

Code-Switching in Digital Discourse: A Case Study of the Beropini Podcast by Gita Savitri Devi

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ABSTRACT

In bilingual societies, code-switching is a common linguistic practice that reflects both social identity and communicative style. Although numerous studies have examined code-switching in Indonesian podcasts, most have centered on domestic contexts, leaving limited attention to speakers living abroad. This study investigates code-switching in Beropini, a podcast by Gita Savitri Devi, to identify the dominant type of code-switching based on Poplack's (2004) classification and to analyze its causal factors using Hoffmann's (1991) framework. Employing a descriptive qualitative method through transcription, categorization, and researcher triangulation, the study identified 167 instances of code-switching: 163 intra-sentential, 3 tag-switching, and 1 inter-sentential. The main factors included expressing group identity (71 instances), talking about a particular topic (61), and repetition is used for emphasis (54), while other factors appeared less frequently. These findings demonstrate that code-switching in Beropini serves not only as a communicative strategy but also as a deliberate means of constructing bilingual identity within transnational digital discourse.

Keywords: *Code-Switching, Beropini Podcast, Digital Discourse*

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INTRODUCTION

In a multilingual society such as Indonesia, the use of more than one language within a single communicative event has become a common linguistic practice (Mutmainnah, 2022). Bilingual and multilingual speakers frequently alternate between languages naturally within the same conversation, a phenomenon widely known as code-switching. According to Ansar (2017), code-switching occurs when a speaker employs more than one language within a single conversation. This phenomenon has long been a central focus of sociolinguistics, a discipline concerned with understanding how language interacts with social structures and how elements such as class, gender, ethnicity, and communicative setting influence patterns of language use (Wardhaugh & Fuller, 2021). Within this perspective, code-switching is viewed not merely as a structural alternation between languages but also as a social act that indexes identity, group membership, and communicative style.

Notably, code-switching does not only occur in direct interpersonal interaction but is also increasingly found in mediated communication, particularly on digital platforms such as YouTube podcasts. In the contemporary digital landscape, podcasts have emerged as a prominent medium that fosters spontaneous and informal expression, making them valuable spaces for observing naturally occurring bilingual discourse. Lexander and Androutsopoulos (2022) argue that digital environments provide insight into how individuals mobilize their multilingual repertoires and negotiate identity. Similarly, Elbarazi et al. (2023) highlight that podcasts function as informal yet meaningful linguistic spaces shaped by speakers' social positioning and identity construction.

The frequent occurrence of code-switching on such platforms provides a window into real-life bilingual practices within digital interactional contexts. Code-switching in Indonesian social media and podcasts illustrates unique and context-dependent language dynamics.

Hoffmann (1991) identifies seven major motivations for code-switching: talking about a particular topic, quoting somebody else, showing empathy, using interjections, repeating for clarification, clarifying the content of speech, and expressing group identity. These motivations frame code-switching not merely as a linguistic phenomenon but as a socially embedded communicative strategy.

Poplack (2004) further classifies code-switching into three types—tag-switching, inter-sentential switching, and intra-sentential switching—each with distinct grammatical and functional properties. Together, Hoffmann's and Poplack's frameworks provide a comprehensive basis for analyzing both the structural patterns and communicative purposes of code-switching. These theoretical perspectives offer tools for understanding how bilingual speakers navigate between languages to achieve expressive, stylistic, or social goals in their interactions.

While these studies collectively highlight the prevalence of code-switching in Indonesian podcasts and online talk shows, they largely focus on domestic contexts. Building on this scholarship, the present study expands this literature by examining a podcast produced by a speaker residing abroad, offering a cross-cultural perspective that has received less scholarly attention. For instance, Fitriani Lubis (2023) examined Code-Switching and Code-Mixing in the Content of the Tanjung Mikir Bersama Jebung Podcast on Spotify: A Sociolinguistic Study, highlighting the integration of English and Indonesian in casual podcast conversations.

Similarly, Dimas Aji Arsidi, Ketut Santi Indriani, and Nissa Puspitaning Adni (2023) investigated Code-Switching in Nessie Judge's YouTube Videos and identified various functions of language alternation in online media discourse. Mirah Safitri (2021) conducted a Sociolinguistic Analysis of Code-Switching and Code-Mixing Performed on Netizen Comments in the Puella ID Podcast, focusing on audience interactions and comment sections as sites of bilingual practice. More recently, Ni Kadek Alit Marta Dila, I. G. B. Wahyu Nugraha Putra, and Putu Devi Maharani (2024) analyzed Code-Switching Found in the Daniel Mananta Network Podcast by Agnes Monica and Daniel Mananta, documenting how intra-sentential switching was the most dominant type.

These studies collectively show that podcasts and online talk shows serve as fertile ground for exploring bilingual practices in Indonesian digital media. The present study builds upon this literature by focusing on a podcast produced by a speaker residing abroad, adding a cross-cultural dimension to the analysis of code-switching. Specifically, it investigates Beropini, a podcast created by Gita Savitri Devi, an Indonesian content creator who has lived in Germany for several years.

Her podcast frequently addresses issues such as gender roles, marriage, and mental health, while alternating between Indonesian and English. Such alternation exemplifies a bilingual mode of communication that resonates with digitally proficient audiences, rendering Beropini a compelling site for exploring code-switching as both a linguistic phenomenon and a rhetorical-social practice within a globalized discourse environment. To achieve this goal, the study aims to identify the dominant type of code-switching that occurs in two selected episodes, utilizing Poplack's (2004) framework, and to examine its underlying cause through Hoffmann's (1991) analytical perspective.

This analysis aims to provide insight into how code-switching functions as a linguistic resource for meaning-making and as a marker of bilingual identity in digital interactions. The study offers both theoretical and practical contributions. From a theoretical perspective, it broadens the application of Poplack's (2004) and Hoffmann's (1991) frameworks to the Indonesian digital media context, thereby enriching sociolinguistic scholarship by illustrating how bilingual language practices are manifested in podcasts produced by Indonesians living abroad. Methodologically, it demonstrates the value of combining qualitative description with frequency counts to enhance analytical transparency and provide a clearer picture of the patterns observed. Practically, the findings may be useful for educators, linguists, and media practitioners seeking to understand how bilingual speakers strategically employ language to construct identity, engage audiences, and negotiate meaning across cultural boundaries.

METHOD

This research adopts a descriptive qualitative approach, chosen because it focuses on exploring and interpreting instances of code-switching in a natural context, aiming to present a comprehensive description of the phenomenon rather than perform statistical generalization (Creswell & Poth, 2018). Although frequency counts and tables are employed to summarize the findings, these numbers are intended merely as a means of visually presenting the patterns that emerge from the data and supporting their interpretation, rather than serving as a basis for inferential statistical analysis. This use of numbers is supported conceptually by Krippendorff (2018), who emphasizes that quantification in qualitative content analysis can enhance transparency and make patterns more explicit while maintaining the focus on interpretive meaning.

Data source and subjects

The data consist of two episodes of the podcast Beropini, hosted by Gita Savitri Devi and featuring discussions with Quita Windiartono and Analisa Widyaningrum. The recorded verbal interactions from the two episodes were systematically transcribed and subjected to qualitative analysis to explore the patterns and functions of code-switching in the discourse.

Instruments

Within this qualitative approach, the researcher functioned as the key instrument responsible for gathering, interpreting, and analyzing the data (Creswell & Poth, 2018). To support the analytical process, a coding scheme was employed to identify and categorize each instance of code-switching within the selected episodes. Data validity was enhanced through researcher triangulation, which involved having a second coder review the coding results and holding debriefing sessions with an academic supervisor to ensure a more objective and reliable interpretation (Donkoh & Mensah, 2023). The coding framework for analyzing code-switching was constructed by the researcher with reference to the theoretical models of Poplack (2004) and Hoffmann (1991).

Data Collection Techniques

Data were collected using documentary analysis and observation. As stated by Cohen and Morrison (2018), documentary analysis represents a qualitative approach in which the researcher interprets documents to derive meaning and understanding related to the subject being studied. The data collection process for this study involved the following steps: (1) searching for Gita Savitri Devi's Beropini podcast episodes on YouTube, (2) selecting two episodes for analysis, (3) watching the episodes while transcribing the speech, (4) collecting words or sentences containing instances of code-switching and categorizing them according to Poplack's (2004) typology, (5) identifying the factors causing for each instance based on Hoffmann's (1991) framework, (6) assigning codes to each data point to facilitate analysis, and (7) rewatching the selected episodes multiple times to verify the accuracy and completeness of the collected data.

Data analysis

After all the data had been collected, the analysis was carried out using the Miles and Huberman model as cited in Sugiyono (2016), which includes three key stages: data reduction, data display, and conclusion drawing or verification. During data reduction, only utterances directly related to code-switching were retained. Segments of conversation that were purely phatic or irrelevant to the research objectives were filtered out, leaving only the significant data. The identified words and sentences were subsequently categorized into three types of code-switching, namely tag-switching, inter-sentential switching, and intra-sentential switching.

The second stage was data display, in which the reduced data were organized systematically. Each word and sentence was presented according to its type of code-switching, accompanied by descriptive and structural explanations. At this stage, the factors causing code-switching and the exact time of occurrence (timestamp) in the podcast were also specified. To provide a clearer overview, two summary tables were prepared: one displaying the distribution of code-switching types and another presenting the factors causing code-switching.

The final stage was conclusion drawing and verification. At this stage, patterns observed in the data were interpreted to answer the research questions. Verification was carried out iteratively by comparing preliminary conclusions with the raw data to ensure that the final results were accurate and could be scientifically justified.

FINDINGS AND DISCUSSION

Findings

The results of this research are organized into two subsections, in alignment with the qualitative descriptive method applied. The first subsection addresses Research Question 1 by explaining the dominant types of code-switching that appear in Gita Savitri Devi's Beropini podcast, categorized using Poplack's (2004) typology. The second subsection addresses Research Question 2 by examining the factors that cause code-switching, analyzed according to Hoffmann's (1991) classification of code-switching motivations. Each instance is first described narratively, followed by a summary table placed at the end of the section to provide a quantitative overview.

Types of Code-Switching Found in Gita Savitri Devi's Podcast Beropini

In accordance with Poplack's (2004) typology, code-switching can be classified into three types: tag-switching, intra-sentential switching, and inter-sentential switching. These three types represent distinct patterns of language alternation. The following section presents data drawn from the two analyzed podcast episodes, along with original utterances, to demonstrate how each type appears in real conversational contexts.

Tag-Switching

Tag-switching refers to the insertion of a single word or short phrase, such as "yes," "you know," or "right," that does not affect the syntactic structure of the main clause (Poplack, 2004). In this study, three instances of tag-switching were identified: two in the episode *Buat Kamu Yang Mau Nikah* and one in *Menjadi Perempuan dan Segala Dramanya*. These examples demonstrate how short English expressions co-occur with Indonesian utterances, typically serving as markers of agreement or spontaneous reactions.

Data 1: Data from "Buat Kamu Yang Mau Nikah"

Analisa Widyaningrum: Yes betul banget.

(Minute: 13.11)

Analysis:

This instance is categorized as tag-switching according to Poplack's (2004) typology, because the English word "yes" appears at the beginning of the clause and does not alter the syntactic structure of the following Indonesian expression, *betul banget*.

Data 2: Data Peralihan Tag dari "Buat Kamu Yang Mau Nikah"

Analisa Widyaningrum: Yes betul.

(menit:14.31)

Analysis:

Similar to the previous example, the use of "yes" in "yes betul" is classified as tag-switching under Poplack's (2004) framework. In both cases, the English element serves as a discourse marker that signals agreement while leaving the structure of the following Indonesian expression unchanged.

Data 3: Data from "Menjadi Perempuan dan Segala Dramanya"

Gita: ... nah, anaknya ini di raise gender neutral.

Quita: [14:09] Wow.

(minute: 14.09)

Analysis:

The utterance *Wow* is categorized as tag-switching in Poplack's (2004) classification because it expresses an emotional reaction without affecting the surrounding Indonesian clause structure.

Intra-Sentential Switching

As explained by Poplack (2004), intra-sentential code-switching takes place when a speaker shifts between two languages within the boundaries of a single sentence or utterance.

In this study, a total of 163 instances of intra-sentential switching were identified: 55 from the episode *Buat Kamu Yang Mau Nikah* and 108 from *Menjadi Perempuan dan Segala Dramanya*. Selected examples are presented below.

Data 1: Data from "Buat Kamu Yang Mau Nikah"

Gita Savitri Devi: Oke.. jadi sebenarnya conversation kali ini aku pingin ngomongin tentang pernikahan, sih.
(minute: 0.00)

Analysis:

This utterance qualifies as intra-sentential switching because the English term *conversation* is inserted into the Indonesian sentence without disrupting its syntax.

Data 2: Data from "Buat Kamu Yang Mau Nikah"

Gita Savitri Devi: ... nah, aku berpikirnya kalau aku.. cuman ngomongin dari... **point of view** aku sama Paulus kita misalnya takutnya kita berdua sotoy gitu kan...
(minute: 0.07)

Analysis:

The expression “point of view” is classified as an instance of intra-sentential switching because it is embedded within the Indonesian syntactic structure and serves as the complement of the preposition “dari.” This example illustrates language alternation within a single sentence, fulfilling the criteria for intra-sentential switching.

Data 3: Peralihan data intra-sentensial dari "Buat Kamu Yang Mau Nikah"

Gita Savitri Devi: ... jadi ada standpoint yang valid, dan legit-nya dari seorang psikolog, gitu.
(minute:0.17)

Analysis:

The data containing the term “standpoint” is classified as intra-sentential code-switching based on Poplack’s (2004) framework, as the English noun appears within an Indonesian sentence and functions as the head of a noun phrase “*standpoint yang valid...*”. Meanwhile, the word “*valid*” is not considered code-switching because it has been fully borrowed into Indonesian and is recorded in the official dictionary (KBBI) as a loanword. The form *legit-nya* is considered code-mixing because the English root “*legit*” is morphologically integrated with the Indonesian suffix “-nya.”

Data 4: Data from "menjadi perempuan dan segala dramanya"

Gita Savitri Devi: Nah, jadi kebetulan karena ada mbak Quita nih, tadi pagi jam berapa ya mbak lu WhatsApp gua?
(minute:0.03)

Analysis:

The data containing the word “WhatsApp” in the utterance “...tadi pagi jam berapa ya mbak lu *WhatsApp* gua?” can be categorized as intra-sentential code-switching according to Poplack (2004). The English lexical item is inserted into an otherwise Indonesian sentence and functions as the main verb, forming part of the syntactic structure. This instance appears to serve a referential function, as the speaker uses the English term to specify the exact communication platform.

Data 5: Intra-sentential switching data from "menjadi perempuan dan segala dramanya"

Quita Windiartono: (tertawa) Anjir, gua ngikutin story dari gue bangun sampai gua siap, dia baru cabut.
(minute:0.13)

Analysis:

The data containing the word “story” in the utterance “...gua ngikutin *story* dari gue bangun sampai gua siap...” can be categorized as intra-sentential code-switching according to Poplack (2004). The English lexical item is inserted into an Indonesian sentence as the object of the verb “*ngikutin*.” This instance appears to serve a referential function, as the speaker uses

the English term to specify the social media feature more precisely than its Indonesian equivalent.

Inter-Sentential Switching

According to Poplack (2004), inter-sentential switching takes place at the boundary between sentences, where a speaker ends an utterance in one language and starts the following sentence in another. In this study, only one instance of inter-sentential switching was identified: no data were found in the episode “Buat Kamu Yang Mau Nikah,” whereas one data was found in the episode “Menjadi Perempuan Dan Segala Dramanya.” The description below provides a detailed analysis of this single instance:

Data 1.

Gita Savitri Devi: Terus dia ngasih tahu pronouns-nya dia. My pronouns is she, her, and hers.
(minute:14.48)

Analysis:

The utterance “My pronouns is she, her, and hers” is classified as inter-sentential switching, as the language alternation from Indonesian to English takes place at the boundary between sentences, thus fulfilling Poplack’s criteria for inter-sentential switching. Notably, “pronouns-nya” is classified as code-mixing rather than code-switching because the English noun “pronouns” is morphologically integrated with the Indonesian possessive suffix “-nya.”

Table 1. Summary of Types of Code-Switching Identified in Gita Savitri Devi’s Beropini Podcast

No	Type of Code-Switching (Poplack, 2004)	“Buat Kamu Yang Mau Nikah”	“Menjadi Perempuan Dan Segala Dramanya”	Total
1	Tag-switching	2	1	3
2	Intra-sentential switching	55	108	163
3	Inter-sentential switching	-	1	1
Total				167

As shown in Table 1, intra-sentential switching is the most dominant type, occurring 163 times. This suggests that the speakers consistently integrate English lexical items within Indonesian syntactic structures in a grammatically coherent manner, reflecting their advanced proficiency in both languages. Tag-switching appears only three times and is used primarily as short interjections, such as “yes” or “wow,” to express spontaneous reactions or agreement. Inter-sentential switching occurs only once, suggesting that complete shifts to English sentences are rare and typically appear when quoting or reporting speech. Overall, the distribution in Table 1 reflects a conversational style in which Indonesian remains the base language but is enriched with embedded English elements to achieve specific communicative goals.

Factors Causing Code-Switching in Gita Savitri Devi’s Podcast Beropini

Hoffmann (1991) identifies seven primary causes for code-switching: (1) talking about a particular topic, (2) quoting somebody else, (3) being empathetic about something, (4) interjection, (5) repetition used for clarification, (6) intention of clarifying the speech content, and (7) expressing group identity. However, beyond Hoffmann’s framework, the present study identifies two additional patterns that emerge contextually: (8) repetition for emphasis, in which an English word or phrase is repeated not to clarify meaning but to enhance rhetorical force; and (9) the lack of a sufficiently precise equivalent in Indonesian, in which an English term is chosen because no Indonesian word adequately or contextually captures the intended nuance.

Talking About a Particular Topic

According to Hoffmann (1991), this phenomenon occurs when speakers switch languages because a topic is perceived as more relevant, natural, or comfortable to discuss in another language, or because it involves technical terminology. In the present study, 61 instances of this factor were identified: 32 in Buat Kamu yang Mau Nikah and 29 in Menjadi Perempuan dan Segala Dramanya. Several illustrative examples are presented below to further clarify how this factor manifests in the data:

Data 1: Data from “Buat Kamu Yang Mau Nikah”

Gita Savitri Devi: Oke.. jadi sebenarnya conversation kali ini aku pingin ngomongin tentang pernikahan, sih.
(minute:0.00)

Analysis:

This utterance can be categorized based on its communicative function, specifically as a means of introducing a specific topic, as it occurs at the beginning of the podcast episode and signals the theme of the discussion. The use of the term “*conversation*” frames the program as a structured “*discussion session*” with a defined theme of marriage, rather than as an informal, personal chat between friends.

Data 2: Data from “Buat Kamu Yang Mau Nikah”
Analisa Widyaningrum: ... jadi memang, self-concept itu adalah satu dasar ya menurut aku untuk menuju suatu ideal Self.
(minute:2.53)

Analysis:

In this utterance, the shift to English occurs when the terms “self-concept” and “ideal self” are mentioned. These terms represent specific topics related to individuals' perceptions and self-evaluations, as well as the image they aspire to achieve. Their use suggests a contextually motivated choice, as such terms are widely used in academic and popular psychological discourse.

Data 3: Data from “Menjadi Perempuan Dan Segala Dramanya”
Gita Savitri Devi: Nah, jadi kebetulan karena ada mbak Quita nih tadi pagi jam berapa ya mbak lu WhatsApp gua?
(minute:0.03)

Analysis:

In this utterance, the speaker switches languages when recounting a previous interaction with Quita, specifically through the “WhatsApp” instant messaging application. The term is a technical designation for a particular application. It is more commonly used and more familiar in its original form than when translated into Indonesian as “*aplikasi pesan instan*.”

Data 4: Data from “menjadi perempuan dan segala dramanya”
Quita Windiartono: (tertawa) Anjir gua ngikutin story dari gue bangun sampai gua siap dia baru cabut.
(minute:0.13)

Analysis:

In this utterance, a language switch occurs when the technical term “story,” a built-in feature of a particular application, is mentioned. The use of the original English term appears contextually appropriate, as it signals that the reference is to a specific feature of a digital media application rather than to the general Indonesian word “*cerita*,” thereby facilitating immediate recognition by the audience.

Quoting Somebody Else

According to Hoffmann (1991), this phenomenon occurs when a speaker uses the original language of another person's quotation to preserve its meaning or expression. In this study, four instances were identified: two from the episode “Buat Kamu yang Mau Nikah” and two from “Menjadi Perempuan dan Segala Dramanya.” The reasons for these occurrences are outlined below to illustrate how the quotations appear to preserve their original language and contextual nuance.

Data 1: Data from “buat kamu yang nikah”
Analisa Widyaningrum: ... misal, ada beberapa perempuan yang memilih untuk “oke.. aku tuh nanti, punya Vision akan punya karir seperti ini,” dan otomatis tuh kayak akan ketemu resonansinya sama pria-pria yang supporting gitu loh, kayak sesuai.
(minute:3.13)

Analysis:

In this utterance, a language switch occurs within an Indonesian sentence through the insertion of the word “*vision*.” The term appears to be used as if it were quoted from the original speech of the person being referenced, rather than originating solely from the speaker’s own wording.

Data 2: Data from “*buat kamu yang mau nikah*”

Analisa Widyaningrum: ... terus.. kayak, ada satu hal nih yang menarik, aku sama suamiku itu kayak sama-sama pernah ngobrol gitu kan “ih bener ya kata teorinya Sternberg of love” gitukan, kan ada beberapa teori psikologi tetap pernikahan, gitu-gitu.
(minute: 4.07)

Analysis:

In this utterance, a language switch occurs when quoting a past discussion with her husband, particularly the phrase “Sternberg tentang cinta” from the dialogue excerpt “... ih bener ya kata teorinya Sternberg of love” This instance appears to function as a conversational mediator, reintroducing the earlier dialogue into the current discussion.

Data 3: Data from “*Menjadi Perempuan Dan Segala Dramanya*”

Gita Savitri Devi: ... “dulu perasaan humble, kok sekarang kayak lu terlalu banyak ngomong.”
(minute:9.48)

Analysis:

In this utterance, a language switch occurs when retelling netizen comments directed at the speaker, through the incorporation of the English lexical item ‘humble’ within an Indonesian syntactic construction.

Data 4: Data from “*Menjadi Perempuan Dan Segala Dramanya*”

Gita Savitri Devi: Terus dia ngasih tahu pronouns-nya dia. “My pronouns is she, her, and hers.”
(minute:14.48)

Analysis:

In this utterance, the speaker imitates or quotes the way a child, whom she listened to on an NPR (National Public Radio, United States) podcast, introduced himself in his native language. Meanwhile, the word “pronouns-nya” is not an example of code-switching but rather of code-mixing, since it has been combined with Indonesian morphology, namely the suffix “-nya” attached to the English root “pronouns.”

Being Empathetic About Something

According to Hoffmann (1991), this phenomenon occurs when another language is used to provide emotional emphasis in a particular statement. In this study, three instances were identified: none were found in the episode “Buat Kamu yang Mau Nikah,” while three were found in “Menjadi Perempuan dan Segala Dramanya.” The explanation of these instances is presented below:

Data 1 and 2: Data from “*Menjadi Perempuan Dan Segala Dramanya*”

Quita Windiartono: He’eh, gua kayak somehow bisa relate juga gitu, ada orang, kan banyak yang suka ngomongin kayak misalnya mereka pas diharass, enggak ada respon gimana sih?
(minute:0.49)

Analysis:

In this utterance, two instances of language alternation occur within a single sentence. The term “*somehow bisa relate*” represents a switch to English that appears not only to convey information but also to express empathy toward others experiencing harassment. The form “*diharass*” is not classified as code-switching but as code-mixing, as it combines Indonesian morphology through the prefix “*di-*” with the English root “*harass*.”

Data 3: Data from “*Menjadi Perempuan Dan Segala Dramanya*.”

Gita Savitri Devi: ... harusnya lu kalau sebagai perempuan lu lebih bisa put yourself in their shoes, dong.
(minute:5.12)

Analysis:

In this utterance, the idiom “put yourself in their shoes,” meaning “*menempatkan diri dalam posisi orang lain*,” is used to clarify the request for the woman to empathize by imagining herself in another person’s situation. This instance appears to emphasize the importance of empathy within this particular context.

Interjection

According to Hoffmann (1991), this phenomenon occurs when a speaker inserts an exclamation or conjunction from another language to maintain the flow of conversation. In this study, three instances were identified: two in the episode “*Buat Kamu yang Mau Nikah*” and one in “*Menjadi Perempuan dan Segala Dramanya*.” The explanation of these instances is presented below.

Data 1: Data from “*Buat Kamu Yang Mau Nikah*”

Analisa Widyaningrum: Yes, betul banget.

(minute:13.11)

Analysis:

In this utterance, the word “yes” can be categorized as an interjection, functioning as an expression of emotion or a spontaneous reaction in a different language. This instance of tag-switching appears to serve as an optional insertion that does not alter the syntactic structure of the Indonesian sentence “*benar banget*.”

Data 2: Data from “*Buat Kamu Yang Mau Nikah*”

Analisa Widyaningrum: Yes, betul.

(minute:14.31)

Analysis:

Similarly, as in the previous utterance at minute 13:11, the word “yes” in the sentence “Yes betul” is categorized as an interjection. In this dialogue, the English word “yes” appears to function as a discourse marker indicating agreement, without altering the syntactic structure of the Indonesian expression “*betul*.”

Data 3: Data from “*Menjadi Perempuan Dan Segala Dramanya*”

Gita: ... nah, anaknya ini di raise gender neutral.

Quita: [14:09] Wow.

(minute:14.09)

Analysis:

In this utterance, the word “wow” is identified as an interjection, functioning as a spontaneous expression that conveys a reaction to the conversation and does not affect the overall syntactic structure of the sentence.

Repetition is Used for Clarification

According to Hoffmann (1991), this phenomenon occurs when information is repeated in another language to ensure that the listener fully understands the message. In this study, only one instance was identified: it was found in the episode “*Buat Kamu yang Mau Nikah*,” while no instances were found in “*Menjadi Perempuan dan Segala Dramanya*.” The explanation of this instance is presented below.

Data 1: Data from “*Buat Kamu Yang Nikah*”

Analisa Widyaningrum: ... dia dapat insight dapat hidayah untuk tidak, menerima pekerjaan yang melawan idealisme dia sebagai.. muslim, gitu.

(minute:10.12)

Analysis:

In this utterance, the use of “insight” in parallel with “hidayah” can be categorized as repetition is used for clarification, as the same meaning is expressed using different terms. This instance appears to function as a form of clarification and emphasis.

Intention of clarifying the speech content

According to Hoffmann (1991), this phenomenon occurs when a speaker restates or adds information by using another language. In this study, three instances were identified: none were found in the episode “*Buat Kamu yang Mau Nikah*,” while three were found in

"Menjadi Perempuan dan Segala Dramanya." The explanation of these instances is presented below.

Data 1: Data from "Menjadi Perempuan Dan Segala Dramanya."

Gita Savitri Devi: Kalau dari yang dari gua baca tuh, yang namanya sexual harassment itu it's all about domination gitu.

(minute:4.17)

Analysis:

In this utterance, the expression "it's all about domination" can be categorized as an intention to clarify the preceding term "sexual harassment," indicating that the statement is meant to emphasize that the essence of sexual harassment is merely about domination by the perpetrator.

Data 2: Data from "Menjadi Perempuan Dan Segala Dramanya."

Gita savitri devi: Jadi orangnya ngelihat nih siapapun korbannya kayak, gua pengen mencurahkan power gua atau dominasi gua ke orang ini nih, gitu.

(minute:4.22)

Analysis:

In this utterance, the addition of the phrase "... atau dominasi ..." after the word "power" appears to function as a clarifying device, ensuring that the statement is interpreted not only as referring to physical strength but also to power and control over the victim.

Data 3: Data from "Menjadi Perempuan Dan Segala Dramanya."

Gita savitri devi: Sampai lu enggak bisa sama sekali berempati, empati itu emang, emang milih-milih gitu, namanya parochial empathy.

(minute:5.08)

Analysis:

In this utterance, before introducing the English term, a simple description is provided: "empati itu emang, emang milih-milih gitu." This explanation is then reinforced by mentioning the English technical term "parochial empathy." Thus, the term appears to be used to clarify the meaning of the preceding statement.

Expressing Group Identity

According to Hoffmann (1991), this phenomenon occurs when code-switching is used to signal membership or solidarity with a particular social group, such as youth communities, professionals, or specific subcultures. The choice of language reflects the style, values, or norms associated with that group. In this study, seventy-one instances were identified: twenty-six from the episode "Buat Kamu yang Mau Nikah," and forty-five from "Menjadi Perempuan dan Segala Dramanya." Several representative examples are presented below.

Data 1: Data from "buat kamu yang nikah"

Gita savitri Devi: ... nah, aku berpikirnya kalau aku.. cuman ngomongin dari... point of view aku sama Paulus kita misalnya takutnya kita berdua sotoy gitu kan...

(minute:0.07)

Analysis:

In this utterance, the phrase "point of view" has an Indonesian equivalent, "sudut melihat." Therefore, its use in this context cannot be attributed to a lexical gap or the technical status of the term. Instead, this linguistic choice likely reflects bilingual language practices commonly observed among content creators and functions as a marker of social affiliation."

Data 2: Data from "buat kamu yang nikah"

Gita Savitri Devi: ... Jadi ada standpoint yang valid dan legit-nya dari seorang psikolog, gitu.

(minute:0.17)

Analysis:

In this utterance, the term "standpoint" has an Indonesian equivalent, "sudut pandang." Therefore, its use does not appear to be motivated by a lexical gap or technical necessity but rather can be interpreted as a stylistic choice that contributes to creating a modern impression within the utterance. In addition to conveying meaning, this choice of term also

seems to serve as a marker of affiliation with academic discourse practices. Meanwhile, the word “*valid*” is not an instance of code-switching but rather a loanword officially recognized in the Kamus Besar Bahasa Indonesia (KBBI). The expression “*legit-nya*” is likewise not an example of code-switching but of code-mixing, as the English root “*legit*” is combined with the Indonesian morpheme “*-nya*.”

Data 3: Data from “*menjadi perempuan dan segala dramanya*”

Quita Windiartono: ... somehow, kok gue enggak bisa ngapa-ngapain.
(minute:2.06)

Analysis:

In this utterance, the inclusion of the English term “*somehow*” within an Indonesian sentence indicates that the speaker is participating in a bilingual discourse style where English is naturally integrated into everyday speech. Although there are Indonesian equivalents, such as “*entah bagaimana*” or “*bagaimanapun*”, retaining the English form contributes to a more casual and contemporary tone. This choice suggests a stylistic preference rather than a lexical necessity, reflecting the sociolinguistic norm of code-switching among bilingual speakers in similar contexts.

Data 4: Data from “*menjadi perempuan dan segala dramanya*”

Quita Windiartono: Nah terus kan, pas dia mau masuk ke halte itu gua lihat kayak reflection kaca kan.
(minute:2.41)

Analysis:

In this utterance, a language switch occurs with the use of the word “*reflection*.” Although Indonesian equivalents such as “*pantulan*” or “*refleksi kaca*” are available, the choice of the English term appears to contribute to a modern or academic tone. This instance can be interpreted as highlighting bilingual discourse practices through the use of English vocabulary.

Repetition Is Used For Emphasis

This category refers to phenomena where an English word or phrase is repeated in the same utterance, not to clarify its meaning, but to strengthen its rhetorical impact. In this study, forty-four instances were identified: fourteen from the episode “*Buat Kamu yang Mau Nikah*,” and forty from “*Menjadi Perempuan dan Segala Dramanya*.” Several representative examples are described in detail below.

Data 1: Data from “*buat kamu yang nikah*”

Analisa Widyaningrum : ... once, itu kita udah dapet, udah menemukan, kita tuh akan ketemu sama pasang yang akan relate sama core values kita.
(minute:1.55)

Analysis:

In this utterance, the term “*core values*” had previously appeared at minute 1:49. Its use in this instance no longer introduces a specific topic but instead serves as a repetition to emphasize the importance of finding a partner who shares the same core values.

Data 2: Data from “*buat kamu yang nikah*”

Gita Savitri Devi: Iya-iya, iya, kayak kalau di SmackDown tuh, tag team gitu lho mbak, kan aku suka nonton Smackdown (tertawa).
(minute:12.36)

Analysis:

In this utterance, the term “*SmackDown*” appears twice within the same sentence. The second occurrence appears to emphasize the topic of wrestling, specifically referencing the SmackDown brand.

Data 3: Data from “*menjadi perempuan dan segala dramanya*”

Quita Windiartono: Waktu itu, ada musisi yang menghighlight orang yang kena sexual harassment waktu lagi nonton konsernya dia.
(minute:0.31)

Analysis:

In this utterance, the term “sexual harassment” is repeated, using the same wording as in the previous occurrence at minute 0:27. This repetition appears to emphasize the incident of sexual harassment while maintaining the clarity of the topic. Rather than serving as clarification, it functions as a reiteration that reinforces the main point of the discussion. The word “menghighlight” is not categorized as code-switching but as code-mixing, as it combines the Indonesian prefix “meng-” with the English root “highlight.”

Data 4: Data from “*menjadi perempuan dan segala dramanya*”

Gita Savitri Devi: ... cuma other than that kan, aduh, kebanyakan paperwork nih, gitu. Misalnya lu mau cerai, aduh, paperwork lagi, gitu-gitu kan.
(minute:20.12)

Analysis:

In this utterance, the term “paperwork” is repeated twice within the same sentence. The second occurrence appears to emphasize the difficulty of the administrative process for divorce in that country.

The Lack of a Sufficiently Precise Equivalent in Indonesian

This category applies when no adequate Indonesian word or phrase is available to express a particular idea or nuance. In this study, one instance was identified: none in the episode “*buat kamu yang mau nikah*” and one data in the episode “*menjadi perempuan dan segala dramanya*.” The example is presented and explained below:

Data 1: Data from “*menjadi perempuan dan segala dramanya*”

Quita Windiartono: Walaupun enggak exact lu pergunakan untuk nantinya gitu, tapi ...
(minute:12.58)

Analysis:

In this utterance, the term “exact” has Indonesian equivalents such as “*tepat*” or “*akurat*,” but these may sound overly formal or stiff in a casual conversational context. The choice of the English term appears to allow for a broader interpretation, encompassing nuances such as “*benar-benar sesuai*,” “*persis*,” “*detail*,” or “*pas*.” This suggests that the use of “exact” is not simply a matter of lexical substitution but reflects a search for a term that captures the intended nuance more naturally in this context.

Table 2. Summary of Factors Causing Code-Switching Identified in the Data from Gita Savitri Devi Podcast

No	Factor Causing Code-Switching (Hoffmann, 1991)	“ <i>Buat Kamu Yang Mau Nikah</i> ”	“ <i>Menjadi Perempuan Dan Segala Dramanya</i> ”	Total
1	Talking about a particular topic	32	29	61
2	Quoting somebody else	2	2	4
3	Being empathetic about something	-	3	3
4	Interjection	2	1	3
5	Repetition is used for clarification	1	0	1
6	Intention of clarifying the speech content	-	3	3
7	Expressing group identity	26	45	71
8	Repetition is used for emphasis	14	40	54
9	The lack of a sufficiently precise equivalent in Indonesian	-	1	1

As shown in Table 2, expressing group identity is the most frequently occurring factor, with 71 instances. This indicates that code-switching serves an important social function by signaling affiliation and fostering rapport with the audience. The second most frequent factor is talking about a particular topic (61 instances), which suggests that English is often employed to discuss specialized or abstract concepts whose terminology is perceived as more precise or natural. The additional factor, repetition for emphasis, appears 54 times, highlighting the rhetorical role of English in reinforcing key points and adding stylistic weight to the discourse. In contrast, factors such as repetition for clarification and lack of a precise Indonesian equivalent occur only once each, suggesting that language switching is rarely driven by necessity or lexical gaps. Instead, the choice to code-switch appears deliberate and strategic, reflecting both the speakers’ personal style and their expectation of a bilingual audience.

Discussion

The findings of this study offer a comprehensive account of the types and causal factors of code-switching in Gita Savitri Devi's Beropini podcasts. Using Poplack's (2004) typology and Hoffmann's (1991) framework, this section discusses the results and situates them within previous research.

The analysis reveals that intra-sentential switching is overwhelmingly dominant, with 163 occurrences across the two episodes analyzed. This finding supports Poplack's (2004) claim that intra-sentential switching is the most frequent type in bilingual discourse, as it allows speakers to insert elements of a second language without disrupting syntactic flow. Such usage reflects a high degree of bilingual competence and enables nuanced meaning-making. Comparable results were reported by Dila, Putra, and Maharani (2023), who examined the Daniel Mananta Network podcast and identified 88 instances of code-switching, 68 of which were intra-sentential. Likewise, Putra and Putra (2024) identified 140 code-switches in episode 213 of The Friday Podcast, 81 of which were intra-sentential. Taken together, these studies and the present findings suggest that intra-sentential switching is a preferred strategy in informal, conversational settings, enabling speakers to blend languages fluidly while maintaining coherence and naturalness.

The present study adds an important perspective by examining a speaker who resides abroad, thereby providing insight into cross-cultural bilingual interaction. Gita's code-switching patterns reflect not only linguistic competence but also the performance of a bilingual identity shaped by her experiences as an Indonesian living in Germany. This context likely exposes her to English as a *lingua franca* and shapes her preference for blending Indonesian and English when discussing complex or socially nuanced topics. The relatively low frequency of tag-switching (three occurrences) and inter-sentential switching (one occurrence) further suggests that the speakers favor embedding English elements within Indonesian sentences rather than switching entirely at sentence boundaries. This tendency likely reflects the conversational style of digital media content, which prioritizes smoothness, spontaneity, and a natural flow of ideas over abrupt language shifts.

The analysis of motivational factors indicates that most instances of code-switching can be explained using Hoffmann's (1991) seven categories. Expressing group identity emerges as the most frequent motivation, with 71 occurrences, followed by talking about a particular topic, with 61 occurrences. These results indicate that code-switching in Beropini functions beyond its linguistic dimension, operating as a social act that reflects the speakers' affiliation with a bilingual community and projects a cosmopolitan or globally oriented identity. Other factors, such as quoting somebody else, being empathetic about something, using interjections, repetition is used for clarification, and intention of clarifying speech content, occur less frequently but still play a meaningful role in shaping the overall discourse.

The qualitative analysis further reveals two additional patterns that are not explicitly included in Hoffmann's framework. The first is repetition for emphasis, which appears 54 times. Unlike repetition for clarification, this form of code-switching is not intended to restate meaning but rather to strengthen rhetorical impact and highlight key points. Examples include the repeated use of terms such as "SmackDown" and "paperwork," which dramatize the discussion and heighten emotional resonance. This finding resonates with Gumperz's (1982) notion of reiteration, which emphasizes that repetition can be used not only for clarification but also for pragmatic purposes such as emphasis. It also aligns with Bhatia and Ritchie's (2004) discussion of the expressive function of code-switching, which allows speakers to express attitudes and emotions more vividly. The second pattern is the lack of a sufficiently precise Indonesian equivalent, which appears only once in the data. In this instance, the use of the term "exact" appears to reflect a preference for maintaining semantic precision, as available Indonesian equivalents might sound overly formal or insufficiently nuanced in this context. This interpretation suggests that code-switching may serve as a strategy for preserving the accuracy of meaning within the discourse.

Taken together, these findings extend Hoffmann's (1991) framework by emphasizing the rhetorical and strategic dimensions of code-switching. The evidence demonstrates that

Gita and her interlocutors code-switch not out of necessity or lexical limitation but as a deliberate stylistic choice to maintain naturalness, precision, and expressive power, thereby engaging their bilingual audience and reinforcing their shared social identity.

CONCLUSIONS

Drawing upon the analysis and findings of this study, a comprehensive account of code-switching in two episodes of Gita Savitri Devi's Beropini podcast—namely *Buat Kamu yang Mau Nikah* and *Menjadi Perempuan dan Segala Dramanya*—reveals 167 instances of code-switching distributed across the episodes. Intra-sentential switching was overwhelmingly dominant, with 163 occurrences, followed by tag-switching with three occurrences and inter-sentential switching with only one. This pattern supports Poplack's (2004) assertion that intra-sentential switching is the most prevalent form of code-switching in bilingual discourse, as it allows elements from another language to be inserted without disrupting syntactic flow. The dominance of this type indicates a blending of Indonesian and English within the same sentence, producing a conversational rhythm that is smooth and natural—consistent with the characteristics of digital media communication, which prioritize fluency, spontaneity, and accessibility. Analysis of the motivating factors, based on Hoffmann's (1991) framework, shows that expressing group identity emerged as the most frequent factor (71 occurrences), followed by talking about a particular topic (61 occurrences). Other factors such as quoting somebody else (4 occurrences), showing empathy (3 occurrences), using interjections (3 occurrences), repeating for clarification (1 occurrence), and clarifying speech content (3 occurrences) appeared less often but still shaped the overall interaction. Additionally, two patterns not explicitly included in Hoffmann's framework were identified: repetition for emphasis (54 occurrences) and the lack of a sufficiently precise equivalent in Indonesian (1 occurrence). The use of repetition for emphasis highlights the rhetorical role of code-switching in intensifying meaning and drawing attention to key points, while the single instance of lexical limitation illustrates its function in maintaining semantic precision. Overall, these findings indicate that code-switching in Beropini reflects a deliberate and fluid integration of Indonesian and English, emphasizing naturalness, precision, and expressiveness in line with the conversational and bilingual nature of the podcast. Rather than serving solely as a communicative necessity, code-switching functions as a strategic resource for meaning-making, stylistic variation, and identity construction, thereby extending Hoffmann's (1991) framework and contributing to a deeper understanding of how bilingual speakers utilize linguistic repertoires to achieve communicative, social, and rhetorical goals in digital media contexts.

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