

RESEARCH ARTICLE

Translanguaging in a Three-Party Podcast Space: Functions and Role Negotiation in “Dokter Tirta Ngomong Enggres”

Arjuna Satria Dewa Bagaskara^{**}, Abdus Salim, Bintang Dja’far Maulana

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Abstract

Research on translanguaging in digital spaces has expanded steadily. However, podcast studies within this body of work have largely focused on two-speaker configurations, leaving multi-party interactions with sharply differing sociolinguistic positions largely unexamined. This study addresses that gap through a qualitative single case study of “Dokter Tirta Ngomong Enggres,” a YouTube podcast episode featuring three speakers, host Raditya Dika, and guest Dr. Tirta Mandira Hudhi, and academic expert Prof. Liu. Twenty-two speech segments displaying translanguaging between Indonesian, English, and Javanese were purposively transcribed and analysed through García and Wei’s functional framework, then interpreted using Wei’s concept of translanguaging space. Findings show four recurring functions: technical meaning conveyance, identity and authority negotiation, familiarity and humour expression, and understanding confirmation, distributed unevenly across speakers according to their social position. Tirta displayed the widest linguistic range while negotiating his international competence, Raditya Dika used translanguaging primarily to bridge technical and lay language, and Prof. Liu showed virtually no translanguaging at all. Javanese served as an active third resource, specifically tied to humour and familiarity. The study extends translanguaging space theory beyond dyadic relations, demonstrating how three-party digital interactions generate relational dynamics that two-speaker models cannot fully capture.

Keywords translanguaging; translanguaging space; podcast; multilingualism; sociolinguistics

^{*} Arjuna Satria Dewa Bagaskara, Abdus Salim, Bintang Dja’far Maulana. Master of Linguistics, Faculty of Cultural Studies, Universitas Brawijaya, Malang, Indonesia. Corresponding author: dewaagaskara@student.ub.ac.id

Abstrak

Penelitian mengenai translanguaging di ruang digital terus berkembang secara konsisten. Namun, studi podcast dalam bidang ini sebagian besar berfokus pada format dua pembicara, sehingga interaksi melibatkan banyak pihak dengan posisi sosiolinguistik yang sangat kontras masih jarang diteliti. Studi ini mengisi celah tersebut melalui studi kasus tunggal kualitatif terhadap episode podcast YouTube "Dokter Tirta Ngomong Enggres" yang menghadirkan tiga pembicara: pemandu acara Raditya Dika, tamu Dr. Tirta Mandira Hudhi, dan pakar akademis Prof. Liu. Sebanyak dua puluh dua segmen tuturan yang menunjukkan praktik translanguaging antara bahasa Indonesia, bahasa Inggris, dan bahasa Jawa ditranskrip secara purposif dan dianalisis menggunakan kerangka kerja fungsional García dan Wei, kemudian diinterpretasikan melalui konsep ruang translanguaging (translanguaging space) dari Wei. Temuan penelitian menunjukkan adanya empat fungsi yang muncul berulang: penyampaian makna teknis, negosiasi identitas dan otoritas, ekspresi keakraban dan humor, serta konfirmasi pemahaman; distribusi fungsi-fungsi ini tidak merata di antara para pembicara dan bergantung pada posisi sosial mereka. Tirta menunjukkan rentang linguistik terluas sembari menegosiasikan kompetensi internasionalnya, Raditya Dika menggunakan translanguaging terutama untuk menjembatani bahasa teknis dan bahasa awam, sementara Prof. Liu hampir tidak melakukan translanguaging sama sekali. Bahasa Jawa berperan sebagai sumber daya ketiga yang aktif, khususnya yang berkaitan dengan humor dan keakraban. Studi ini memperluas teori ruang translanguaging melampaui hubungan diadik (dua pihak), dengan menunjukkan bagaimana interaksi digital yang melibatkan tiga pihak menghasilkan dinamika relasional yang tidak dapat ditangkap sepenuhnya oleh model dua pembicara.

Kata kunci *Translanguaging; ruang translanguaging; podcast; multilingualisme; sosiolinguistik*

Introduction

Podcasts have quietly become one of the most consumed forms of public discourse in Indonesia. Imarshan (2021) recorded a threefold increase in the number of podcast listeners in the country since the pandemic began, and that growth has not slowed even as the pandemic itself faded from daily concern. Public figures of every stripe, comedians, entrepreneurs, and medical practitioners now treat the podcast as a stage for sharing ideas with a broad audience, and one channel that has sustained this format with particular consistency is Raditya Dika's YouTube channel. Among its many episodes is one titled "Dokter Tirta Ngomong Enggres," featuring Dr Tirta Mandira Hudhi, alongside an academic expert, Prof. Liu, in a conversation centred on dental health.

What makes this episode worth examining closely is the way three languages surface across the exchange. Indonesian carries most of the conversation, English appears at several points, and Javanese slips in occasionally, an observation drawn directly from repeated viewing of the episode itself rather than from any prior study. Researchers have documented comparable patterns before. Witra and Indah (2024) traced a similarly fluid movement between Indonesian and English in Deddy Corbuzier's podcast with Vincent Verhaag and El Barack, while Amanda et al. (2025) found mixed-language use running through Maudy Ayunda's YouTube content. This back-and-forth between languages is what scholars now call translanguageing. However, Treffers-Daller (2025) cautioned that, despite its widespread adoption across studies, the concept still lacks diagnostic criteria precise enough for consistent operationalisation. This gap makes empirical work grounded in real data all the more worthwhile.

Translanguageing describes the way a person communicates by drawing freely on everything in their linguistic repertoire, unconstrained by the rigid boundaries that named languages are assumed to impose. Wei and García (2022) pushed this further, arguing that translanguageing is not merely an acknowledgement of linguistic diversity but a stance that actively rejects the socially and historically constructed hierarchy among languages. For a long time, shifts between languages within a single conversation were explained through terms like code-switching or code-mixing, both of which rest on the premise that a speaker's languages exist as separate systems, so that moving from one to another amounts to switching between distinct linguistic modules. García and Wei (2014) challenged this premise directly and proposed translanguageing in its place. In their account, multilingual speakers do not carry two or three independent language systems inside them. However, rather than one integrated linguistic repertoire, it is drawn upon flexibly to meet whatever communicative need arises at the moment.

This way of understanding multilingual practice leaves room for bilingual and multilingual speakers to explore their linguistic backgrounds and cultural identities more freely. Its application extends well beyond academic reading or writing into everyday internet communication and other informal domains. The practice also foregrounds flexibility for bilingual and multilingual speakers, treating that flexibility as an expression of the diverse backgrounds every individual carries. J. Han (2024) added that translanguageing encourages individuals to use their linguistic features more fluidly, blending them within a single communicative act and giving each person room to draw on their full linguistic resources without the constraints that monolingual norms typically impose.

Research on translanguageing has grown substantially over the past decade, yet much of it still leans heavily on formal education as its setting. Within Indonesia

specifically, existing studies have concentrated on English as a foreign language classrooms, as seen in the work of Rasman (2018), Liando et al. (2023), and Sutrisno (2023). Sugiharto (2024) examined how translanguaging functions in response to school language policy, and Hapsari et al. (2025) examined how English instructors in Indonesian higher education practice translanguaging in front of their students. These studies laid important groundwork, but each one remained anchored to the classroom as the site of observation.

Attention has begun to shift toward digital spaces, though the shift remains modest in scale. Y. Han (2020) examined the language practices of Chinese students on WeChat and found that digital space allows speakers to negotiate identity across geographic boundaries in ways physical classrooms rarely permit. Wang (2024) observed something similar among Chinese doctoral students on social media, and Rachmi et al. (2025) documented the translingual practices of an Indonesian-Spanish family on TikTok. Mu et al. (2026) showed that even citywalk vlogging on social media reflects the layered complexity of public linguistic landscapes through digital translanguaging. Eren (2025) went so far as to argue that digital space has become a new arena for translanguaging that sociolinguists can no longer afford to overlook. These studies have opened a path forward, but the podcast, as an audiovisual, conversational format broadcast to a public audience, has yet to receive comparable attention.

A handful of studies have examined translanguaging specifically in podcasts. Abilkassymova and Akzhigitova (2025) examined six Kazakh-English podcast episodes on YouTube, Mai et al. (2024) analysed *The Indah G Show*, and de los Ríos et al. (2025) studied a Latinx youth podcast in the United States. Triulzi et al. (2025) developed a German-Italian multilingual podcast intended for receptive language learning. What unites these studies is a recurring pattern: each one involves only two speakers or two languages within a single episode, and none has yet examined a podcast featuring three speakers occupying sharply different sociolinguistic positions at once. The video “Dokter Tirta Ngomong Enggres” presents a configuration unlike any of these, and that configuration is precisely what opens the question this study sets out to pursue.

This study examines the translanguaging practices unfolding within that video, paying close attention to the functions each instance of translanguaging serves and to how those practices, taken together, shape the communicative space among the three speakers present. The findings are intended to contribute to understanding translanguaging beyond formal education, particularly in Indonesian-language podcast formats that bring more than two languages into play simultaneously.

Methods

This study is a single-case study using a qualitative approach. The design follows from the study's focus on a specific podcast episode, treated as a bounded case with characteristics sufficiently unique that generalisation is neither possible nor intended (Creswell, 2014). The episode warrants selection on two grounds that move beyond convenience. First, it functions as a revelatory case in the sense described by Yin (2018), granting access to a configuration previously unexamined in translanguaging research, namely a three-party multilingual interaction in which each speaker occupies a distinct sociolinguistic position, ranging from a host fluent in English, to a guest whose international competence remains under social negotiation, to an academic expert who communicates entirely through a foreign language. Second, it qualifies as a unique case because no prior podcast-based translanguaging study, whether involving Kazakh-English, German-Italian, or other Indonesian-language content, has examined an interaction of this configuration, where three speakers with markedly different linguistic repertoires negotiate technical, social, and relational functions within a single conversational space. The data source is the video recording of “Dokter Tirta Ngomong Enggres,” broadcast on Raditya Dika's YouTube channel. The video features three speakers occupying distinct sociolinguistic positions: Raditya Dika as host, Dr Tirta Mandira Hudhi as the main guest, and Prof. Liu as the academic expert.

Data were gathered through purposive selection of speech segments displaying signs of translanguaging, that is, the switching or mixing of Indonesian, English, and Javanese within a single turn or across adjacent turns. Each segment was logged with a timestamp to allow verification against the original recording. Two operational criteria guided this selection process. The clause served as the unit of analysis, whereby a segment was treated as one unit whenever a grammatically complete clause carried a coherent communicative intent, regardless of whether it spanned a full speaking turn or only part of one. This allowed multiple translanguaging instances within a single turn to be captured separately, each carrying a distinct communicative function. Translanguaging was further distinguished from code-switching and code-mixing through a functional rather than a structural criterion. A language shift was coded as translanguaging when it served an identifiable pragmatic or integrative purpose, such as marking technical precision, negotiating identity, signalling familiarity, or confirming understanding, rather than occurring as an incidental lexical substitution without clear communicative motivation. Segments where a language shift appeared to carry no discernible function beyond filling a lexical gap were excluded from the dataset. This criterion follows directly from García and Wei's (2014) conception of translanguaging as a purposeful act of drawing from an integrated linguistic repertoire, rather than a

mechanical switch between separate language systems. This selective transcription approach was chosen because the unit of analysis here is the translanguaging episode itself, not the conversation's overall discourse structure. Creswell (2009) more broadly supports this kind of bounded, purposive approach to qualitative data collection, and comparable podcast studies have applied a similarly targeted lens to language segments rather than to full discourse mapping (Mai et al., 2024; Witra & Indah, 2024).

Data analysis proceeded through three stages. The first stage involved identifying segments and labelling them according to the language in use at each point. The second stage drew on the framework proposed by García and Wei (2014), under which each speech unit was categorised by the function it served. This framework distinguishes among four functions: meaning-making, identity negotiation, knowledge bridging, and emotional expression, and these categories were applied by examining what each translanguaging instance accomplished in context, whether clarifying a concept the interlocutor might miss in one language alone, signalling closeness or distance between speakers, connecting expert and lay knowledge, or conveying affect that a single language could not carry as precisely. The classification remained open to additional functions that the data itself might reveal, rather than forcing every instance into the four categories already named. The third stage applied Wei's (2011) concept of translanguaging space to interpret how the mapped functional patterns, taken together, reflect the relationships of role and authority running among the three speakers.

The trustworthiness of the analysis rested on three procedures. Before transcription began, the translanguaging patterns of each speaker were studied separately, allowing the researcher to become familiar with individual speech habits ahead of the coding process. During transcription, each data excerpt cited in the findings was checked against the original recording to confirm accuracy. Throughout the coding stages, segments whose functional classification seemed ambiguous were revisited multiple times before a final categorisation was settled. Two limitations deserve acknowledgement here. The transcription remains partial by design, capturing only segments relevant to translanguaging rather than the full conversational stream. This choice follows directly from the unit of analysis rather than from any practical constraint. The single case study design also means that the findings are not meant to generalise beyond this episode but are instead transferable to readers encountering similar data configurations (Creswell & Poth, 2018; Yin, 2018).

Discussion

Analysis of the translanguaging practices in “Dokter Tirta Ngomong Enggres” focused on 22 speech segments drawn from the three speakers: Raditya Dika, Dr Tirta Mandira Hudhi, and Prof. Liu.

Forms and Functions of Translanguaging in the Interaction among the Three Speakers

Across all twenty-two segments, four recurring translanguaging functions emerged with notable consistency: the conveyance of technical meaning, the negotiation of identity and authority, the expression of familiarity and humour, and the confirmation of mutual understanding among participants. Table 1 summarises the complete dataset, including the function attached to each utterance.

Table 1. Forms and Functions of Translanguaging in the Video.

No	Speaker	Timestamp	Utterance	Language	Function
1	Tirta	26:29	“ <i>Intinya dari summary dari semuanya adalah...</i> ”	Ind + Eng	Technical meaning conveyance
2	Tirta	26:31	“ <i>...dari micro hole, bakteri yang baru, dan akhirnya ber-impact pada yang dewasa</i> ”	Ind + Eng	Technical meaning conveyance
3	Tirta	26:37	“ <i>Jadi tekniknya itu boleh, tetapi speed-nya yang harus detail</i> ”	Ind + Eng	Technical meaning conveyance
4	Tirta	27:09	“ <i>Oh different property toothpaste akan memiliki fungsi yang berbeda</i> ”	Eng + Ind	Technical meaning conveyance
5	Tirta	29:29	“ <i>Harus stable, terlalu pelan pun ga bagus...</i> ”	Ind + Eng	Technical meaning conveyance
6	Tirta	29:34	“ <i>five surface and twenty eight tooth ya. Jadi ada seratus empat puluh...</i> ”	Ind + Eng	Technical meaning conveyance
7	Tirta	29:42	“ <i>...jadinya surface itu tidak akan mendapatkan paparan satu second, minimal satu second</i> ”	Ind + Eng	Technical meaning conveyance
8	Tirta	37:58	“ <i>kalau sensitif harus pakai toothpaste yang berbeda, sehingga tetep ada impact whitening-nya</i> ”	Ind + Eng	Technical meaning conveyance

No	Speaker	Timestamp	Utterance	Language	Function
9	Tirta	40:30	“Indonesian people like to consume <i>‘jengkol</i> . What’s the meaning of <i>‘jengkol</i> ?”	Ind + Eng	Identity and authority negotiation
10	Tirta	42:43	“ <i>‘jengkol</i> <i>bahasa inggrisnya</i> ? Odoured food. How about to clean the odor because of the food?”	Ind + Eng	Identity and authority negotiation
11	Tirta	43:15	“So, it is safe if I eat the <i>‘jengkol</i> and then after this I use USmile to brush?”	Ind + Eng	Identity and authority negotiation
12	Tirta	43:22	“ <i>Kan kalau dulu kan mitos. Jangan sikat gigi kalau habis makan.</i> So it safe ya? After eat and then I...”	Ind + Eng	Identity and authority negotiation
13	Tirta	44:53	“ <i>Kalau gak gini kan gaakan tau, dikira nanti gimmick. Beneran.</i> ”	Ind + Eng	Identity and authority negotiation
14	Tirta	49:10	“ <i>tiga menit</i> , three minutes, <i>minimal</i> is three minutes”	Ind + Eng	Understanding confirmation
15	Tirta	49:32	“ <i>kalo cangkem...</i> ”	Ind + Jav	Familiarity and humor expression
16	Tirta	51:16	“ <i>bau jigong</i> ”	Ind + Jav	Familiarity and humor expression
17	Tirta	43:49	“ <i>kayak</i> body lotion ya? <i>Ini bener</i> toothpaste kan?”	Ind + Eng	Familiarity and humor expression
18	Radit	31:27	“ <i>Itu gua tuh</i> , that’s me. That’s why my gum is all reclining”	Ind + Eng	Familiarity and humor expression
19	Radit	31:59	“ <i>Jadi karena.. Ininya..</i> because he will touch the gumline with friction”	Ind + Eng	Understanding confirmation
20	Radit	31:12	“Oh, <i>jadi yang bener itu</i> , you scoop like from the gumline, like this, is it?”	Ind + Eng	Understanding confirmation
21	Radit	40:07	“ <i>Banyak</i> toothpaste <i>yang harsh, yang keras</i> ”	Ind + Eng	Understanding confirmation
22	Radit	42:20	“ <i>Tadi nanya soal ini</i> , odour, odour”	Ind + Eng	Understanding confirmation

Source: Raditya Dika (2025)

According to Table 1 above, these twenty-two utterances: eight served the function of conveying technical meaning, five served identity and authority negotiation, five served understanding confirmation, and four served familiarity and humour expression. Most instances involved a mix of English and Indonesian, twenty out of twenty-two. However, two cases drew specifically on Indonesian and Javanese, occurring at minute 49:32 with the word *cangkem* and at minute 51:16 with the phrase *bau jigong*.

Within this confirmation function, two distinct sub-patterns surfaced. Four of the five instances came from Radit, who echoed or paraphrased a technical term Tirta had just used and then returned it to him as a confirmation question, which is addressed further below. The remaining instance, at minute 49:10, came from Tirta himself, who repeated his own phrase across two languages, “tiga menit, three minutes, minimal is three minutes,” not to check his own understanding but to reinforce the message for the audience. This self-directed repetition differs in function from Radit’s confirmation pattern, even though both fall under the same broad category, and the distinction matters for understanding how confirmation operates differently depending on who initiates it and toward whom it is directed.

The Function of Technical Meaning Conveyance

This function appeared most frequently in the data, accounting for eight of the twenty-two utterances, all of them produced by Dr Tirta. The dominant pattern involved inserting English technical terms into otherwise Indonesian sentences, as seen in “Jadi tekniknya itu boleh, tetapi speed-nya yang harus detail” or “dari micro hole, bakteri yang baru, dan akhirnya ber-impact pada yang dewasa.” Terms such as *micro hole*, *surface*, *speed*, *stable*, and *impact whitening* were not used because their Indonesian equivalents were unavailable to the speaker, but because they marked a specific domain of scientific expertise. Indonesian words like *kecepatan* or *permukaan* exist readily, yet Dr Tirta consistently reached for the English equivalent at precisely the moments he was explaining something technical.

This finding aligns with what Ai et al. (2022) observed in multilingual professional communication within Chinese companies, where employees spontaneously selected technical terms in a particular language to secure precision of meaning and to signal their domain of expertise. A difference is worth noting, however. In Ai et al.’s (2022) study, the choice of technical language occurred between parties on relatively equal footing. In this video, Tirta’s choice to use English technical terms unfolded in the presence of a third party, Prof. Liu, whose mere presence appears to have pushed Dr Tirta toward performing international competence. This suggests that the function of technical meaning conveyance in this data does not stand entirely on its own, but overlaps with

the function of authority negotiation, a connection the next section explores more closely.

The Function of Identity and Authority Negotiation

Five utterances from Dr Tirta fall under this function, and all five follow a similar shape. Tirta opens in English, then shifts into Indonesian, or the reverse, typically while building an argument about his own credibility or that of the product under discussion. The clearest example comes at minute 40:30, “Indonesian people like to consume *jengkol*. What’s the meaning of *jengkol*”? Here, Tirta opens in English to position himself as a fluent international speaker. He then inserts the Javanese-rooted word *jengkol* as a marker of cultural familiarity, before returning to English to preserve the scientific framing of his explanation. The utterance is dense in its own way, three layers of language compressed into one turn, each working simultaneously to project a dual identity, an Indonesian doctor of Javanese background who is also fluent in international scientific discourse.

A similar pattern surfaces in “*Kan kalau dulu kan mitos. Jangan sikat gigi kalau habis makan. So it safe ya? After eating, and then I...*” where Tirta moves from an Indonesian explanation toward an unfinished English closing clause. That incompleteness is linguistically informative in its own right. It suggests the shift into English functioned as an identity move rather than as a strategy for communicative efficiency, since an unfinished sentence does little to clarify meaning.

This finding departs from most existing podcast studies on translanguaging. In de los Ríos et al. (2025), identity negotiation through translanguaging was carried out by speakers who commanded both languages with relative ease. In Abilkassymova and Akzhigitova’s (2025) study, speakers in a Kazakh-English podcast negotiated identity from a position of roughly equal linguistic footing. What happens with Dr Tirta differs from both. His identity negotiation unfolds from an asymmetrical position, that of a speaker whose English proficiency is limited yet who remains under social pressure to perform that competence anyway. The utterance “*Kalau gak gini kan gaakan tau, dikira nanti gimmick. Beneran*” makes this especially clear. The word *gimmick* was not chosen for lack of an Indonesian equivalent, but because it carries a specific evaluative weight that helped Tirta construct an argument about the authenticity of his expertise.

The Function of Familiarity and Humour Expression

Four utterances fall under this function, and the pattern differs from the two functions discussed above. Where the technical and authority-negotiation functions were dominated by Tirta inserting English into Indonesian, the familiarity and humour

function shows two distinct patterns from two different speakers, and notably, not all of them involve Javanese.

From Tirta, two of the four instances involve inserting Javanese words into Indonesian speech, as seen in *cangkem* and *jigong*. Both words have neutral Indonesian equivalents, *mulut* (mouth) and *karang gigi* (tartar), yet the Javanese choice produces an effect of humour and intimacy that the Indonesian equivalent could not achieve on its own. This suggests that Javanese, within Tirta's repertoire, is not a passive background language but an active resource drawn upon deliberately for specific pragmatic purposes. A third instance from Tirta, "kayak body lotion ya? Ini bener toothpaste kan?", achieves a similar humorous effect through English and Indonesian alone, without any Javanese element, which indicates that the humour function in his repertoire is not tied exclusively to one language pairing. This finding reinforces García and Wei's (2014) argument that multilingual speakers do not simply switch between languages but draw from one integrated pool of linguistic resources, selecting whichever feature best fits the moment at hand.

From Radit, the pattern runs in the opposite direction. The utterance "That's me. That's why my gum is all reclining" is delivered entirely in English, functioning as a self-deprecating joke that also helps keep the conversation moving smoothly. Radit uses English here to acknowledge his own condition with humour, and this choice reveals that within his repertoire, English is the comfortable resource for humour, whereas within Tirta's repertoire, Javanese performs much the same role. This difference suggests that the translanguaging space formed in this video is not uniform, since each speaker brings a different repertoire architecture into the same shared space.

This finding runs parallel to Sun et al. (2021), who found that within a multilingual workplace, each employee carried a distinct translanguaging pattern shaped by their own social position and background, even while sharing the same communicative space.

The Function of Understanding Confirmation among Participants

Five utterances fall under this function. Four of them come from Radit, and one, as noted earlier, comes from Tirta in a self-directed form. Radit's typical pattern involves repeating or paraphrasing a technical term Tirta has just introduced, returning it to him in the form of a confirmation question, as in "Oh, jadi yang bener itu, you scoop like from the gumline, like this, is it?" and "Banyak toothpaste yang harsh, yang keras." In both utterances, Radit picks up an English term from Tirta's speech, blends it with an Indonesian gloss, and uses the combination to confirm that he has understood Tirta's explanation correctly.

This confirmation function matters because it reveals Radit's actual role in the video. He is not merely a host directing turns, but an active bridge between Tirta's technical language and the audience's everyday language. Each time Tirta uses an English term that general viewers might not grasp, Radit repeats it in a more digestible mixed-language package. This pattern has not appeared in earlier podcast studies involving only two speakers, since a two-person configuration has no structural need for this kind of bridging role. Its presence here emerges precisely because three parties with differing levels of expertise and fluency are involved, and Radit fills that gap spontaneously through translanguaging.

One utterance deserves particular attention here: "Because he will touch the gumline with friction," spoken by Radit at minute 31:59 as an elaboration of Tirta's explanation for the audience. Radit speaks entirely in English in this instance, likely mirroring Tirta's technical register to reinforce the explanation while also demonstrating his own grasp of the material. This functions as an act of solidarity between speakers, a dimension Wei (2011) touched on through the concept of moment analysis, where small instances of language choice can index deeper social relations between interlocutors.

The Formation of Translanguaging Space and Role Relations in the Video

The second research question shifts attention to a more macro level, namely, how the translanguaging practices mapped above come together to shape a particular communicative space among the three speakers. Wei (2011) defines translanguaging space as a space created by and through multilingual practice, one in which identity, relations, and language ideology are negotiated all at once. In this video, that space took shape through three interrelated dynamics.

Repertoire Asymmetry as a Shaper of Roles

Figure 1 summarises the distribution of language use by each speaker across the segments analysed.

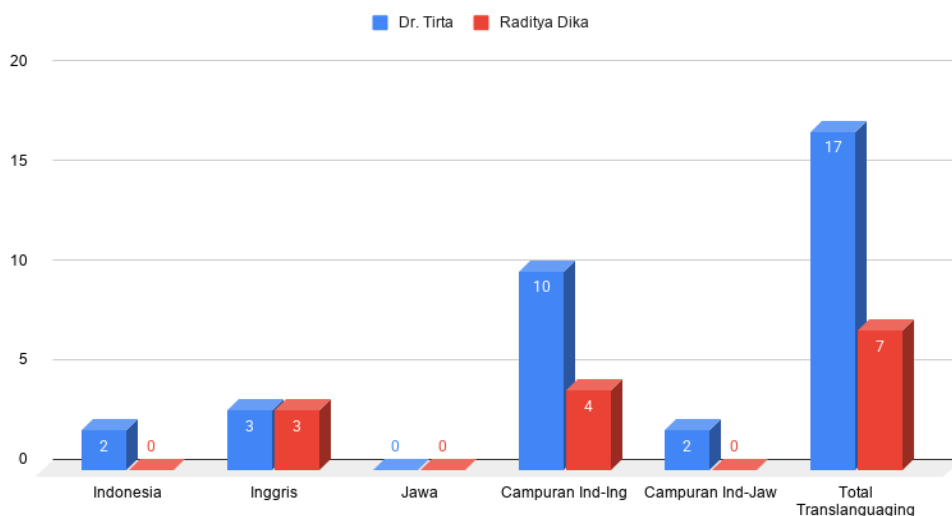


Figure 1. Distribution of Language Use

Figure 1 reveals something worth pausing on. Tirta produced the largest share of language instances overall, and his distribution spans a wider range: two in Indonesian alone, three in English alone, ten in mixed Indonesian-English, and two in mixed Indonesian-Javanese. Radit's pattern, by contrast, is narrower and more concentrated, three instances in English alone and four in mixed Indonesian-English, with no Javanese element appearing at all. Prof. Liu does not appear in this distribution, most likely because his speech remained relatively consistent in English or Mandarin without shifting into Indonesian or Javanese. This absence is itself informative, since the speaker holding the highest degree of scholarly authority is also the one showing the least evidence of translanguaging in the data.

This asymmetry reflects what Wei (2011) describes as an unevenly negotiated translanguaging space. The speaker with the least secure linguistic capital, in this case Tirta, who carries the burden of proving his international competence, is also the one who moves most actively across languages. Meanwhile, speakers whose social position rests on firmer ground, whether through English fluency as with Radit or through scholarly authority as with Prof. Liu, use language in a more controlled and less varied manner. This pattern runs counter to what Y. Han (2020) found among Chinese academics on WeChat, where it was the more senior speakers who shifted languages most actively, doing so to project openness and social warmth. The difference likely traces back to domain. In the WeChat community Y. Han (2020) studied, language shifting carried a meaning of equality and approachability, whereas in this podcast, language shifting carries the weight of a struggle to maintain authority.

The Podcast as a Three-Party Space of Negotiation

The translanguaging space formed in this video is not the two-way space typically found in earlier podcast studies (Abilkassymova & Akzhigitova, 2025; de los Ríos, 2022; de los Ríos et al., 2025; Mai et al., 2024; Triulzi et al., 2025; Witra & Indah, 2024), but a three-party space with three relational axes operating at once. The first axis runs between Radit and Tirta, where Radit acts as an active bridge who helps render Tirta's technical explanations accessible to a lay audience. The second axis runs between Tirta and Prof. Liu, where Prof. Liu's mere presence pushes Tirta to continually perform himself as an internationally informed speaker, even when his English does not always cooperate. The third axis runs between Radit and the audience, where Radit uses mixed-language confirmation to ensure that the technical material Tirta delivers remains reachable for general viewers.

These three axes together create a podcast space unlike the classroom or workplace settings that most existing translanguaging studies have examined. In the classroom, the primary axis runs between teacher and student, and translanguaging serves pedagogical purposes (Cenoz & Gorter, 2020, 2022; Chaika, 2023; Liando et al., 2022; Rasman, 2018; Tai & Dai, 2024). In the workplace, the primary axis runs between supervisor and subordinate, or among colleagues, and translanguaging serves communicative efficiency (Ai et al., 2022; Golovko & Sheiko, 2021; Sun et al., 2021; Umniyah et al., 2025). In this podcast space, all three axes operate simultaneously within a single episode, and no single speaker remains fixed in one role throughout the conversation.

Javanese as an Active Third Resource

One final finding deserves particular attention: the role the Javanese play within this translanguaging space. In most existing translanguaging studies conducted in Indonesia, regional languages tend to be treated either as an occasional backdrop or as an obstacle to overcome (Rasman, 2018; Sutrisno, 2023). What this video shows runs against that tendency. The words *cangkem* and *jigong*, as used by Tirta, were not accidental choices or instances of code confusion. Both surfaced at specific humorous moments and produced a communicative effect distinct from what their Indonesian equivalents could achieve.

This aligns with García and Wei's (2014) position that every linguistic resource within a speaker's repertoire, regional languages included, functions as part of one integrated system carrying equal value. Yet this finding also departs from existing podcast studies, all of which examine only two languages per episode without accounting for regional language as an active element. The fact that Javanese surfaces specifically within the familiarity and humour function, while English surfaces within the technical

and authority functions, shows that the three languages in Tirta's repertoire occupy distinct functional territories rather than substituting for one another. This stands as empirical evidence for the broader argument that speakers do not select language at random, but organise their repertoire according to social and communicative needs that shift from one moment to the next.

Conclusion

Podcasts hosted by public figures in Indonesia have grown into spaces of communication that are linguistically layered in ways earlier formats rarely allowed. Analysis of "Dokter Tirta Ngomong Enggres" on Raditya Dika's YouTube channel identified four translanguaging functions operating consistently across the interaction among the three speakers: technical meaning conveyance, identity and authority negotiation, familiarity and humour expression, and understanding confirmation among participants. These four functions patterned closely with each speaker's social position within the conversation. Tirta shifted languages most frequently and drew on the widest range of combinations. Raditya Dika remained more stable and leaned toward using translanguaging for a bridging function, while Prof. Liu showed almost no sign of translanguaging across the segments analysed, speaking consistently in English throughout.

Together, these practices formed a translanguaging space that a two-speaker framework could not adequately explain. Three relational axes operated simultaneously within a single episode, and the asymmetry in linguistic repertoire among the three participants reflected the differing pressures each speaker faced in establishing or defending their competence and authority within the conversation. Javanese emerged as a third active resource, occupying a pragmatic function that neither Indonesian nor English could fully replace. This configuration extends Wei's (2011) notion of translanguaging space beyond the dyadic relations most prior studies have examined, suggesting that multi-party communicative settings generate relational dynamics that a two-speaker model is not equipped to capture.

The diversity of language found in this podcast points to identity negotiation, the contest over authority, and the building of familiarity unfolding all at once within a single conversational space, three processes that prove difficult to separate cleanly once translanguaging becomes the lens of analysis. This study draws on segments selected purposively from a single episode, and its findings are accordingly not intended for generalisation. Studies covering a broader range of data, whether across multiple episodes or across different podcast themes, would help test how far the patterns identified here recur in similar digital spaces. The dimension of audience reception

toward translanguaging practices in podcasts also remains largely untouched in Indonesian research and stands as a promising direction for future inquiry.

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