



Translanguaging in *The Indah G Show*: Adultery, Infidelity and Homewrecking FT. Davina Karamoy of 'Ipar Adalah Maut'

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Abstract

Keywords:

Conversation, function, translanguaging, types, YouTube

This study aims to analyse the types and function of translanguaging used in the conversation between Indah and Davina on the Indah's G show YouTube channel. In this study, the writer uses descriptive qualitative method to explain the data by following Garcia & Otheguy (2014) and Garcia & Otheguy (2015) the theory of translanguaging to answer the statement of problems. This study indentifies 21 the types of translanguaging: 6 basic words insertion, 1 invented words insertion, 6 loan words insertion, 6 phrase words insertion, 1 reduplication words insertionan, and 1 regional particle insertion. In addition, 2 influenced by cognitive function, 11 influenced by communicative function, 8 influenced by social or expressive functions. The data finding found that Indah is the dominant use the types of translanguaging during the conversation. As a result, Indah used translanguaging to be more communicative while discussing some of significant topics with Davina in the conversation.

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INTRODUCTION

In an increasingly globalized and multilingual world, the nature of communication has undergone substantial transformation, especially in digital domains. The blending of languages within a single communicative event—known as translanguaging—has become a significant linguistic practice, particularly in multicultural and multilingual societies like Indonesia. With the rise of informal, conversational media such as podcasts and YouTube talk shows, the spontaneous use of multiple languages in interaction offers fertile ground for sociolinguistic investigation. One such space is *The Indah G Show*, a popular Indonesian podcast hosted on YouTube, where the strategic use of English and Indonesian emerges as a key feature in conversations. This study explores the types and functions of translanguaging practices in one of the episodes titled “*Adultery, Infidelity, Homewrecking & Asian Family Dynamics ft. Davina Karamoy of ‘Ipar Adalah Maut*.” Understanding these linguistic patterns is essential for grasping how speakers in multilingual environments negotiate meaning, identity, and social relationships in mediated public discourse.

Translanguaging, originally conceptualized by Williams (1994) in the Welsh context and later expanded by García and Otheguy (2014), refers to the process by which bilingual speakers utilize their full linguistic repertoire to communicate effectively. Rather than alternating between two distinct linguistic systems (as in traditional code-switching), translanguaging implies a more integrated and fluid language use that draws upon linguistic, cognitive, and social resources. García and Wei (2014) argue that translanguaging not only supports communication but also helps in identity formation, learning, and cultural negotiation. In this framework, translanguaging is seen as a dynamic process shaped by sociocultural contexts and individual speaker agency.

The concept has gained considerable scholarly attention in educational settings (e.g., García & Wei, 2014; Vyshnevská et al., 2021), market interactions (Munirah et al., 2021), and among university students (Kusumaningputri & Khazanah, 2021). These studies affirm that translanguaging enhances communicative efficiency, facilitates meaning-making, and reflects bilingual or multilingual competence in context-sensitive ways. For example, in classrooms, translanguaging supports comprehension and learning by bridging gaps between students’ home and academic languages. In marketplaces, it facilitates negotiation and social bonding across linguistic groups. However, while the phenomenon is increasingly documented, relatively few studies have focused on translanguaging in digital entertainment and media settings in Indonesia, particularly within informal public discourse.

This gap is particularly evident in the realm of podcast-based interactions, which have become prevalent platforms for informal, semi-structured conversations that blend education, entertainment, and cultural commentary. In Indonesia, podcasts like *The Indah G Show* reach broad, multilingual audiences and often feature hosts and guests who shift between languages—most commonly Indonesian and English—based on topic, emphasis, or audience accommodation. Despite this evident language hybridity, there remains limited research analyzing the sociolinguistic functions and typologies of translanguaging in such digital genres. Specifically, no prior study has systematically examined the discourse strategies employed by Indah and her guests, nor how translanguaging contributes to the communicative and social dynamics of their conversations.

To address this gap, the present study investigates the types and functions of translanguaging used in the *Indah G Show* episode featuring Davina Karamoy. Adopting the theoretical framework of García and Otheguy (2014, 2015), this research identifies six types of translanguaging—such as basic word insertion, loanword use, phrase mixing, invented words, reduplication, and regional particles—and explores their communicative (e.g., enhancing clarity), cognitive (e.g., facilitating recall or conceptualization), and expressive (e.g., asserting identity or emotional tone) functions. By analyzing these elements, the study offers insight into how bilingual Indonesian speakers navigate linguistic hybridity in digital spaces.

The contribution of this research is twofold. Theoretically, it enriches the understanding of translanguaging by applying it to a novel context—digital podcast discourse—thus extending the scope of sociolinguistic inquiry into contemporary media practices. Practically, the findings provide useful references for language educators, media producers, and bilingual communicators, helping them recognize the value of flexible language use as both a pedagogical and expressive tool. Moreover, by foregrounding the Indonesian context, the study amplifies perspectives from the Global South that are often underrepresented in sociolinguistic scholarship.

This research not only deepens our understanding of how translanguaging operates in informal bilingual discourse but also contributes to the broader sociolinguistic dialogue about language fluidity, identity, and media in multilingual societies. As digital media continues to evolve, so too must our analytical frameworks, and this study represents one step toward that necessary evolution.

METHOD

This study employs qualitative data in the form of spoken language transcribed from a digital media source. The focus is on utterances that exhibit translanguaging, specifically, the strategic blending of English and Indonesian, used in a YouTube podcast episode featuring a conversation between Indah and Davina. The primary data source is the episode titled “*Adultery, Infidelity, Homewrecking & Asian Family Dynamics ft. Davina Karamoy of Ipar Adalah Maut*”, published on The Indah G Show YouTube channel on June 12, 2024. With a runtime of 1:59:04 and over 24,000 views, this episode was selected due to its popularity and rich linguistic content. The analysis focuses specifically on the host’s utterances, which consistently feature translanguaging phenomena across multiple speech acts. The researcher viewed the full episode multiple times and transcribed relevant segments of the conversation. Utterances were selected based on the presence of code integration, phrase blending, or lexical borrowing. Each instance was categorized according to the typology proposed by García & Otheguy (2014), which includes basic word insertion, invented word insertion, loanword insertion, phrase insertion, reduplication, and regional particle insertion. Functions were categorized based on García & Otheguy (2015): cognitive, communicative, and social-expressive. The data were analyzed using the qualitative framework of Miles and Huberman (1994): data reduction, data display, and conclusion drawing. Extracted utterances were filtered for relevance, presented in tables by type and function, and interpreted thematically to answer the research objectives regarding how translanguaging operates and functions in this media discourse.

FINDINGS AND DISCUSSION

Findings

This section presents the findings of the study, which analyzes the types and functions

of translanguaging used in the conversation between Indah and Davina on *The Indah G Show* YouTube channel. The classification is based on the translanguaging typology proposed by García and Otheguy (2014), which identifies several forms of language insertions frequently used in bilingual discourse: basic word insertion, invented word insertion, loanword insertion, phrase insertion, reduplication, and regional particle insertion.

1. Types of Translanguaging

Table 1 below displays the frequency of each translanguaging type identified in the conversation:

Table 1. Types of Translanguaging Found in *The Indah G Show* Podcast

No	Type of Translanguaging	Frequency
1	Basic Word Insertion	6
2	Invented Word Insertion	1
3	Loanword Insertion	6
4	Phrase Insertion	6
5	Reduplication	1
6	Regional Language Particle	1

The findings indicate that all six types of translanguaging outlined by García and Otheguy (2014) were present in the episode. A total of 21 translanguaging instances were identified. Among them, basic word insertion, loanword insertion, and phrase insertion were the most frequent, each occurring six times. These patterns suggest that Indah, the host, employed translanguaging not only as a stylistic choice but as a deliberate strategy for maintaining fluency and expressing nuanced meaning in a bilingual context.

2. Functions of Translanguaging

To explore the pragmatic purpose behind the use of translanguaging, the study further categorized the utterances according to three functional dimensions proposed by García and Otheguy (2015): cognitive, communicative, and social/expressive functions.

Table 2. Functions of Translanguaging Found in *The Indah G Show* Podcast

No	Function of Translanguaging	Frequency
1	Cognitive Function	3
2	Communicative Function	11
3	Social or Expressive Function	7

The most dominant function observed was the communicative function (11 instances), followed by the social or expressive function (7 instances), and finally the cognitive function (3 instances). These findings demonstrate that translanguaging was primarily employed to facilitate communication, allowing the speaker to reach her audience more effectively and maintain engagement. Indah, in particular, used translanguaging to assert control over the conversation, clarify complex ideas, and establish rapport with both her guest and viewers.

Discussion

The practice of translanguaging in informal, bilingual digital conversations is increasingly acknowledged as a rich site for linguistic and cultural negotiation (García & Li, 2014; Canagarajah, 2011; Sultana, Dovchin & Pennycook, 2015). In the analyzed episode of *The Indah G Show* podcast titled “*Adultery, Infidelity, Homewrecking & Asian Family Dynamics*”, the interaction between Indah and Davina demonstrates how bilingual speakers—particularly in Southeast Asian, English-influenced contexts—employ translanguaging as a communicative resource to express personal identity, convey nuanced meanings, and navigate sociocultural taboos.

The findings from the episode show clear evidence of six types of translanguaging as classified by García & Otheguy (2014): basic word insertions, invented word insertions, loanword insertions, phrase insertions, reduplication, and regional particle insertions. The frequency table confirms that basic word insertion, loanword insertion, and phrase insertion were the most commonly employed forms, each appearing six times across the recorded discourse.

Notably, the most prevalent function was the communicative function (11 instances), followed by the social/expressive function (7 instances), and finally, the cognitive function (3 instances). These results align with García & Wei’s (2014) assertion that translanguaging is not only a reflection of bilingual competence but also a performative and strategic tool in meaning-making within social interaction.

The most frequent function observed in the data is communicative, emphasizing how speakers use translanguaging to convey messages more clearly and engage more effectively with their conversational partner. Indah’s use of English phrases like “your son goes live and pregnant” within an otherwise Indonesian utterance illustrates a typical communicative strategy. This type of insertion helps Indah frame her message in a way that feels natural to her bilingual identity while ensuring clarity for Davina and possibly for the audience, which is likely bilingual or familiar with English as a second language.

This finding aligns with Sultana et al. (2015), who found that Bengali youth on Facebook and YouTube used English insertions not to show prestige but to enhance communicative efficacy and to express modern, translocal identities. Similarly, Lee and Canagarajah (2020), in their study of Korean-American YouTubers, show that communicative translanguaging helps YouTubers manage audience expectations and toggle between informal expression and topic emphasis.

The second-most frequent function is social or expressive, where translanguaging is used to perform identity, index in-group belonging, or express nuanced feelings. In excerpts such as Indah’s phrase “kaya gitu juga” (“it’s like that too”) and “apa sih” (“what is it”), her usage reflects emotional proximity and authenticity. These phrases not only support narrative flow but also build rapport and signal shared cultural understanding.

Dovchin (2017) argues that translanguaging allows young speakers in postcolonial settings to navigate emotional terrain through a mix of local and global codes. Indah’s speech exemplifies this by switching codes not just for semantic clarity but also to perform affect and intimacy—especially as she and Davina share personal experiences regarding family and societal pressure.

This phenomenon is echoed in Karimzad and Catedral's (2018) work on Iranian-American social media users, who use translanguaging as affective positioning to align themselves with different cultural registers.

Though less frequent, the cognitive function was crucial in moments where speakers used translanguaging to organize their ideas and conceptualize abstract themes. For instance, in Indah's discussion of "gentle parenting," she inserts terms like "*misalnya*" (for example) and "*kayak gitu*" (something like that) alongside English phrases to guide the listener through complex ideas. This usage reflects Garcia & Li Wei's (2014) view that bilingual speakers use their full linguistic repertoire as a cognitive tool, not just a means of communication.

Similar insights appear in Creese and Blackledge's (2010) study of bilingual education, where translanguaging enabled students and teachers to scaffold thinking across languages. In informal discourse such as the podcast, the cognitive function serves a similar purpose—structuring speech in ways that reflect bilingual thought processes and cultural frames of reference.

Sari found that Indonesian-English code integration served both promotional and relational purposes. However, in contrast to the podcast, beauty vlogs featured more formulaic and scripted translanguaging, often driven by global branding. In Indah's podcast, translanguaging is more spontaneous, driven by personal narrative and audience rapport, reinforcing its social and cognitive dimensions.

This study observed similar functions—especially communicative and expressive translanguaging—in bilingual podcast conversations. However, their participants showed a stronger preference for Indonesian structures with minimal English insertions. In contrast, Indah and Davina demonstrate balanced bidirectionality, often beginning in one language and finishing in another. This reflects a higher degree of bilingual fluidity, perhaps due to socioeducational background or platform genre.

Lim and Lee emphasize how Korean-English YouTubers use translanguaging to construct humor, sarcasm, and critique. While Indah's conversation is more intimate and socially reflective, similar devices are used for layered meaning and audience engagement. Their study supports the idea that genre and platform influence how translanguaging emerges as a discourse strategy.

The findings from *The Indah G Show* contribute to the expanding body of evidence that translanguaging in digital discourse is inherently fluid, strategic, and multidimensional. Through the conversational exchange between Indah and Davina, it becomes clear that translanguaging is not employed arbitrarily or without intent. Rather, it is carefully used as a communicative resource to achieve specific purposes. Their speech illustrates how translanguaging functions across three major axes—cognitive, communicative, and expressive—each serving to structure thought, convey messages clearly, and reflect emotional nuance. Furthermore, their linguistic choices highlight how identity is negotiated within hybrid cultural contexts, where both English and Indonesian are drawn upon dynamically depending on topic, audience, or emotional tone. The podcast setting also plays a significant role; as a digital platform, it affords longer speaking turns, personal storytelling, and a casual tone, all of which create an environment conducive to fluid code integration. These findings resonate strongly with the translanguaging-as-practice perspective proposed by Li (2018), which emphasizes that language boundaries are not fixed but are continuously reshaped in real time to suit the communicative context.

Nevertheless, this study has certain limitations that must be acknowledged. The analysis is based on a single episode and involves only two speakers, which constrains the generalizability of the findings. For future research, it would be beneficial to examine a larger corpus that includes multiple episodes and a broader range of speakers. Additionally, incorporating an analysis of audience comments and reception could offer deeper insights into how translanguaging is perceived and interpreted by listeners. Comparative studies across platforms such as TikTok or Instagram Reels may also reveal how translanguaging practices shift according to platform affordances and audience expectations. Finally, future investigations should consider the impact of gender and generational differences in shaping translanguaging behavior within Indonesian media discourse. There is also scope to examine socioeconomic variables, digital literacy, and educational background in shaping how translanguaging is used and interpreted.

CONCLUSION

This study explored how translanguaging functions as a multifaceted discourse strategy in the context of an informal podcast conversation. Drawing on García & Otheguy's (2014) classification, the data from *The Indah G Show* reveal a nuanced and strategic use of language that reflects bilingual identity, cultural fluidity, and communicative purpose. By comparing this data to recent studies in digital sociolinguistics, it becomes clear that translanguaging is no longer a marginal or marked practice but a mainstream mode of discourse among bilingual speakers in digital spaces.

In this way, Indah and Davina's conversation not only illustrates the linguistic richness of informal bilingual communication but also underscores the social semiotics of media performance in contemporary Indonesia. Their fluid, intentional, and relational use of language is emblematic of how younger generations blend codes to represent complex identities and mediate interpersonal dynamics in hybrid, multicultural settings.

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