through the insertion of an English phrasal verb into Indonesian discourse. The discourse move in this utterance is advising because the speaker encourages listeners to release things beyond their control. The cognitive function appears because the English expression simplifies and strengthens the intended meaning within the utterance. The sociocultural function is reflected through self-improvement discourse commonly

found in motivational and reflective communication. In addition, the interactional function appears because the utterance functions as advice directed toward the audience in a supportive and encouraging way.

Extract 20. Sample of Transcript Data (Data 26)

Utterance:

“I don’t think semua orang harus punya definisi sukses yang sama”

Extract 20 demonstrates intra-utterance translanguaging because English and Bahasa Indonesia are integrated within one continuous utterance. The utterance begins with the English opinion marker “I don’t think” and continues with the Indonesian clause “semua orang harus punya

definisi sukses yang sama.” This utterance reflects an intra-utterance blending pattern in which English is used as an opinion marker before the speaker elaborates the statement in Bahasa Indonesia. The discourse move in this utterance is evaluating because the speaker expresses disagreement toward a single standard of success.

The cognitive function appears because the utterance helps the speaker communicate personal perspective more carefully and clearly. The sociocultural function is reflected through individualism discourse that values personal definitions of achievement and happiness. Furthermore, the sociopolitical function appears because the utterance rejects standardized definitions of success imposed by society.

Extract 21. Sample of Transcript Data (Data 27)

Utterance:

“Karena at the end of the day, yang penting adalah kita bahagia”

Extract 21 demonstrates intra-utterance translanguaging because Bahasa Indonesia and English are combined within one utterance structure. The Indonesian conjunction “Karena” is followed by the English idiomatic phrase “at the end of the day,” then continued with the Indonesian conclusion “yang penting adalah kita bahagia.”

This utterance reflects an intra-utterance blending pattern through the integration of an English idiomatic expression into Indonesian discourse. The discourse move in this utterance is concluding because the speaker summarizes the core idea of the discussion regarding happiness and personal fulfillment. The cognitive function appears because translanguaging helps summarize the speaker's idea more effectively. The sociocultural function is reflected through global happiness discourse commonly found in reflective and motivational conversations. In addition, the interactional function appears because the statement encourages agreement and emotional connection with the audience regarding the importance of happiness.

Extract 22. Sample of Transcript Data (Data 28)

Utterance:

“Banyak tekanan dari society yang bikin kita merasa not enough”

Extract 22 shows the example of intra-utterance translanguaging since both languages are used in one utterance construction. The utterance starts with the Indonesian phrase “Banyak tekanan dari” and includes the English lexeme “society” and another English evaluative clause “ not enough ” in the same Indonesian construction pattern. Thus, the utterance exemplifies the intra-utterance blending strategy since the English evaluative words are incorporated in Indonesian discourse for adding more emotive meaning. The discourse action involved in the utterance under analysis is explanation because the speaker provides explanation about the

psychological pressure felt by individuals in their social environment.

The cognitive function is revealed through translanguaging as it assists in explaining the psychological and emotional states better. In addition, the sociocultural function is revealed in youth discourse that often involves discussion of pressure, insecurities, and self-respect in the modern world. The sociopolitical function is also shown as the utterance implies criticism of social standards leading people to inadequacy.

Extract 23. Sample of Transcript Data (Data 29)

Utterance:

“Sometimes kita lupa kalau semua orang punya journey masing- masing”

In Extract 23, intra-utterance translanguaging occurs as English and Bahasa Indonesia languages are merged in one utterance. The utterance starts with the English temporal phrase "Sometimes" and ends with the English word "journey," while the middle part includes the Indonesian phrase "kita lupa kalau semua orang punya." This is an example of intra-utterance blending, where English temporal and lexical elements are integrated in the Indonesian discourse. The discourse strategy in this utterance is due to the reminder provided by the speaker concerning personal growth and diverse life experiences. In this case, the cognitive function becomes apparent since the utterance serves to strengthen the reminder and structure the reflective idea. The sociocultural function is illustrated by the presence of self- growth discourse often used by young people for motivation and reflection purposes. Moreover, the interactional

function can be recognized in this case due to the appeal to the audience ' s self- reflection concerning their personal life journeys.

Extract 24. Sample of Transcript Data (Data 30)

Utterance:

“Dan itu yang bikin kita keep going walaupun susah”

In extract 24, there is intra-utterance translanguaging since Bahasa Indonesia and English are used in a single utterance together. This utterance starts with the Indonesian phrase “ Dan itu yang bikin kita,” adds the phrasal expression “keep going” from English and ends with another Indonesian phrase “walaupun susah.” This utterance shows the intra-utterance blending of English motivational expressions in Indonesian language. In this utterance, the discourse function that is being employed is motivation since the speaker tries to motivate the listeners to keep going even in the difficult circumstances.

Cognitive function is shown by the incorporation of English motivational expression in such a way that its motivational function becomes emphasized and strengthened further. The sociocultural function can be seen in motivational discourse used for self- improvement globally. The interactional function can also be seen here since the utterance is a motivating one addressed to the audience.

Extract 25. Sample of Transcript Data (Data 31)

Utterance:

“I think penting banget untuk punya support system yang sehat”

Extract 25 shows intra-utterance translanguaging since the English language and Bahasa Indonesia are incorporated in a single utterance structure. Starting with the English opinion marker "I think," then continuing with the Indonesian language explanation "penting banget untuk punya," the utterance incorporates an English noun phrase "support system." The pattern of intra-utterance translanguaging in this extract can be described as incorporating English language expressions as opinion markers and conceptual nouns in Indonesian language discourse. The type of discourse move in the above-mentioned utterance is advising since the speaker highlights the significance of healthy relationships and emotional support. The cognitive function is observed since translanguaging makes it easier for the speaker to give recommendations effectively. The sociocultural function is realized by using relational values discourse to emphasize the significance of emotional support and healthy interpersonal relations. In addition, the linguistic function is realized since English conceptual phrases are included in Indonesian language discourse.

Extract 26. Sample of Transcript Data (Data 32)

Utterance:

“Kita nggak bisa selalu please everyone dalam hidup kita”

Extract 26 is a case of intra-utterance translanguaging since there is a combination of the Bahasa Indonesia language with English in one utterance. The Indonesian clause, "Kita nggak bisa selalu," precedes the English idiomatic expression, "please everyone," and follows with "dalam hidup kita." It is an example of intra-utterance blending of languages by integrating an English idiomatic expression within Indonesian conversation. It represents an asserting discourse move since the speaker stresses the fact that people cannot fulfill the wishes of everyone

The cognitive function is represented by translanguaging that serves as a tool to communicate social realities efficiently. The sociocultural function of the utterance is demonstrated through the use of self- acceptance discourse popular in modern motivational conversations. Additionally, the interactional function can be seen due to the ability of the utterance to resonate with the listeners' experiences.

Extract 27. Sample of Transcript Data (Data 33)

Utterance:

“There are moments dimana kita harus memilih diri sendiri”

Intra-utterance translanguaging can be seen in Extract 27 as English and Bahasa Indonesia become combined in one utterance framework. The utterance starts with the English existential clause “ There are moments ” and then proceeds with the Indonesian elaboration “dimana kita harus memilih diri sendiri.” As seen from the above example, intra-utterance mixing occurs in that English acts as the existential clause

framing the following elaboration in Bahasa Indonesia. In this case, the discourse function of the utterance is explaining since the person is explaining situations where individuals need to prioritize themselves.

The cognitive function occurs due to the fact that translanguaging provides a better explanation of the individual situation and emotions. The sociocultural function manifests itself in prioritizing oneself in the discourse and paying more attention to one's condition. Also, the sociopolitical function is visible in this utterance as it rejects collectivism that imposes prioritization of other people over oneself.

Extract 28. Sample of Transcript Data (Data 34) Utterance: “Tapi at some point, kita harus berani mengambil keputusan”

In Extract 28, there is evidence of intra-utterance translanguaging as both languages are used in a single utterance. First, there is the Indonesian word “Tapi,” then there is the English temporal expression “at some point,” which is continued with the Indonesian clause “kita harus berani mengambil keputusan.” Intra-utterance blending is evident from the inclusion of an English temporal expression in the use of Indonesian language. The discourse strategy used here is that of emphasizing as the speaker is emphasizing an important point of decision. There is evidence of cognitive function in this extract as well as the English phrase aids in emphasizing an important aspect.

Moreover, there is the sociocultural function since decision-making discourses are normally connected to issues related to personal

development. Additionally, there is the interactional function due to the fact that the utterance promotes confidence in decision-making among the listeners.

Extract 29. Sample of Transcript Data (Data 35)

Utterance:

“I guess itu semua balik lagi ke bagaimana kita melihat diri kita sendiri”

Extract 29 exemplifies intra-utterance translanguaging since both English and Bahasa Indonesia are combined within the structure of one utterance. This particular utterance starts with the English hedging expression “I guess” and ends with the Indonesian reflective statement “itu semua balik lagi ke bagaimana kita melihat diri kita sendiri.” This example of intra-utterance translanguaging shows the blending technique since English is used as a hedging expression prior to providing reflection in Bahasa Indonesia. Discourse strategy applied in the utterance is reflecting since the speaker addresses the issue of personal perceptions and understanding.

The cognitive function is expressed via English in this particular case since the use of the mentioned phrase allows expressing opinion with greater care and caution. Sociocultural function is achieved via introspection discourse as it allows engaging into self-reflection. Furthermore, linguistic function may be observed as hedging expressions demonstrate pragmatics of bilingual communication.

Extract 30. Sample of Transcript Data (Data 36)

Utterance:

“Banyak orang merasa lost karena they don’t really know what they want”

Extract 30 is an example of intra-utterance translanguaging where Bahasa Indonesia and English are used in a single utterance structure. The first part of the utterance starts with the Indonesian sentence “Banyak orang merasa lost karena” while the second part of the utterance ends with the English sentence “they don’t really know what they want.” The extract shows the intra-utterance translanguaging model where an English explanatory clause is inserted into an Indonesian context. The discourse act performed in this utterance is explaining since the speaker offers explanation on why many people feel lost in their life. The cognitive aspect is present in the extract since it is possible to understand more about emotional states and feelings by using translanguaging. The sociocultural aspect is present in terms of youth anxiety discourse involving uncertainties, personal identity, and directions in life. Besides, the interactional aspect is evident from building empathy and creating emotions with the audience.

Extract 31. Sample of Transcript Data (Data 38)

Utterance:

“Kita harus stop comparing ourselves to orang lain”

Extract 31 is an example of intra-utterance translanguaging since the speaker uses Bahasa Indonesia and English in the same utterance. The utterance starts with the Indonesian clause “Kita harus” and then follows

with the English gerund phrase “ stop comparing ourselves to” before ending with the Indonesian phrase “orang lain.” This utterance shows the use of intra-utterance blending through the use of an English gerund phrase within the Indonesian language context. The discourse function used in this utterance is advising, where the speaker advises the listeners to stop comparing themselves with others.

The cognitive function is shown due to the fact that using English makes the advice simpler and clearer. On the other hand, the sociocultural function can be seen through the self-worth discourse which can be common in motivational and psychological discourses. Lastly, the interactional function is seen due to the guidance aspect of this utterance.

Extract 32. Sample of Transcript Data (Data 40)

Utterance:

“At the end, yang penting adalah kita tetap jadi diri sendiri”

Extract 32 is an example of intra-utterance translanguaging since it involves both English and Bahasa Indonesia in one utterance structure. This utterance starts with the English closing formula “ At the end” and follows it with the Indonesian utterance “ yang penting adalah kita tetap jadi diri sendiri.” This utterance represents an intra-utterance blend, which includes English as a closing formula followed by the delivery of the main idea using the Indonesian language. The discourse strategy employed in this utterance is closing since the speaker concludes the discussion by stressing self-acceptance and authenticity.

The cognitive function can be seen through the process of summarizing the main idea through the use of translanguaging. The sociocultural function is seen from the discourse of authenticity, which stresses individuals' need to maintain their authenticity regardless of any outside pressures. Besides, the sociopolitical function can be identified since the utterance dismisses the social pressure that tries to dictate identity formation.

b. Inter-Utterance Translanguaging

The results indicate that inter-utterance translanguaging also takes place in the Cinta Laura Podcast, even though the extent to which it happens is smaller than intra-utterance translanguaging. Out of 40 utterances selected for analysis, 7 utterances belong to the category of inter-utterance translanguaging. Inter-utterance translanguaging refers to cases where English and Bahasa Indonesia occur separately in clauses or sentences in a single conversation.

From the data presented above, it is evident that inter-utterance translanguaging usually occurs during a change in discourse functions from one role to another, including evaluation to explanation, reflection to question, or reassurance to elaboration. The speaker uses English at the beginning of some utterances to communicate reflective and emotional ideas or ask questions, and follows by speaking Bahasa Indonesia in order to continue the explanation.

The results also show that there are several communicative roles served

by this form of translanguaging, such as cognitive role, sociocultural role, interactional role, linguistic role, and sociopolitical role. Cognitive role can be noticed due to the fact that language switching facilitates organizing ideas and switching topics. The sociocultural role of translanguaging is revealed by the presence of English utterances that express global conversational patterns and bilingual digital communication. Interactional role is observed since translanguaging helps to engage the audience, establish common experiences, and build intimacy. Linguistic role is manifested by language alternation as flexible bilingual discourse management and meaning reinforcement. Furthermore, sociopolitical role is observed in the examples in which English becomes the norm of reflection and intellectual communication in Indonesian digital communication context.

The alternations between English and Bahasa Indonesia are smooth and do not disturb the flow of the conversation. To show the occurrence of inter-utterance translanguaging in the podcast, the researcher presents all data categorized into this type, namely Data 5, 7, 10, 13, 15, 37, and 39. The following extracts explain how English and Bahasa Indonesia are alternated across utterances and how these shifts reflect different communicative functions in the podcast conversation.

Extract 1. Sample of Transcript Data (Data 5)

Utterance:

“And I think that’s so beautiful. Aku gak tau ya penonton Bicara Cinta...”

The first extract serves as evidence of inter-utterance

translanguaging because the speaker alternates between English and Bahasa Indonesia within two different discourse units. Specifically, “And I think that’s so beautiful” is an utterance entirely in English and represents an evaluation in relation to the topic of discussion. The next utterance “Aku gak tau ya penonton Bicara Cinta...” follows to shift to the Indonesian language and continues to explain.

This particular utterance reveals an inter-utterance switch from English evaluation to Indonesian explanation. The pattern exemplifies the cognitive purpose of translanguaging since the clear separation between evaluating in English and elaborating in Bahasa Indonesia facilitates understanding. English is utilized in order to concisely communicate the speaker’s emotional evaluation of the topic, whereas Bahasa Indonesia allows her to further explain in detail.

The utterance serves as an example of the sociocultural purpose because of the expression of emotion in English, which conforms to a global conversational and expressive style. The interactional purpose is represented by the employment of Bahasa Indonesia in order to develop closeness with the audience.

Extract 2. Sample of Transcript Data (Data 7)

Utterance:

“And I don’t know if you’ve ever had that experience, tapi yang aku mau tanya sebenarnya...”

Extract 2 represents inter-utterance translanguaging as shown by alternation between English and Bahasa Indonesia. In particular, the

English sentence "And I don ' t know if you ' ve ever had that experience" is employed as a means of setting the scene and creating common ground in terms of shared experience and emotions with the other person. Further on, the speaker shifts to Bahasa Indonesia and moves on to the main question.

The utterance represents the discourse move of aligning and questioning. The English utterance is used to set the scene and prepare the audience before the speaker addresses the question. The interactive function is clear in the attempt to share common experience and build up emotional rapport with the listener(s).

Moreover, the sociocultural function becomes evident since the utterance represents the bilingual style typical of podcast discourses. In particular, the employment of English at the beginning sets the global style, while Bahasa Indonesia helps retain accessibility for Indonesian audience. Finally, the cognitive function is obvious in shifting languages as part of preparing for asking a question.

Extract 3. Sample of Transcript Data (Data 10)

Utterance:

"How important is it for people to think positively or think highly of you? Bagaimana penting persepsi orang terhadap kamu?"

Extract 3 illustrates translanguaging between utterances through repetition by translation. Here, the question is asked in English and subsequently repeated in Bahasa Indonesia using the same content. The

utterances in English and Indonesian form parallel bilingual questions occurring in the same sequence.

The discourse function in this utterance is emphasis on the question. The reason for repetition in the two languages is linked to the cognitive function since the speaker seeks to ensure that the audience understands the full meaning of the question. The use of Bahasa Indonesia to repeat the message helps to make the reflective concept mentioned by the speaker easier to understand by the listener.

This utterance reflects the linguistic function because meaning is reiterated through bilingual repetition. It shows how bilingual discourse is managed flexibly whereby the two languages work collectively to reiterate the meaning. Moreover, the sociocultural function is evident in the fact that the strategy of bilingual questioning serves to include bilingual audiences digitally.

Extract 4. Sample of Transcript Data (Data 13)

Utterance:

“Karena kita gak pernah tahu kenapa mereka melakukan apa yang mereka lakukan so, Maudie what is one of the most valuable lessons...”

In Extract 4, there is inter-utterance translanguaging since the speaker uses English in a different discourse unit from that used in Bahasa Indonesia. Initially, the utterance is a reflective one in Bahasa Indonesia before switching to English to pose a question to the interlocutor.

The discourse function involved here is that of concluding and

questioning. While the Indonesian language is used to conclude the reflection of the speaker, the English language serves as the transitional point for posing questions on the coming topic. The cognitive function is evident in this case since the switch in language makes it easier to discuss things in an organized manner.

Moreover, the interactional function is also evident in this case since the switch to English makes the discussion more engaging to the interlocutor. Furthermore, sociocultural function is evident due to the use of English in a global conversation.

Extract 5. Sample of Transcript Data (Data 15)

Utterance:

“Can you be grateful without being happy, or do you need both?”

In Extract 5, we can identify inter-utterance translanguaging, whereby a full English utterance occurs in an environment dominated by the Indonesian language. Even though there is no switching between languages within the utterance, the occurrence of an English statement in an otherwise Indonesian-dominated exchange illustrates the bilingual discourse pattern occurring inter-utterance-wise.

The utterance represents a question with a philosophical dimension that fulfills the cognitive function since the use of English here expresses an idea about gratitude and happiness.

It can be argued that the sociocultural function occurs in the same extract since the English language use relates to the global discourse of

self-improvement that often takes place in podcasting. The utterance can also be said to fulfill the sociopolitical function since English is presented as an appropriate channel for intellectual dialogue.

Extract 6. Sample of Transcript Data (Data 37)

Utterance:

“And that’s okay, karena semua orang punya timeline masing- masing”

Inter-utterance translanguaging in extract 6 is illustrated with the use of an English reassurance formula before proceeding to an explanation using Bahasa Indonesia. The first phrase of the utterance starts with the English expression “And that’s okay” and is used to provide emotional assurance to the audience. Afterwards, the speaker proceeds in explaining the message in Bahasa Indonesia

This particular utterance illustrates the move of comforting. The sociocultural function can be seen since the English reassurance is related to global emotional support discourse in motivational speaking. The interactional function can be observed since the use of Bahasa Indonesia creates a bond between the speaker and the audience. Moreover, the cognitive function can be identified since the utterance serves to calm the audience through explanations of the fact that every person lives at his or her own pace in life.

Extract 7. Sample of Transcript Data (Data 39)

Utterance:

“It’s not easy tapi kita bisa belajar pelan-pelan”

In extract 7, there is evidence of inter-utterance translanguaging,

where the speaker starts with an evaluative clause in English but proceeds using Bahasa Indonesia. The expression “It’s not easy” serves to appreciate the difficult situation faced by the speaker, while the subsequent statement in Bahasa Indonesia offers consolation and motivation.

The discourse strategy employed here is one of acknowledging and motivating. This is evident in the cognitive function in that the speaker openly acknowledges the difficulty of the situation, which motivates the speaker to offer motivation in return. It is also evident in the sociocultural function in that the speaker uses the motivational discourse strategy common in bilingual digital discourse and self-improvement discourse.

The interactional function can also be seen as a result of the motivational effect in this utterance since it motivates the audience and creates a supportive environment in the dialogue.

2 Translanguaging Practices as the Representation of Bilingual Identity

The results indicate that translanguaging in the Cinta Laura Podcast is not merely utilized as a tool of communication, but also serves as an indication of how bilingual identity construction and performance occurs during the conversation. The alternation between English and Bahasa Indonesia shows the skillfulness of the speaker in positioning herself in various social, cultural, and communicational contexts all at once. Through translanguaging practices, the speaker performs as a bilingual public figure who has the capability of shifting between local and global discourses.

The use of English and Bahasa Indonesia in the podcast also proves how

bilingual identity can be naturally performed through digital communication where English is often used in performing evaluation, reflection, emphasis, and global discourse positioning, whereas Bahasa Indonesia maintains intimacy and accessibility among the Indonesian audience members. Both languages work together to construct an educated, modern, hybrid cultural, interactive, and socially aware communicative identity.

On the basis of the findings, it can be said that there are five categories in the performance of bilingual identity in the podcast.

a. Representation of Educated Bilingual Identity

Firstly, the data reveals that the translanguaging in the podcast is a representation of the educated bilingual identity in terms of the confident use of English and Bahasa Indonesia in the process of discussing, reflecting, and explaining. English phrases are used as discourse markers, framing device, evaluative expressions, and conceptual explanation while the Bahasa Indonesia language is used for elaborating on some thoughts and maintaining conversation.

Secondly, an example of this can be seen in Data 3:
“I think kalau untuk mem, apa ya, to simplify what you just said, teman-teman bicara cinta...”

English is used in this utterance to structure thoughts and make frames for explanation before switching to Bahasa Indonesia. Discourse markers “I think,” “to simplify what you just said” are used which indicates academic and reflective communication. Bilingual discourse is demonstrated here since the switch between two languages happens

naturally during one utterance.

Thirdly, another example is observed in Data 6:

“ But I want to go back ke bagaimana seorang anak harus berperilaku”

In this utterance, English serves as a transition device for changing the topic of the discussion before switching to Bahasa Indonesia for continuing an explanation. Another example where educated bilingual identity can be seen is shown in Data 31:

“... I think penting banget untuk punya support system yang sehat”

In this case, “I think” can be considered as an opinion maker, as the speaker offers some advice using her knowledge of the Bahasa Indonesia language. Thus, the combination of English and Bahasa Indonesia allows showing how the speaker is capable of making a reflection, explanation, and evaluation.

Also, it can be stated that educated bilingual identity is not expressed only by the use of formal languages, but also with regard to the speaker's capacity to use reflection, explanation, and evaluation in bilingual dialogue.

b. Representation of Global and Modern Identity

The results indicate that translanguaging is also an identity that is modern and global. English expressions, idioms, and global discourse forms are commonly used, which show that they align with modern digital

discourse as well as global conversations. Motivational statements, personal improvement discourses, self-reflection on emotions, and philosophy can be conveyed using English.

An example is given in Data 14:

"Tapi beyond the fame, beyond the success, beyond the wealth...
apa sih yang kamu cari di fase hidup kamu sekarang?"

The repetition of the English expression, “beyond the fame, beyond the success, beyond the wealth,” creates a rhetorical style that can be commonly heard in global motivational and reflective discourse. The use of English language emphasizes the topic before the speaker switches back to asking the question in Bahasa Indonesia. This is a form of bilingual communication style due to global media interactions.

The other example is seen in Data 23 below:

“Banyak orang bilang follow your passion tapi nggak semua orang punya privilege itu”

The English expressions, “follow your passion” and “privilege,” are related to self-improvement and sociocultural issues that are often discussed in global forums. This shows how concepts from international contexts are incorporated in the daily life conversations of Indonesians.

This representation portrays the speakers within an environment of bilingualism in modern society. Modern and Global Self-Representation:

Another example is provided in Data 27:

“Karena at the end of the day, yang penting adalah kita bahagia”

The English idiom “at the end of the day” is often employed in global conversations as a way of concluding an argument or an opinion. The utilization of the English phrase “at the end of the day” in conversation in Bahasa Indonesia demonstrates the speaker’s competence in global communication.

Further, the results show that English can be considered a tool of self-presentation, not only as an instrument of style but also because of the role of English in the formation of the speaker’s identity in online media.

c. Representation of Hybrid Cultural Identity

From the results above, it can be seen that the translanguaging practice in the podcast indicates hybrid cultural identity since it integrates both local views of Indonesian culture and global expressions of discourse. It combines English language expression and Bahasa Indonesia explanation in the process of talking about the importance of having good family values, social norms, self-reflection, and cultural experience.

An illustration of the translanguaging practice found in
Data 4:

“dalam budaya Asia yang namanya helikopter parenting itu lumayan common”

The global term of “helikopter parenting” and its explanation are still related to the experience of being an Asian. The term “common” as the global adjective is used appropriately in the expression.

Furthermore, another illustration of the data found in Data 8:

“So the best thing we can do adalah selalu respect orang tua kita”

In the process of speaking, it uses English moral discourse and Indonesian cultural values about the importance of respecting the parents. The presence of English language gives an international discourse perspective while at the same time still keeping the cultural context close to Indonesian life.

Hybrid cultural identity is also found in Data 12:
“Jadi it’s all about personal choice tapi yang terpenting adalah jangan pernah menghakimi orang lain”

"It’s all about personal choice" represents global individualism discourses. However, the rest of the discourse in Bahasa Indonesia focuses on moral values about how one should not judge others. Integration between these discourses illustrates how translanguaging permits the speaker to integrate both global and local cultures together. From the analysis above it can be concluded that translanguaging serves as a tool that enables speakers to negotiate their cultural identity. The speaker is not placing both English and Bahasa Indonesia apart but rather using them to represent blended cultures through bilingual discourses.

d. Representation of Relatable and Interactive Identity

From the results, it is evident that translanguaging is not only a communicative but an engaging and relatable identity too. The use of alternating languages serves to develop intimacy, personal reflection, and

engagement with the audience during the podcast conversation. In particular, the language of Bahasa Indonesian tends to be applied to create relatability and a personal touch while English is used to contextualize emotions or reflections.

A clear example of this can be observed in Data 11:

“ It is very hard for introverts like us to have to communicate, pengen di rumah aja”

In this instance, the utterance starts with a reflective statement using English language but later uses a colloquial form of the Bahasa Indonesian language. The use of “ pengen di rumah aja ” creates a relatable tone.

One other instance can be seen in Data 19:

“ Kadang kita terlalu fokus sama apa yang orang lain pikirkan about us”

This insertion of “ about us ” serves as a focus on collective reflection. It is an utterance that addresses social aspects and appeals to the emotions of the audience. In this way, there is evidence of interactive identity since the speaker identifies the audience in relation to her experience.

It can also be seen in Data 30:

“Dan itu yang bikin kita keep going walaupun susah”

In the case of this utterance, the phrase “keep going” serves as

motivational encouragement in English. Thus, the combination of both languages creates a motivating environment. In conclusion, one can say that translanguaging contributes to the creation of identity, which seems to be relatable and emotionally connected with the bilingual audience.

e. Representation of Critical and Sociocultural Identity

The results show that translanguaging acts as a medium of critical and sociocultural identities through the analysis of social pressure, privilege, self-respect, and expectations from society. Words in English are often employed to express critical reflection and thoughts, whereas Bahasa Indonesia phrases are employed for elaboration.

One such instance can be seen in Data 28:

“Banyak tekanan dari society yang bikin kita merasa not enough”

In this case, the speaker uses the English terms “ society ” and “ not enough ” in discussing social pressure and expectations. The utterance shows criticism against unrealistic social expectations from the perspective of youth discourses.

A second instance can be found in Data 26:

“I don’t think semua orang harus punya definisi sukses yang sama”

Here, the use of English phrase “I don’t think” serves as a marker of evaluation for challenging social standards and expectations of success. It can be noticed that the speaker challenges conventional notions of success in terms of individual perspectives and opinions.

The critical sociocultural identity is similarly presented in Data 40 as follows:

"At the end, yang penting adalah kita tetap jadi diri sendiri"

The phrase "At the end" in English serves the purpose of a closing formula after which the speaker talks about authenticity and self-respect in Bahasa Indonesia. The utterance represents an act of defiance against the impact of social pressure and the importance of being oneself in the context of today's social world.

Thus, it can be noted that the analysis results have shown that translanguaging in the podcast is tightly connected to the sociocultural identity positioning of the speaker in today's bilingual digital communication environment.

B. Discussion

Considering the above results obtained, one may say that intra-utterance translanguaging is more prevalent in the Cinta Laura Podcast than other kinds of translanguaging. Hence, out of 40 utterances analyzed in this research, 32 utterances have been identified as being intra-utterance translanguaging, while only eight utterances belong to inter-utterance translanguaging.

The above prevalence is attributed to the fact that it is a conversational medium, where ideas pop up randomly. Therefore, during a conversation in Indonesian, Cinta Laura frequently uses English terms, evaluators, and discourse markers without any gaps in her utterances. This observation supports the statement by García & Wei (2013) that bilinguals employ a single

language system that integrates bilingual elements rather than two separate systems. Furthermore, the notion put forward by Otheguy et al. (2015) that through translanguaging bilingual speakers can select the language elements required communicatively should be noted.

This can be seen from sentences such as “So the best thing we can do adalah selalu respect orang tua kita,” and “Banyak orang bilang follow your passion tapi nggak semua orang punya privilege itu.” Here, the English language is used to highlight and evaluate essential notions, while the Indonesian language is used for the explanation of ideas. Moreover, in both cases, two languages act jointly in a single construction.

First of all, the predominance of intra-utterance translanguaging is highly related to the formation of bilingual identity. On the one hand, the application of English shows a global and contemporary identity, especially when it comes to the development of one’s personality, motivation, and introspection. On the other hand, the usage of Indonesian helps to maintain closeness and relevancy towards the audience. This means that Cinta Laura is introduced as a very educated and universal bilingual person coming from Indonesia. Wei (2018) claims that language usage influences identity formation.

The presentation of identity can be seen even in certain expressions. For instance, “the value of a person tidak hanya didikta dari berapa kemenangan” is an expression whereby English is used to refer to an abstract concept while Indonesian helps in reinforcing the concept being

expressed. In the case of "I think penting banget untuk punya support system yang sehat," the contemporary identity is well represented and fits well with global perspectives on self-development. This therefore means that identity can be seen not just in terms of the language used but also in the ideas expressed.

The results of the conducted research are consistent with the findings from earlier studies. According to the findings of Zahro (2024), the usage of translanguaging in YouTube videos is critical for creating a linguistic context and building identity based on flexible language usage. Furthermore, according to Menghuan et al. (2024), podcasts serve as the platform where bilingual people may freely alternate between languages in order to improve communication with their listeners. The results of our study confirm the above-mentioned findings since intra-utterance translanguaging appears to be the most prevailing type.

According to Witra and Indah (2024), translanguaging in podcast discourse often occurs to facilitate communication and keep listeners engaged. The results of this study align with the aforementioned theory by identifying interactional purposes that help speakers invite responses, build rapport, and maintain the flow of conversation. In addition to serving as a tool for communicating among the participants in the studied podcast, translanguaging operates as a resource for creating bilingual identities. As can be seen from the obtained findings, translanguaging in podcast discourse

helps construct numerous bilingual identities, such as the educated identity, global identity, hybrid cultural identity, relatable identity, and critical identity. In light of the above, translanguaging should be viewed not just as a means of communication but also as a linguistic resource for constructing various identities.

However, the occurrence of inter-utterance translanguaging seemed to be less than that of intra-utterance translanguaging. In this research, out of the 40 utterances identified for analysis, there were only 8 utterances which belonged to inter-utterance translanguaging. The low occurrence may be an indication of speakers' tendency to incorporate the use of both languages within one utterance rather than creating two different utterances. It may be the result of the characteristic of podcast conversation which emphasizes continuity and spontaneity. Rather than separating the two languages into different utterances, speakers seem to prefer integrating their linguistic abilities in one utterance.

The use of inter-utterance translanguaging may be seen to take place whenever there is a change in the intention of discourse, whether that is from evaluation to reflection, from explanation to personal experience, or from statement to questions. Examples like “And I think that's so beautiful. Aku gak tau ya penonton Bicara Cinta...” and “And that's okay, karena semua orang punya timeline masing-masing” demonstrate how English is first used for the purpose of evaluation or stating one's stance before the Indonesian language takes over to further develop the discourse or give it a personal

touch. The switch in language happens between sentences but still contributes to the same overall discourse function.

Intra-utterance translanguaging being more prevalent and the relatively fewer occurrences of inter-utterance translanguaging contribute evidence to the argument put forth by Baker and Wright (2021) in which the authors suggest that bilingual speakers may employ their linguistic skills flexibly based on their communicative needs as opposed to maintaining rigid language boundaries. In addition to the above, Creese and Blackledge (2010) also contend that translanguaging is a flexible strategy that bilinguals employ during interactions in order to make sense of the interaction as well as harnessing all their linguistic potential. This current study shows that bilinguals need not regard Indonesian and English as separate language systems; they can simultaneously employ both in pursuit of specific goals.

Compared with the earlier studies, the outcomes of this research also have some parallels and disparities. The results obtained here parallel those by Selina et al. (2024) in the sense that the combination of Indonesian and English languages shows the bilingualism of the speaker as well as the international nature of his or her surrounding environment. In other words, according to both studies, language switching is not only used for the purpose of communication but has more profound meanings which are connected to social and linguistic background of the speaker. Still, in contrast to Selina et al. (2024) who consider the discussed phenomenon in the context of code-switching, in the current research the approach to translanguaging is applied

to bilingual speech.

The results of the research are similar to the findings obtained by Zahro (2024) about translanguaging as a phenomenon observed in digital communication. Both papers emphasize the significance of bilingual language use in online media, proving that such use becomes more dynamic and fluent in the digital age. In turn, Zahro's study was oriented on multimodality in relation to translanguaging, while this research is devoted to discussing how translanguaging is used structurally and helps construct bilingual identity. At the same time, the results coincide with those provided by Menghuan et al. (2024). According to the researchers, translanguaging plays an important role in communication and attracts the attention of the audience during podcasts. Still, unlike the mentioned research paper, this study aims to prove that apart from making communication easier, translanguaging may become a symbolic tool for positioning speakers socially and culturally.

Also, the results of this study are aligned with Witra and Indah (2024), who have revealed the relevance of using bilingual language in podcast communication. Nevertheless, while Witra and Indah (2024) concentrated on language use and communicational aspects, the current study explores more profoundly what cognitive, sociocultural, interactive, linguistic, and sociopolitical roles translanguaging plays. The analysis of all the above-mentioned functions will allow developing a deeper insight into the connection between translanguaging and the development of identity in digital communication.

Overall, previous research indicates that translanguaging is a flexible and useful linguistic tool for communicating, interacting, and engaging with the audience in the multilingual environment. The studies by Zahro (2024), Menghuan et al. (2024), Selina et al. (2024), and Witra and Indah (2024) show that bilingual individuals often use diverse linguistic resources while communicating online. Bilingual discourse is seen as dynamic, and it is emphasized that translanguaging is essential in creating meaning, interacting with other people, and engaging the audience. Despite these positive insights, very little attention was paid to examining the interconnection between various types of translanguaging, its functions, and bilingual identity representation in podcasts. Previously, researchers examined the communicative functions of using bilingualism, language style and code-switching, the impact of multimedia resources on the language, and other issues associated with bilingual discourse. At the same time, the present study analyzes how various translanguaging types, which fulfill different functions, help create the identity of bilingual speakers. As a result, the results can help understand how bilinguals exploit their linguistic tools while communicating online. Apart from expanding previous research, the findings also allow discussing the applicability of translanguaging theory in the case under consideration.

This research generally supports the theoretical approach suggested by García and Wei (2014) regarding bilingual communication as a flexible use of one linguistic repertoire in which both language varieties coexist in contrast

to alternating the use of two totally independent language systems. Intra-utterance translanguaging is common since both Indonesian and English are often used within the same utterance in order to communicate something in relation to each other as a whole and not as independent languages, indicating that Indonesian and English function as connected resources in which the speaker can choose what to use depending on his/her communicative purpose. In addition, the fact that different functions can be identified shows that translanguaging has other purposes than merely changing language. The results also show that translanguaging is used by bilingual speakers in order to showcase various dimensions of self, such as educated self, global self, hybrid cultural self, relatable self, and critical self. The prominence of intra-sentential translanguaging, along with the variety of communicative functions recognized in the data, implies that bilingual speakers always integrate their linguistic resources in a way that facilitates interaction as well as the creation of self. Thus, the results offer evidence for the theory that bilingual speakers always use their linguistic resources in a dynamic and integrative way during communication.

In addition to its value in understanding bilingual language use practices, the concept of translanguaging comes with certain limitations in regards to its use in the current study. First of all, according to García and Wei, the theory is based on the concept of using multiple linguistic elements within one single repertoire that gives a detailed understanding of bilingual meaning-making processes. Nevertheless, the perspective does not pay much attention to

boundaries between languages and intentions to choose one over another. In this way, some instances of language use in the current study may be classified as cases of translanguaging and at the same time be considered from other perspectives, such as code-switching or code-mixing, especially in case language alternation occurs at clearly marked linguistic boundaries. Second, since the theory was originally formulated to explain different types of language practices, it cannot provide researchers with an exhaustive analysis of all linguistic phenomena emerging within a conversation in podcast discourse. Aspects such as speaker audience awareness, performative use of language, digital self-presentation, and the public character of online communication could affect speakers' use of their linguistic repertoire. Hence, the results need to be considered within the framework of the assumptions made within the context of translanguaging theory, and not as universally recognized typology of bilingual language use. Furthermore, the results of this research must be considered in light of the features of digital communication. Within this medium, language use can be determined by factors other than linguistic competence alone.

Furthermore, the results obtained from this study show the applicability of translanguaging theory in areas outside the scope of application for which it was originally intended. As discussed above, most studies conducted within this area have primarily investigated classroom discourse, multilingual education, and sociolinguistic interactions in everyday life. However, the results obtained in this study show that this concept can also be applied to the

field of digital communication. Based on this observation, it can be concluded that bilingual speakers make use of their linguistic repertoire flexibly in order to achieve communicative goals and organize discourse.

Additionally, there are communicative contexts that emerge in relation to digital media which are quite different from those found in previous literature on translanguaging. For instance, when communicating in podcasts, the speaker is engaging both with the interlocutor right in front of him/her and with an audience that is broader and invisible most of the time. In light of that, there might be aspects such as audience knowledge, performance in public spaces, and other considerations influencing the language choice. The research demonstrates that translanguaging makes it possible to meet all the requirements through the blending of languages and, thus, making the interaction more accessible and relatable to the audience.

All these results make it clear that translanguaging in the podcast is far from being an accidental linguistic phenomenon, which is used by speakers intentionally to organize discourse, convey emotions, interact with listeners, and create their bilingual identity. According to the findings, the use of both Indonesian and English languages by bilinguals can serve many purposes, at the same time creating some specific social and cultural identities. Furthermore, the prevalence of intra-utterance translanguaging proves that bilingual speakers easily combine linguistic elements in one communicative strategy without any difficulty. Lastly, it can be concluded that translanguaging continues to be very topical in relation to modern bilingual

discourse, which is characterized by flexible language use, speaker's awareness of the listener, and multilingual and multicultural aspects. Thus, this study confirms the thesis that translanguaging must be considered not only as a linguistic issue but also as an important source of information about bilingual discourse in digital media.

CHAPTER V

CONCLUSION AND SUGGESTION

The conclusion drawn from the outcomes of the discussion will be presented in this part. Recommendations will also be offered to future researchers who will study transitivity and representation of social actors.

A. Conclusion

This study analyzed the strategies of translanguaging in Cinta Laura Podcast depending on the type of translanguaging and the reflection of translanguaging strategies toward their bilingual identity. The findings show that there are two kinds of translanguaging strategies being applied in Cinta Laura Podcast; intra-utterance translanguaging and inter-utterance translanguaging. The most common form of translanguaging strategy in Cinta Laura Podcast is intra-utterance translanguaging, where there are 32 occurrences out of 40 data samples. It involves a combination of Indonesian and English languages within one utterance consecutively. Meanwhile, inter-utterance translanguaging occurred 8 times, involving an alternation of languages, either from Indonesian to English and vice versa.

The use of such translanguaging practices is also linked to the formation of bilingual identity in online interactions. The results show that translanguaging works as a resource through which speakers create their different types of identity, including an educated identity, global identity, hybrid cultural identity, relatable identity, and critical identity. Speakers show a knowledgeable and globally-oriented identity while also retaining a strong link to their Indonesian culture and

society. English is often used by speakers to talk about abstract concepts, opinions, and

critical meanings, which can be viewed as globally-oriented, while Indonesian is used to convey intimate meanings, familiarity, and intelligibility for listeners. In this way, bilingual identity in the podcast emerges as a flexible concept, shaped in a particular socio-cultural context.

The contribution of the current study to the field of linguistics lies in the fact that it offers a concrete example of how translanguaging works in the context of modern digital communication. Although many previous studies have looked into how translanguaging takes place during face-to-face interaction or in educational settings, few scholars have studied translanguaging as practiced in podcasts as digital communication. It becomes clear from the study that bilingual speakers engage in flexible and integrated usage of both Indonesian and English in order to structure discourse, communicate effectively, and create meanings.

The current study also adds to the body of knowledge on translanguaging because the study examines the connection between the types of translanguaging, their functions, and the representation of bilingual identity in digital communication. It can be said from the results obtained that translanguaging is not simply a technique for promoting communication but rather an instrument that speakers use to construct their identity. In this way, bilinguals are capable of constructing such identities as educated, global, hybrid cultural, relatable, and critical.

Moreover, this study expands the utility of translanguaging theory by proving its application in contexts other than educational or social. This is achieved through the exploration of the role of podcast conversations in digital

interaction. Hence, the outcomes of this study not only advance knowledge in terms of the utilization of language resources in current multilingual communication, but also constitute an addition to scholarly studies in the realm of digital media and linguistics.

B. Suggestion

However, despite the useful information gathered through this study regarding the use of translanguage in podcasts, there were some limitations in conducting this research. To begin with, this study concentrated solely on linguistic utterances produced by speakers, but ignored other aspects that could add to the production of meaning in the process, including facial expressions, gestures, visuals, comments made by the audience, and any other resources that could be used in this context. Secondly, since the analysis focused on selected utterances from one podcast channel, results from this study cannot be generalized to reflect the practice of translanguage on other digital platforms.

Future researchers who wish to gather more information about translanguage are advised to explore various methodological approaches that will enable a comprehensive understanding of translanguage practices. For example, where this study adopted a qualitative descriptive approach in analyzing data, future studies may use multimodal discourse analysis, conversation analysis, corpus-based analysis, among others to explore translanguage. This way, they can uncover other linguistic patterns that are associated with translanguage in other communication contexts. In addition, researchers can expand their data

collection to include a wider range of transcripts or compare different podcast channels.

In addition, further research can focus on expanding the theoretical framework used to examine bilingual communication in digital settings. While the concept of translanguaging offers an interesting lens through which to view bilingual speakers' use of linguistic resources, other theoretical lenses such as those offered by identity theories, positioning theories, multimodal discourse theories, or audience design theories may also be considered as supplements to the current approach. Such a combination would allow us to understand better the interrelations among language, identity, social interaction, and digital self-representation. Hence, future work should take an interdisciplinary approach that includes both linguistic and sociocultural dimensions in the analysis of digital bilingual language practices.

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CURRICULUM VITAE

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APPENDIX

Appendix 1. Cinta Laura Podcast Videos on the Paraswara Channel with Maudy Ayunda (Paraswara, 2021)



**Kuliah Ke Luar Negeri Itu Perlu
Gak Sih? | Cinta Laura x Maudy...**

765 rb x ditonton • 2 tahun yang lalu

salah satu bintang tamu yang kalian udah request sejak season 1 dan kita sekarang udah memasuki season 4, so can you imagine how long people have been waiting?

baru dianggap dewasa kalau udah Keluar dari rumah dan mempunyai keluarga sendiri Is that something troublesome for you?

I would like to ask more about this Tapi sekarang aku mau flashback dulu sedikit To see how your education shapes you

Kalau boleh tahu apa sih yang mendasari keseriusan kamu terhadap belajar dan pendidikan waktu kecil dulu?

Biasanya If you want to work hard and commit There are people who thrive in an academic setting Even if they're not the smartest Jadi pertanyaan aku buat Naudy adalah, apa menurut kamu key Ingredient utama atau kualitas yang kamu miliki

I think kalau untuk mem, apa ya, to simplify what you just said, Teman-teman bicara cinta mau kalian ngerasa pintar atau enggak pintar penting sekali kalian ingin selalu mencari wawasan baru

dalam budaya Asia yang namanya helicopter parenting itu lumayan common. Dimana orang tua sangat memperhatikan setiap aspek dari kehidupan anak, terutama pendidikan. Kamu sendiri pernah gak sih ngalamin pressure dari orang tua

And I think that's so beautiful. Aku gak tau ya penonton Bicara Cinta yang udah jadi young parent mungkin. Tapi ini insight yang bagus bahwa kadang-kadang tentunya memberikan motivasi atau dorongan kepada anak.

Ada kalah itu penting.
Tapi jangan sampai anak itu merasabahaya belajar jadi... Pekerjaan karena nanti **su
sah untuk mereka bisa enjoy mempelajari** apa yang mereka pelajari Benar, aku ben
ar suka itu, karena kalau misalnya orang tua itu punya helikopter approach itu Kan
jadinya anak itu mengasosiasikan belajar dengan proses mencari validasi eksternal
Kayak kalau dapat nilai A,
orang tua akan jadi lebih sayang atau jadi ngebeliin Apa sih pokoknya macem-
macemnya jadi ngebayang hadiah atau mainan gitu.

The fact that they Apa ya?
Tidak terlalu mengejutkan karena seberapa baik kamu kelihatan Tapi dengan itu,
walaupun kita tidak pernah super dekat dari dulu, kamu dan aku sudah kenal lama
an lama. Iya, **iya Kita sering lunch
date, coffe date.** Iya, waktu itu kayaknya aku ngobrol sama kamu.
Waktu aku memutuskan Oh iya Ingat?

**Aku inget Buat S1 Iya Guys fun, ini fun fact Fun fact Do you want to tell them? I
don't want to talk too much You tell them the fun fact Jadi waktu itu Aku mau S1
jadi makanya waktu itu belum nanti, you know what?**

**, kalau kamu mau S2 baru ke US and you did it! and I did exactly that But I want
to go back ke bagaimana seorang anak harus berperilaku**

**And I don't know if you've ever had that
experience, tapi yang aku mau tanya sebenarnya,**
dan aku yakin banyak orang ingintahu, kapan sih seorang anak dalam budaya kita
layak atau **berhak speak up kalau ada sesuatu** yang membuat mereka tidak nyaman?

Teman-

teman di rumah nggak usah jadi artis untuk tahu perasaan ini, tapi untuk teman-
teman di luar sana yang **punya tekanan dari keluarga**, apa saran yang
Maudie bisa kasih agar mereka nggak ngerasa marah sakit hati atau dendam terha

daporang tua mereka? Apa yang benar-benar membantu aku juga Kalau misalnya ada konflik-konflik Sama orang tua atau samakeluarga besar Just remember and keep in mind Intentionnyatuh apa Karena Kalaupun impactnya itu Agak negatif atauagak kurang pas di kitanya yang kita bisa yakini intensionnyaitu niatnya itu baik it's coming from a good place dari tempatyang baik, dari rasa sayang rasa ingin memberi rasa inginprotecti ng sometimes jadi dari sisi itu you know, mindset kitajuga jadi berubah mungkin dari amarah jadi cuman ya kitamemang be da aja tapi Kamu tahu bahwa mereka berpikirdengan baik, dan itu adalah inisiatif terbaik untukku.

And that's very important, guys.. Benar banget kata Maudie. Memang 99.9% dari waktu, orang tua kita benar-benar inginyang terbaik buat kita. Tapi kalaupun, ya. Kalaupun kalian ngerasa, sorry to say, orang tua kalian toxic, atau benar-benargak mengerti kalian, ingat Mungkin ada sesuatu hal saatmereka tumbuh besa r yang membuat mereka seperti itu.

Jadi sebagai anak, kadang-kadang kita harus memaklumibahwa orang tua kita pun mungkin memiliki trigger dan trauma-trauma yang akhirnya membuat mereka seperti itu. Sothe best thing we can do adalah selalu respect orang tua kita,

But you know what, Maudie? I'm sure you understand this feeling. Tapi di society kita, tekanannya itu bukan hanya dariorang tua. Tapi ada dari pihak eksternal kayak budaya, kepercayaan Lingkungan Lingkungan mostly netizens ya. Something that we both have in common is kita tumbuh besardepan layar Kita berdua Alhamdulillah diterima di sekolahber gensi dunia.

Dan tentunya dengan reputasi seperti itu, menjaga image dianggap Menjadi prioritas dan penting banget How important is it for people to think positively or think highly of you? Bagaimana penting seberapa penting persepsi orang terhadap kamu?

It is very hard for introverts like us to have to communicate., pengen di rumah aja.

apa sih arti dibalik sosok menjadi sosok yang positif atau inspiratif? What qualities do you need to be?

I like that you say everything karena ini semua hal yang benar tapi lagi-lagi Kenapa aku excited ada kamu hari ini di Bicara Cinta, karena kamu adalah public figure yang jelas-jelas sangat diidolakan

Dan ini aku akan menggunakan aku sebagai contoh ya. Jika kamu tidak setuju if you don't relate, itu gak apa-apa.

I am a big thinker Bahwa kita tidak benar-benar hidup kalau kadang-kadang dosa-dosa itu tidak kita alami dan tanggung sendiri.

Jadi it's been healthier for me to create that dichotomy and that's helped me be more authentic and also show up in certain ways. Lagi-lagi, if I can sum that up, I think yang aku... Ngertiin adalah kalau buat Maudie, you do something that other people

do, tapi kamu melakukan itu di ranah pribadi karena kamu lebih memilih ya udah apa yang kamu lakukan di kehidupan pribadi kamu, itu untuk kamu dan temanmu untuk tahu.

Tapi ada juga misalnya orang kayak aku, yang sekarang ya kalau you want to judge me for the decision I made, terserah aja. Dan dua-duanya sah loh guys, gak ada yang salah. Jadi it's all about personal choice Tapi yang terpenting adalah Jangan pernah menghakimi orang lain Atas keputusan hidup mereka Karena kita gak pernah tahu Kenapa mereka mel

akukan Apa yang mereka lakukan So, Maudie What is one of the most valuable lessons You've learned on your journey To finding who you really are?

Jadi, saya pikir hanya menggunakan, mempraktikkan dengan lebih berhati-hati All the things that I want to do in life has been Tapi beyond the fame, beyond the success, beyond the wealth, influence Apa sih yang ingin banget, apa sih yang kamu cari di fase hidup kamu sekarang? I really want to have a sense of contentment Kayak rasa tenang, orang tuh kadang-kadang bilang kalau saya mau bahagia gitu, bahagia juga sih, obviously Tapi kayaknya lebih mahal yang lebih susah dicarituh ketenangan gitu Kayak gimana caranya kita dengan apa yang kita miliki tuh cukup puas, cukup bersyukur Tapi juga termotivasi juga atau terus tumbuh But kind of having that sense of peace and contentment, I think that's Itu yang benar-benar saya inginkan Can you be grateful without being happy, or do you need both?

Filosofi kamu kan dulu salah satunya kan Filosofi PPE Saya pikir kamu bisa memiliki satu tanpa kedua-duanya Sebenarnya tergantung definisi orangnya juga sih Saat di bilang bahagia tuh bahagia seperti apa Misalnya kita bahagiakita dapat hadiah uh bahagia gitu 5 menit gitu, tapi abis itu kan kita mungkin biasa lagi gitu karena sekarang kita mau cari kebahagiaan yang simpati kayak dopamine or whatever, we can take our phones and open up something, laugh itu kebahagiaan Tapi ketenangan tuh, wah, sedap.

Dan hanya mau menambahkan aja guys, tentunya ilmu memberikan kalian kepercayaan diri Dan saat kita bisa mencapai suatu hal yang besar, kayak mendapatkan gelar dan lain sebagainya tentu itu membuat kita bangga. Tapi inget banyak sekali examples of the real world out there, orang-orang yang mungkin tidak punya kesempatan untuk punya pendidikan yang tinggi dan lain sebagainya, tapi tetap bisa sukses, tetap bisa berinfluen্স, Tetap bisa berdampak positif bagi banyak banget orang di luar sana Jadi tentu kalau kalian

punya kesempatan Take it Cause it does feel amazing Tapi jangan pernah Merasa rendah merasa tidak berharga, merasakalian di bawah orang lain hanya karena kalian tidak memilikikesempatan atau kesempatan yang sama Karena the value of a person tidak hanya didikta dari berapa kemenangan yang kalian menangkan, berapa gelar yang kalian punya, atau apaaja yang kalian telah mencapai dalam hidup kalian Iya Kamu setuju?

Do you have any last words untuk teman-teman Bicara Cinta sebelum kita wrap up?

Dan untuk saya, terima kasih banyak telah menontonKalianlah yang mendikte value diri kalian sendiri Janganpernah membiarkan orang lain Membuat kalian merasa kecilAnd on that note, we'll see you guys next week Thank you so much Madi for your time Bye