

To cite this article: Patricia Putranta and Gregorius Punto Aji (2025). THE USE OF CODE-SWITCHING ON YOUTUBE VODCAST: TYPES AND REASONS, International Journal of Education and Social Science Research (IJESSR) 8 (3): 575-592 Article No. 1100, Sub Id 1706

THE USE OF CODE-SWITCHING ON YOUTUBE VODCAST: TYPES AND REASONS

Patricia Putranta¹ and Gregorius Punto Aji²

English Language Education Study Program, Faculty of Teacher Training and Education, Sanata Dharma University, Yogyakarta, Indonesia

DOI : <https://doi.org/10.37500/IJESSR.2025.8339>

ABSTRACT

Many vodcast speakers often use code-switching. Based on this phenomenon, the researcher became interested in conducting a study on code-switching in vodcasts. This study examined the phenomenon of code-switching in bilingual conversations, focusing on the YouTube vodcast Catatan Najwa x Agnez Mo. Using Poplack's framework, the research identified the types of code-switching, including intra-sentential, inter-sentential, and tag-switching. Additionally, Hoffman's theory was applied to analyze the reasons for code-switching. This study employed a discourse analysis approach. Data were collected by transcribing and analyzing the first 30 minutes of the vodcast. The findings revealed that intra-sentential switching (70%) was the most frequently used type, followed by inter-sentential switching (21%) and tag-switching (9%). The primary motivation for code-switching was clarification (32%), highlighting the speakers' effort to ensure their message was understood by a diverse audience. The results demonstrated how code-switching was used in real communication, reflecting how bilinguals spoke in everyday life. This study contributed to sociolinguistics, media communication, and bilingual discourse analysis, particularly in understanding language use on digital platforms like YouTube. Future research should explore code-switching in different contexts, such as education, business, and political discourse, to further examine its role in multilingual communication.

KEYWORDS: Code-switching, vodcast, bilingual conversations

1. INTRODUCTION

People commonly use multiple languages in our society. We often encounter conversations between people using two languages mixed into one. In multilingual societies, a sociolinguistic phenomenon is commonly observed. When two or more individuals communicate, their system can be called a code [1]. The switch of code is encouraged by the identity and relationship between speakers. Indonesian people often use some English language in their conversations. The situation happened because they were familiar with the language.

Code-switching refers to the deliberate shift between languages within a conversation. It has become a prominent alternative language usage in today's society. Suardhana [2], maintains that this phenomenon is especially prevalent among Indonesian Gen-Z, who frequently code-switch on national

TV programs, YouTube, and social media platforms. This linguistic practice allows them to navigate various cultural contexts, express their hybrid identities, and connect with local and global audiences. In addition, the increasing implementation to global media has made English a significant part of their everyday language usage. Code-switching in this context is not just about language proficiency but also reflects social trends, identity negotiation, and the influence of globalization on language use in Indonesia.

In Indonesia, the code-switching phenomenon can be easily found in daily activities. Examples of this phenomenon are “*Hari-hari ini gue burnout banget nih*”, “*Sorry, akhir-akhir ini aku lagi hectic banget nih*”, “*So, kita semua harus...*”, “*It’s okay, aku fine-fine aja kok*”, and there are still many others that can be found in our society. This phenomenon is common among Indonesians. The reason in that using a mixture of mother tongue and foreign language, especially English, can be considered more sophisticated and impressive. The ability to switch between languages may indicate that the language users come from higher education, social status, and global outlook. This is often admired in a society that values linguistic competence as a sign of modernity and cosmopolitanism.

According to Sumiati et al. [3], this preference for English not only facilitates clearer communication but also helps individuals project a more polished and globally aware persona. People prefer expressing their concepts in English because it is shorter and easily understood. Some words, when said in Indonesian, would sound awkward for some people. This practice reflects personal identity and aligns individuals with global cultural trends, enhancing their social and professional image. Moreover, Sumarsih et al. [4] mentioned that code-switching occurs because speakers can communicate more effectively and achieve diverse communication objectives.

Podcasts have evolved over the years. The term “podcast” was introduced by Ben Hammersley in 2004 through The Guardian newspaper article (International Podcast Day, 2024) [5]. Although the words “pod” was from iPods and “cast” were from broadcasts, it does not mean people need an iPod or a specific media player to listen to a podcast. Then, the podcast experienced its development and was called Vodcast.

A vodcast, or video podcast, is a type of digital content that combines audio with visual elements, such as videos, animations, or slides. It extends the traditional podcast format by incorporating video, making it suitable for platforms like YouTube and enhancing viewer engagement through visual storytelling. It only reflects the origin of the medium and its technological context, but vodcasts can be enjoyed through various devices.

In this era, the growth of vodcasts has become wider nowadays; people can enjoy podcasts using various easily downloaded platforms. Many public figures in Indonesia are creating content on digital platforms, especially on YouTube. One of them is Najwa Shihab, who has her own YouTube channel. A well-known Indonesian journalist, presenter, and activist with the signature Mata Najwa program,

Najwa Shihab, hosts a podcast with Agnez Mo.

Najwa Shihab has many achievements. Apart from her skills in hosting events, she also participated in student exchanges while at school. After that, she continued her studies at the University of Indonesia and started her career as a journalist today; in 2008, she also continued her master's school in Australia. Therefore, her language skills are also beyond doubt. After more than 10 years of career in the world of television, Najwa Shihab decided to make a breakthrough in innovation by creating her own YouTube account, which became part of the Narasi TV channel to share various exciting topics from politics to other actual issues which were packaged not only entertaining but also insightful. This YouTube channel, established on February 28th, 2017, has reached over 10 million subscribers. Even though they are Indonesian, they have good multilingual skills.

One of the well-known artists in Indonesia, Agnez Mo was invited in this vodcast episode on Najwa Shihab's YouTube channel. As a guest, Agnes Monica has many achievements; she is a singer, proficient songwriter, and dancer. As a bilingual singer who records in Indonesian and English, she is known for her changing image and musical versatility throughout her career. As cited from agnezmo.com, a community blog of hers, Agnez Mo is the most awarded artist in Asia. Her career not only reached the Asian stage but also broadened her career to America. Since 2016, Agnez Mo has expanded her career to the American music industry, living in the U.S. and making significant strides in her professional and personal life. Her success transcends borders, showcasing her ability to connect with diverse audiences worldwide.

This study aims to provide valuable insight and practical applications for the readers to understand and use language effectively. It is particularly beneficial for English teachers to serve as a guide to enhance their knowledge of code-switching in daily use. Teachers in bilingual classrooms can also use it, and they can apply these concepts to choose proper language codes when interacting with students. Moreover, this study can also benefit English Language Education Study Program (ELESP) students and English literature students by providing real examples of spoken text analysis about code-switching and studying it further. For the researchers, this study offers a foundation for expanding their knowledge, and it provides insights into the types and reasons for code-switching. Then, it can serve as a reference for future research.

Building upon the background of the study above, the researcher formulates these two research problems: 1) What types of code-switching are used by Agnes Monica and Najwa Shihab on the Najwa Shihab YouTube channel? 2) What are the reasons for code-switching that Agnes Monica and Najwa Shihab use on the Najwa Shihab YouTube channel? This research investigates the linguistic phenomenon of code-switching, particularly in bilingual conversations. Particularly, it attempts to investigate and analyze: 1) the types and functions of code-switching used by Agnes Monica and Najwa Shihab on the podcast, and 2) the reasons behind their language choices. Analyzing specific utterances of code-switching in various, specific contexts of usage, this research tries to provide

insights into the impact of bilingualism on communication and how speakers navigate between languages to achieve different communicative goals.

2. METHOD

2.1 Research Method

The research utilized a discourse analysis method, which was considered appropriate for studying language use in various social and communicative contexts. Paltridge [6] claims that discourse analysis analyzes both written and spoken texts to understand how meaning is produced, interpreted, and negotiated. This research method was particularly relevant for this study, as it focused on the phenomenon of code-switching within a vodcast, to analyze its linguistic and social dimensions.

According to Paltridge [6], one of discourse analysis use is text and discourse structure analysis. This approach analyzes how texts are organized and structured to deliver meaning. By analyzing textual structures, researchers can identify patterns in communication that reveal underlying assumptions and perspectives embedded within discourse.

2.2 Research Subject

The research object of study was "*Catatan Najwa x Agnez Mo | Catatan Najwa*", a vodcast episode titled published on Najwa Shihab's YouTube channel on February 7, 2020. The episode featured a conversation between Najwa Shihab, the host, a prominent Indonesian journalist, and Agnes Monica (commonly known as Agnez Mo), an internationally recognized singer and entertainer. This particular episode was selected due to its relevance and popularity that reached 3.5 million views and published on a channel with 9.1 million subscribers. Both participants are highly proficient bilinguals, who frequently switch between Indonesian and English in their discourse. This makes the vodcast an ideal object of this study.

The dialogue in the vodcast raised topics such as women's empowerment, identity, and personal growth. As the host, Najwa Shihab explored the importance of embracing Indonesia as a shared home, while Agnez Mo shared insights on perseverance and building a legacy. This talk provided rich linguistic data, producing various uses of code-switching influenced by the context, participants, and intended audience.

2.3 Data Collection Procedures

The data for this study was collected through the following steps:

2.3.1 Video Selection

The vodcast episode selected for this research was downloaded for transcription and analysis. The video was downloaded from YouTube via the link or QR code below:

<https://www.youtube.com/watch?v=b-JteSHbhks&t=54s>



Figure 1: QR code to YouTube

The selection criteria were based on the frequency of use, the popularity of the episode, and the relevance of the topics being discussed.

2.3.2 Transcription

The conversation was transcribed using a transcription software and then manually reviewed to obtain accuracy. This process was conducted to maintain the integrity of the original speech. It was conducted to ensure that utterances spoken in Indonesian remained in Indonesian, while those spoken in English were precisely retained in English. During transcription, the utterances containing the needed data (code-switching) were identified using underlines to provide identification.

2.3.3 Encoding Data

The researcher systematically labeled data to make it easier to analyze and interpret. This process involved assigning specific labels to different categories of its patterns and comparing the findings, and finally drawing the conclusions.

2.3.4 Data Categorization

After the data was coded, code-switching instances were categorized into types based on Poplack's framework [7], which includes:

1. Intra-sentential switching (IAS): Switching within a single sentence or clause.
2. Inter-sentential switching (IES): Switching between sentences or clauses.
3. Tag switching (TS): Insertion of small tags or phrases from another language.

2.3.5 Reason Identification

In this stage, the reasons for code-switching were classified according to Hoffman's theory [8], which outlines seven key motivations: 1) Talking about a particular topic (TP); 2) Quoting somebody else (Q); 3) Showing empathy or solidarity (ES); 4) Interjection or inserting sentences (I); 5) Repetition for clarification (R); 6) The intention of clarifying the speech interlocutor (C); 7) Expressing group identity (GI).

2.3.6 Table Compilation

A table was created to organize the data systematically. Columns included the utterance, subject, type of code-switching, and reason for switching. This tabular format presents the identification of patterns and frequencies.

2.4 Data Analysis Technique

The analysis employed discourse analysis; a method used to study language in its social context [9]. This technique was chosen to explore the linguistic structures and sociocultural implications of code-switching in the podcast. The analysis followed these steps:

2.4.1 Code Identification

The transcript underlined instances of code-switching. The researcher assigned codes to each utterance to denote its type and function.

2.4.2 Frequency Analysis

Each type and reason for code-switching was counted and represented as a percentage of the total occurrences. This quantitative aspect provided an overview of the dominant patterns.

2.4.3 Contextual Interpretation:

The identified instances were analyzed in their conversational context to determine the purpose and effect of the code-switching. This step involved interpreting how the switch contributed to the overall discourse, whether by emphasizing a point, enhancing relatability, or reflecting cultural identity.

2.4.4 Triangulation

The findings were cross-checked with relevant theories and previous studies to ensure reliability. In addition, the analysis results were checked and discussed with the English Language Education Study Program lecturer. This step added depth and validity to the interpretation. From the research conducted, a total of 210 utterances were identified. A cross-check was then carried out by an expert, resulting in a revision of the data. Based on the reviewer's feedback, the number of intra-sentential switching occurrences increased by sixteen, bringing the total to 148 occurrences. Meanwhile, inter-sentential switching decreased by seventeen, resulting in 44 occurrences, and tag-switching increased by one, reaching 18 occurrences. Regarding the reasons for code-switching, the category "The intention of clarifying the speech interlocutor" (C) decreased by one, resulting in 67 occurrences. The "Talking about a particular topic" (TP) category decreased by two, totaling 43 occurrences. Meanwhile, "Expressing group identity" (GI) increased by nine, reaching 33 occurrences. The "Interjection or inserting sentences" (I) category increased by three, bringing the total to 25 occurrences. The "Quoting somebody else" (Q) category decreased by two, resulting in 17 occurrences. The "Repetition of words to clarify" (R) category decreased by two, making 15 occurrences in total. Lastly, the "Showing empathy or solidarity" (ES) category decreased by five, leaving 10 occurrences.

2.5 Research Boundaries

While this study provided valuable insights, it was subject to several limitations:

2.5.1 Scope of Data

The analysis focused on a single episode of the *Mata Najwa* vodcast, which may not fully represent the broader patterns of code-switching in other episodes or among other speakers.

2.5.2 Context Dependency

The findings were specific to the conversational context of the vodcast. Different settings or topics might yield varying results.

2.5.3 Subjectivity in Interpretation

Although established theories guided the analysis, the interpretation of code-switching instances involved a degree of subjectivity, influenced by the researcher's linguistic background and understanding.

2.5.4 Focus on Indonesian-English Switching

The study exclusively analyzed Indonesian-English code-switching, excluding potential utterances involving other languages or dialects.

Furthermore, the researcher identified the code-switching by inputting the data into a table. The sample of the table was provided on Table 1 above. Through the table, the researcher could count the frequency of each category. This research aimed to determine the types and functions of code-switching in Najwa Shihab and Agnes Monica on the Najwa Shihab YouTube channel Vodcast.

3. FINDINGS AND DISCUSSIONS

3.1 Findings

3.1.1 Types of code-switching performed by Najwa Shihab and Agnes Monica

Najwa Shihab's YouTube channel podcast invited Agnes Monica to be a guest on this vodcast episode. The vodcast was uploaded on February 7, 2020 on Najwa Shihab's YouTube Channel. The object of this research is the conversation between them during the vodcast for 30 minutes of around 50 minutes. The interview used informal language because Najwa Shihab and Agnes Monica have been friends. The researcher found 210 pieces of data on code-switching in Najwa Shihab and Agnes Monica's speech in Catatan Najwa x Agnez Mo on Najwa Shihab's YouTube Channel. The code-switching occurred in both Indonesian-English and English-Indonesian. These findings show how fluent the speakers are in both languages. The findings of this study reveal that the data sources use three different types of code-switching based on Poplack [7].

Table 1: The frequency types of code-switching in Najwa Shihab's YouTube channel vodcast with Agnez Mo

No	Types of Code Switching	Occurrences
1	Intra-sentential switching	148
2	Inter-sentential switching	44
3	Tag Switching	18
	Total	210

Based on Table 1, there are 3 types of code-switching, with different percentages from the vodcast between Najwa Shihab and Agnez Mo producing intra-sentential switching (148 occurrences), inter-sentential switching (44 occurrences), and tag switching (18 occurrences).

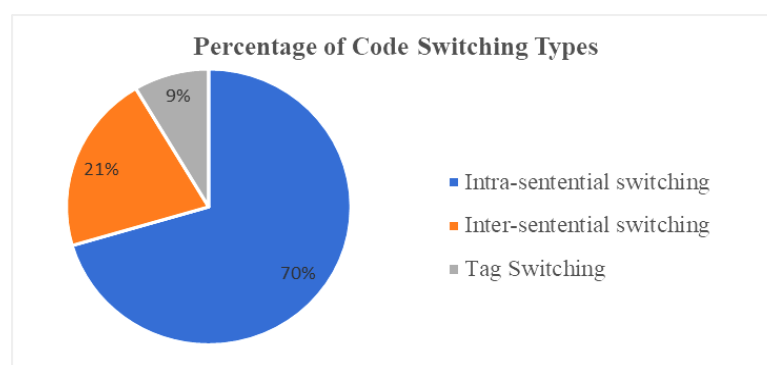


Figure 2: Percentage of code-switching types

As seen from the chart, intra-sentential switching is the most significant type of code-switching found during the vodcast, with 70%, followed by inter-sentential switching and tag switching, respectively 21% and 9%.

3.1.1.1 Intra-Sentential Switching

The researcher used Poplack [7], which states that intra-sentential switching occurs within a single sentence or clause, showcasing a speaker's advanced proficiency and fluidity in utilizing two languages interchangeably. This type of code-switching requires a seamless integration of grammatical structures and vocabulary from both languages, reflecting an intuitive command of each. In the vodcast featuring Najwa Shihab and Agnes Monica, intra-sentential switching emerged as the most dominant form of code-switching, accounting for 64% of the occurrences. The following are examples of Intra-sentential code-switching:

Table 2: Intra-sentential switching findings

Data Code	Utterances
40/A/IAS/GI	<i>Ya gapapa juga, and <u>my mom</u> juga. Sama aku bisa masak, <u>my brother</u> bisa masak, my mom gabisa masak.</i>
174/A/IAS/C	<i>Aku mau jadi good person, aku pengen jadi <u>forgiving person</u> even though bukan as long as.</i>
48/A//IAS/Q	<i>Tapi respon yang dikasih sama society pada saat laki-laki memilih itu sama perempuan yang memilih itu responnya tu beda. Responnya kalau cewe, “<u>What? You don’t wanna to get married?</u> Ha? belum ada anak?”</i>
48/A//IAS/Q	<i>Tapi respon yang dikasih sama society pada saat laki-laki memilih itu sama perempuan yang memilih itu responnya tu beda. Responnya kalau cewe, “<u>What? You don’t wanna to get married?</u> Ha? belum ada anak?”</i>
72/N/IAS/TP	<i><u>Judgment</u> itu justru datang dari sesama perempuan.</i>

The underlined phrases were categorized as intra-sentential code-switching. This type demonstrated the speaker's ability to navigate between languages seamlessly, often for emphasis, clarity, or to convey a concept more precisely. It reflected a bilingual or multilingual speaker's ease and comfort in using both languages fluidly within a single thought or sentence. This was common in the contexts in which both languages were understood by the both the speaker and listener. This makes the conversation more dynamic and expressive.

According to Poplack [7], intra-sentential code-switching happens when a speaker switches between two languages within a single sentence. For example, the sentence “*Cuma, at least kamu pernah melakukannya*” consists of two languages in one sentence.

This prevalence highlights the speakers' natural bilingualism and comfort in using the blended languages to express meaning the want to convey effectively. Such fluency allows spontaneous transitions within a single utterance, particularly in informal or dynamic conversational settings. Moreover, intra-sentential switching underscores the speakers' ability to navigate complex linguistic structures without disrupting the flow of communication, making their interactions engaging and relatable to an audience accustomed to multilingual discourse. This attempt does not only reflect their linguistic competence but also resonates with the cosmopolitan nature of their target audience. This fosters a sense of inclusivity and authenticity in their communication style.

3.1.1.2 Inter-Sentential Switching

Inter-sentential switching occurs between distinct sentences or clauses, illustrating a structured alternation between languages. This code-switching type allows the speakers to navigate different contexts seamlessly. This often uses language transitions to emphasize specific points or adapt to their audience. In this research the inter-sentential switching accounted for 29% of the occurrences in the podcast. It shows its significance in the conversation. The following are examples of Inter-sentential code-switching:

Table 3: Inter-sentential switching findings

Data Code	Utterances
185/A/IES/GI	<u>I mean like a good community.</u>
34/A/IES/Q	<i>Dia sangat menjunjung tinggi yang namanya prestasi. “<u>You have to work hard!</u>” Jadi, I have that privilege to watch a strong woman raising me.</i>
37/A/IES/R	<u>Yeah it’s normality.</u> <i>Bukan kayak suatu hal yang “wah” gitu.</i>
193/N/IES/C	<u>I, I actually don’t really wanna talk about it.</u>
197/N/IES/C	<u>That’s any affect anyway?</u>

The underlined phrases are categorized into inter-sentential code-switching because they convey a clear boundary between thoughts or sentences. In this podcast, this allowed speakers to complete one idea in one language and then switch to another language to express a new thought or to elaborate further. This code-switching was often used to emphasize different aspects of the conversation, ensuring clarity and adding depth to the discussion. It was commonly seen in bilingual or multilingual speakers who were comfortable transitioning between languages for various communicative purposes.

This switching pattern enabled the speakers to strategically shift languages to highlight key ideas, clarify complex topics, or respond to the conversational flow. For example, Najwa Shihab started a sentence in Bahasa Indonesia to state her point in the local context and then switched to English to elaborate on a broader perspective or more international sense. Similarly, Agnes Monica utilized inter-sentential switching to emphasize personal experiences or industry-specific terms that resonate better in English. This form of code-switching reflects the speakers’ conscious effort to engage a diverse audience, balancing cultural relevance with global appeal. It also demonstrated their ability to adapt their communication to accommodate shifts in topics, tones, or formality levels, further enriching the conversational dynamics and ensuring inclusivity in the dialogue.

3.1.1.3 Tag Switching

Tag switching, which involves inserting brief phrases or tags like “you know,” “right?” or “okay” at the beginning or end of sentences, played a minor yet impactful role in the vodcast's conversational flow. Although it was the least frequent type of code-switching observed, accounting for only 8% of the occurrences, its contribution to the informal tone and interactive dynamics was notable. Using tag switching, the speakers infused their dialogue with spontaneity and relatability, making the conversation feel more natural and engaging for the audience. These linguistic elements often served as conversational markers, helping to seek agreement, emphasize points, or connect with the listeners personally. The following are examples of inter-sentential code-switching:

Table 4: Tag switching findings

Data Code	Utterances
13/N/TS/I	<u>Oh, Thank you.</u> Actually, <i>seluruh</i> founder <i>Narasi tu semuanya perempuan.</i>
15/A/TS/I	Oh, <u>WOW</u> , strong-minded women.
20/N/TS/I	<u>Definetly!</u> <i>Maksudnya malah kita terbiasa</i> multi tasking, <i>kita terbiasa untuk memilih memilah dan sebagainya.</i>
30/A/TS/I	<u>Yeah.</u> Exactly

The underlined phrases were categorized as tag switching because they involved the insertion of short, often exclamatory phrases or single words from another language, which were used to express emotions, manage the flow of conversation, or emphasize certain points. These tags typically did not alter the main structure of the sentence and were seamlessly integrated, showcasing the speaker's bilingual ability and comfort in using both languages interchangeably. This code-switching was common in informal conversations where speakers switched languages to convey sentiments more effectively or to align with cultural expressions familiar to their audience.

The analysis underlined that intra-sentential switching dominated the interactions, reflecting the speakers' bilingual proficiency and ability to merge languages within sentences fluidly. The frequent shifts in language enhanced the relatability for multilingual listeners and emphasized a communication style that was both inclusive and globally oriented. Tag switching, while less prominent, complemented this dynamic by subtly reinforcing the informal and conversational nature of the vodcast, ultimately contributing to its approachable and interactive atmosphere.

3.1.2 Reasons for Code-Switching

The study's findings focus on the reasons for code-switching as outlined by Hoffman [8] and their occurrences in the vodcast featuring Najwa Shihab and Agnes Monica. The analysis is based on 210 utterances of code-switching observed in the vodcast. The discussion is structured around the seven reasons identified by Hoffman and the distribution of their occurrences.

Table 5: Reasons for code-switching findings

No	The Reasons for Code-switching	Occurrences
1	The intention of clarifying the speech interlocutor (C)	67
2	Talking about particular topic (TP)	43
3	Expressing group identity (GI)	33
5	Interjection or inserting sentences (I)	25
4	Quoting somebody else (Q)	17
6	Repetition of words to clarify (R)	15
7	Showing empathy or solidarity (ES)	10
	Total	210

Based on Table 5, there are seven reasons for code-switching in the vodcast between Najwa Shihab and Agnez Mo. These reasons include: the intention of clarifying the speech interlocutor (67 occurrences), talking about a particular topic (43 occurrences), expressing group identity (33 occurrences), interjections or inserting sentences (25 occurrences), quoting somebody else (17 occurrences), repetition of words for clarification (15 occurrences), and showing empathy or solidarity (10 occurrences).

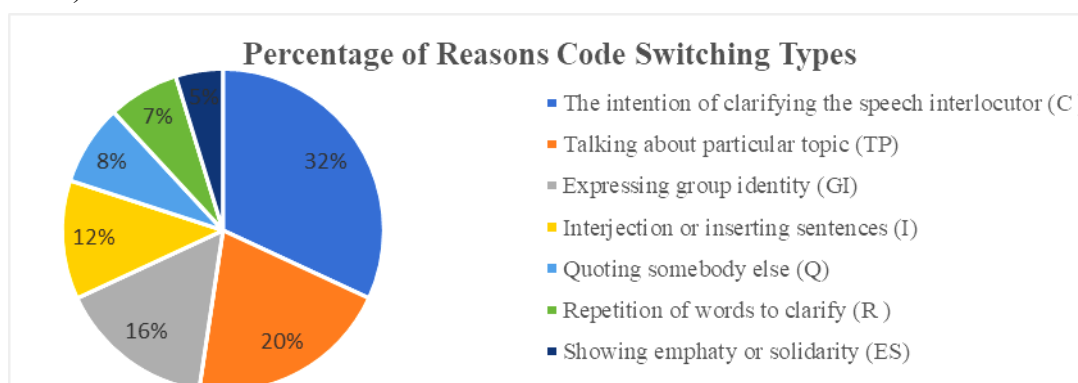


Figure 3: Percentage of reasons code switching types

As seen from the chart, the intention of clarifying the speech interlocutor is the most significant type of reasons for code-switching (32%), followed by Talking about particular topic (20%), Expressing group identity (16%), Interjection or inserting sentences (12%), Quoting somebody else (8%), Repetition of words to clarify (7%), and Showing empathy or solidarity (5%)

3.1.2.1 The Intention of Clarifying the Speech for the Interlocutor

This was the most frequent reason for code-switching, constituting 32% (67 occurrences) of all instances. This finding highlights the speakers' deliberate effort to ensure their messages were fully understood. Najwa and Agnez often switched between English and Indonesian to clarify complex ideas or technical terms. For example, when discussing international experiences, switching to English helped convey accurate terminology, while returning to Indonesian ensured that the local audience could relate and comprehend. This following example was found in the following utterance:

(71/A/IES/C) "I wanna be a good kind hearted person no matter what. *Kan itu sebenernya tujuan kita ya.*"

This reflects their adaptability in addressing a multilingual audience and maintaining clarity throughout the discussion.

3.1.2.2 Talking About a Particular Topic

The second most common reason was topic-specific switching, accounting for 20% (43 occurrences) of the instances. The speakers often switched languages to better articulate ideas related to global concepts, such as entertainment or career journeys. For example, Agnez frequently used English terms to describe her international achievements, such as "chart-topping hits" or "international recognition," which do not have direct translations in Indonesian. This type of switching enhanced the relevance and precision of their discussion, making it resonate with a broader audience.

(132/A/IAS/TP) "*Pada akhirnya, oh iya ya ternyata bisa. Pada akhirnya semua berusaha juga untuk bisa go international.*"

The phrase "go international" is an example of code-switching because it expresses a career goal in a way that sounds more natural in English. It is commonly used in Indonesian conversations, especially in discussions related to career growth, entertainment, or business. The speaker may have chosen this phrase because it is a widely recognized term in media and professional contexts. Using English in this case adds emphasis and aligns with how this topic is often discussed in public discourse. Rather than using a full Indonesian equivalent like "mendunia", the speaker switches to English to maintain the commonly used phrase and possibly to make the statement sound more natural or aspirational.

3.1.2.3 Expressing Group Identity

Expressing group identity accounted for 16% (33 occurrences) of the code-switching instances. This reason underscores how both speakers used language to foster a sense of belonging and shared culture with their audience. For example, the casual mix of English and Indonesian phrases like "*Anak Jaksel banget sih lo, ngomongnya campur-campur kaya gini!*" The term "*Anak Jaksel*" (South Jakarta kids) refers to urban youth known for mixing Indonesian and English in daily conversations. Such instances helped to reinforce a collective identity, reflecting the sociocultural nuances of their communication.

(170/A/IAS/
GI) “*Orang jahat pun sama ya kan? Criminals pun sama dia juga baik cuma sama orang yang baik sama dia.*”

The speaker uses "criminals" instead of "*penjahat*" in Indonesian. This choice reflects a shared linguistic identity, possibly influenced by media, education, or social circles that commonly mix English with Indonesian. The use of English words, especially in casual conversations, is often a marker of a specific group identity—such as urban, educated, or globally connected speakers. By incorporating "criminals", the speaker might also be aligning with an audience familiar with English terminology, making the conversation feel more natural or relatable within their social group.

3.1.2.4 Quoting Somebody Else

Quoting others constituted 10% (9 occurrences) of the occurrences, often seen when Najwa or Agnez recounted statements or phrases from past conversations or external sources. For instance, Agnez quoted her international collaborators in English, maintaining the original context and authenticity. This type of switching preserved the integrity of the quoted content, ensuring the message was both accurate and impactful.

57/A/IES/Q “*Tapi puji Tuhannya, maksudnya, aku punya seorang ibu, really strong woman yang selalu bilang “you wear whatever you comfortable in.”*”

The phrase "you wear whatever you comfortable in" is a direct quote from the speaker's mother. Quoting someone in their original language, especially in bilingual conversations, helps maintain authenticity and accurately convey the intended meaning. By keeping the quote in English, the speaker preserves the tone, expression, and personal significance of what was said.

3.1.2.5 Interjection or Inserting Sentences

Interjections, comprising 10% (19 occurrences) of the code-switching instances, added emotional depth and liveliness to the conversation. Phrases like “Oh my God” or “Wow, *luar biasa!*” were used

to emphasize reactions or feelings. This reason highlights the informal and dynamic nature of the vodcast, making the dialogue more engaging and relatable for the audience.

(5/A/TS/I) “Terus mereka pada berspekulasi Oh My God ini pasti lagi mau ngobrol pasti.”

The phrase "Oh My God" is an exclamation used as an interjection to express surprise or excitement. Interjections are commonly code-switched in bilingual speech because they convey emotions naturally and are often used spontaneously. Using English in this context adds emphasis and reflects how speakers integrate expressions from different languages into their speech.

3.1.2.6 Repetition of Words to Clarify

Repetition for clarification appeared in 8% (16 occurrences) of the cases. For example, phrases like “I feel so happy, *senang sekali!*” demonstrated the speakers' intent to reinforce their emotions or meanings for better audience understanding. This form of repetition bridged potential language gaps and ensured that key points were conveyed effectively.

(84/A/IAS/R) Yeah, It's chosen, *itu*.

"Yeah" is an English interjection inserted into the sentence, which qualifies as tag switching (a short phrase or word in a different language).

3.1.2.7 Showing Empathy or Solidarity

The least frequent reason, showing empathy or solidarity, accounted for 7% (14 occurrences) of the occurrences. This switching often involved emotionally supportive phrases, such as “I know how you feel, *kita semua pernah merasakannya*.” These instances showcased the speakers' sensitivity and connection to their audience, particularly when addressing personal or relatable topics.

(104/A/IAS/
ES) “I feel like, it is so degreeding *ya*.”

The phrase "I feel like, it is so degreeding" is in English, but it ends with "ya", which is an Indonesian discourse marker commonly used to seek agreement or emphasis.

3.2 Discussions

The results of this study show that intra-sentential switching was the most common type of code-switching (70%), followed by inter-sentential switching and tag-switching. The main reason for code-switching was clarifying speech for the interlocutor, along with discussing particular topics, expressing group identity, and quoting others. These findings are more similar to studies on spoken discourse rather than written texts.

This study is most similar to Putra's research [10] on Helmy Yahya's YouTube podcast, which also found intra-sentential switching as the dominant type. Both studies show that code-switching in digital media happens naturally in conversation, with speakers switching languages to explain ideas clearly and connect with their audience.

Similarly, Bravo-Sotelo's study [11] on classroom discourse found that intra-sentential switching was the most used type, especially when teachers explained complex topics. This suggests that speakers often mix languages when they need to clarify meaning, just as Najwa Shihab and Agnez Mo did in their podcast.

When compared to Yusuf et al.'s study [12] on code-switching in novels, some differences appear. While both studies found intra-sentential switching to be dominant, code-switching in novels is planned and used for stylistic purposes, whereas in the podcast, it was spontaneous and used for communication. Similarly, the study on *Algoritme Rasa* [13] also focused on written code-switching, which serves a different function than in real-life conversation.

Since the podcast featured real-time, unscripted conversation, this study aligns more with spoken discourse research, particularly in digital media. The findings confirm that bilingual speakers naturally switch languages to enhance clarity, express emotions, and engage their audience. This supports previous research on how code-switching is commonly used in media and everyday conversations rather than structured literary texts.

4. CONCLUSIONS

4.1 Conclusions

This study aimed to examine the phenomenon of code-switching in the bilingual conversation between Najwa Shihab and Agnez Mo in the podcast episode Catatan Najwa x Agnez Mo | Catatan Najwa. The analysis was guided by Poplack's classification of code-switching [7], which includes inter-sentential switching, intra-sentential switching, and tag-switching, as well as Hoffman's seven reasons for code-switching [8]: clarifying speech for the interlocutor, discussing a particular topic, expressing group identity, inserting interjections or additional sentences, quoting someone else, repeating words for clarification, and showing empathy or solidarity.

Based on the findings, this study identified three types of code-switching, totaling 210 utterances. Among them, intra-sentential switching was the most dominant, accounting for 70% (148 utterances),

followed by inter-sentential switching (21%, 44 utterances) and tag-switching (9%, 18 utterances). These results suggest that the speakers fluidly integrated Indonesian and English within a single sentence, demonstrating a high level of bilingual proficiency and flexibility in language choice. The frequent use of intra-sentential switching further indicates strong bilingual competence, allowing the speakers to transition between languages seamlessly without disrupting the syntactic structure of their discourse.

Regarding motivations for code-switching, the most frequently identified reason was clarifying speech for the interlocutor, which accounted for 32% (67 instances). Other reasons included talking about a particular topic (20%, 43 instances), expressing group identity (16%, 33 instances), interjection or inserting sentences (12%, 25 instances), quoting somebody else (8%, 17 instances), repeating words for clarification (7%, 15 instances), and showing empathy or solidarity (5%, 10 instances). These findings highlight the strategic use of bilingual discourse to enhance clarity, express identity, and facilitate effective communication with a diverse audience. Given that Mata Najwa has a broad viewer base, the speakers' code-switching patterns reflect their ability to engage with and relate to multilingual listeners effectively.

4.2 Limitations of the Study

Despite the insights gained, this study faces several limitations. First, the data coverage is limited to a single vodcast episode. While this allows for in-depth exploration, it limits the generalizability of the findings to other episodes or bilingual contexts. Second, this study focuses only on Indonesian-English code-switching, excluding potential multilingual elements that may occur in other settings or with different speakers. Third, the qualitative nature of this study introduces subjectivity in interpretation, as the linguistic background and cultural understanding of the researcher may have influenced the findings. Finally, although this study explores linguistic and sociocultural aspects, their direct implications for educational settings are not explored in depth, limiting its contribution to a specific context.

4.3 Recommendations

This study highlighted the linguistic and sociocultural significance of code-switching in bilingual conversations, using broadcast episodes featuring Najwa Shihab and Agnes Monica as case studies. The findings underscore how speakers strategically use code-switching to enhance intelligibility, express cultural identity, and engage their audiences. Despite some limitations, this study contributes to a broader understanding of bilingual discourse and serves as a foundation for future research in linguistics, media, and education.

Further research is encouraged to deepen our understanding of bilingual communication, especially by exploring code-switching in academic and real-world contexts. In addition, this study can also be applied to help English Language Education students as the reference in study and add their understanding about code-switching and its examples. With this expected to increase their knowledge about code-switching and its application in daily conversation. Moreover, this study hopes it can be useful for teachers in English as a Second Language (ESL) classroom. An English teacher can also use

code-switching to engage the student to become more attracted with the English Language and help them to learn the language. Furthermore, this study can help other researchers in the future in conducting research on the same topic.

REFERENCES

- [1] Wardhaugh, R., & Fuller, J. M. (2015). *An introduction to sociolinguistics (7th ed.)*. John Wiley & Sons.
- [2] Suardhana, I. P. (2022). The code-switching used in Deddy Corbuzier's YouTube podcast. Pustaka: *Jurnal Ilmu-Ilmu Budaya*, 22(1), 49. <https://doi.org/10.24843/pjiib.2022.v22.i01.p08>
- [3] Sumiati, Baharuddin, & Saputra, A. (2022). The analysis of Google Translate accuracy in translating procedural and narrative text. *Journal of English Education Forum (JEEF)*, 2(1), 7-11. <https://jeef.unram.ac.id/index.php/jeef/article/view/270/15>
- [4] Sumarsih, S., Siregar, M. S., Bahri, S., & Sanjaya, D. (2014). Code-switching and code-mixing in Indonesia: Study in sociolinguistics. *English Language and Literature Studies*, 4(1), 77–85. <https://doi.org/10.5539/ells.v4n1p77>
- [5] Anonim. (2020, September 28). Podcasting historical timeline. *International Podcast Day*. <https://internationalpodcastday.com/podcasting-history/>
- [6] Paltridge, B. (2012). *Discourse Analysis: An Introduction (2nd ed.)*. London: Bloomsbury.
- [7] Poplack, S. (1980). *Sometimes I'll start a sentence in Spanish y termino en español: Toward a typology of code-switching*. *Linguistics*, 18(7/8), 581–618. <https://doi.org/10.1515/ling.1980.18.7-8.581>
- [8] Hoffman, C. (1991). *An introduction to bilingualism*. Longman.
- [9] Coulthard, M. (1985). *An introduction to discourse analysis*. Longman.
- [10] Putra, G. S. P. (2022). Helmy Yahya and Azrul Ananda Indonesian-English code-switching in "Helmy Yahya Bicara" YouTube channel [Undergraduate thesis]. Universitas Sanata Dharma.
- [11] Bravo-Sotelo, K. P. (2020). Exploring the Tagalog-English code-switching types used for mathematics classroom instruction. *IAFOR Journal of Education: Language Learning in Education*, 8(1), 1–15. <https://doi.org/10.22492/ije.8.1.01>
- [12] Yusuf, Y. Q., Fata, I. A., & Chyntia. (2020). Types of Indonesian-English Code-Switching Employed In A Novel. *Kasetsart Journal of Social Sciences*, 41(2), 208–213. <https://so04.tci-thaijo.org/index.php/kjss/article/view/231626/157898>
- [13] Alus, M. H., Putra, I. G. B. W. N., & Maharani, P. D. (2021). The study of code-switching in Algoritme Rasa novel. *ELYSIAN Journal: English Literature, Linguistics, and Translation Studies*, 1(3). <https://e-journal.unmas.ac.id/index.php/elysian/article/view/2520/2350>