

CHAPTER I

INTRODUCTION

1.1. Background of study

Sociolinguistics is a branch of language science that explores how language connects with different social groups and situations in society. It helps us understand how people communicate in many language environments. According to Thurlow and Mroczek (2011), as mentioned in Deumert (2014), sociolinguistics offers new insights into digital communication, particularly regarding multilingualism, language diversity, variations, and their role in shaping community identity.

Human beings are naturally social creatures who engage in daily interactions. Language is the primary tool for expressing thoughts and ideas, and it plays an important role in shaping people understanding of reality and meaning in social contexts. In today's digital era, English has existed as a globally recognized language, commonly used by the current generation as a means of communication for work and international interactions. The rise of digital platforms has encouraged people to embrace multilingualism, allowing them to communicate in multiple languages simultaneously. In other words, in this digital age, code-switching has become a widespread practice. Individuals who are proficient in multiple languages seamlessly switch between them based on specific situations or contexts. This phenomenon is happening in various countries, especially in places like Indonesia, and it can be observed in digital

media, including movies, songs, articles, novels, social media, even podcasts, a popular form of digital communication, that frequently feature code-switching.

One of the Indonesian celebrities with a podcast channel, Natasha Wilona, a talented entertainer with a background in acting, modelling, singing, and content creation, has embraced this linguistic phenomenon in her podcasts. Her mixed Minangkabau and Chinese heritage has shown her fluency in both Indonesian and English. Her podcasts often incorporate code-switching, reflecting the dynamic nature of language influenced by a specific context or situation. This style of code-switching is known as situational switching, a concept identified by Wardaugh (2015), where speakers adapt their language choice based on the circumstances of the conversation.

Code-switching has always been an interesting linguistic phenomenon, particularly in the digital age. The development of digital communication platforms has significantly impacted Indonesian society, especially among teenagers and the general public. Code-switching has gained importance due to contemporary trends, situational demands, and the desire to stay relevant. Therefore, an examination of Natasha Wilona's podcasts provides valuable insights into how code-switching is employed by educated individuals who can seamlessly transition between languages, adapting to various conversational situations.

In this study, Natasha Wilona's podcasts serve as a valuable source of data. As an Indonesian artist who is well-spoken in both Indonesian and English, she naturally uses code-switching in her podcasts. The digital age has witnessed many

public figures up skilling into podcast creation, using code-switching to align with contemporary communication trends. Natasha's podcasts offer a unique and informative platform that covers trending topics, personal interviews, discussions about mental health, and community conflicts. By analyzing her podcasts, this research aims to provide a deeper understanding of the linguistic elements presented in YouTube podcasts, reflecting the use of languages in the digital age.

1.2. Problem of study

On the basis of the preceding context, the following problems were investigated in this study as follows:

1. What types of code-switching emerged on Natasha Wilona's podcast?
2. What social factors influenced the use of code-switching on Natasha Wilona's podcast?

1.3. Objectives of the study

The objectives of the study were to provide solutions to the problems outlined above. The objectives were as follows:

1. To investigate the code-switching types used by Natasha Wilona on her podcast.
2. To analyze the social factors influencing code-switching used on Natasha Wilona Podcast utterances.

1.4. Limitation of the study

The scope of that study was the communication strategy using code-switching. Specifically, the study focused on the Indonesian-English and English-Indonesian utterances used by Natasha Wilona and guest stars on her podcast. Types of code-switching were analyzed using the theory from Wardaugh (2015), and the factors influencing code-switching were explained using the theory of Janet Holmes (2013).

1.5. Significance of the study

There were two categories of significance for this study, theoretical and practical explained as follows:

1.5.1. Theoretical significance

This study aimed to develop a theoretical perspective on the study of code-switching utilized by the Natasha Wilona podcast on YouTube, particularly how to analyze speech-in-language using the code-switching theory demonstrated by the Natasha Wilona's podcast. In addition, it could raise the reader's interest in acquiring a deeper comprehension of the theory and gaining a more in-depth knowledge of it.

1.5.2. Practical significance

Readers were helped by the significance of this study through the analysis of code-switching in podcasts. It served as a resource for scholars in the future who were interested in carrying out additional investigations on code-switching.

The author also expected that teaching resources for sociolinguistics, particularly code-switching, would be created using their study. Additionally, this study informed readers about the proper use of code-switching in daily life, including where, how, and when to employ it.



CHAPTER II

REVIEW OF RELATED LITERATURE, CONCEPT AND THEORIES

2.1. Review of Related Literature

Several studies were relevant to this field of study. In this instance, three articles and two theses were reviewed to determine the researcher's approach in analyzing the topic of code-switching, they are "Code-switching in Deddy Corbuzier's YouTube Podcast" by Suardhana (2022), "Code-switching Found in Daniel Mananta Network Podcast by Agnes Monica and Daniel Mananta" by Dila (2023), "Types and Function of Code-switching Found in Daniel Mananta's Podcast on Spotify" by Auriliya (2022), "An Analysis of Code-switching Found in Deddy Corbuzier's Podcast on Spotify" by Dewi (2021), and the last, "Code-switching Used in Corona Virus Podcast by Dedy Corbuzier" by Larasati (2020).

Suardhana's study, "Code-switching in Deddy Corbuzier's YouTube Podcast," is the first study the writer looking at. It focused on identifying the types of code-switching and why they were used during Deddy and Azka Corbuzier's YouTube podcast. The study used theories from Poplack (1980) and Hoffman (1991). The study followed a step-by-step process, watching and transcribing the podcast to collect data, and then analyzing it qualitatively. His study discussed three types of code-switching according to Poplack (1980) and seven reasons for code-switching as described by Hoffman (1991). Deddy Corbuzier's podcast mostly involves repetition for clarification, but various factors contribute to code-switching. Suardana study aims to identify and understand code-switching by

identifying the types of code-switching. However, different factors contribute to a person's reasons for code-switching. In this section of the podcast, Azka Corbuzier predominantly used intrasentential switching. There were some similarities between Suardana's study and this study. The first, Suardana's study focused on the types of code-switching, while this study also focused on the types of code-switching. Second, his study used a descriptive qualitative method, while this study also used descriptive qualitative method to analyze the data. Third, the data source of Suardana's study also similar with this study that is used Youtube as a data source. There were some differences between his study and this study. First, Suardana's study used the theory from Poplack (1980) to analyze the type of code switching, while this study used the theory from Wardaugh (2015) to analyze the types of code switching. The last, Suardana's study focused on the function of code-switching, while this study focused on the social factors influencing code-switching.

The second study by Dila et al. (2023) is titled "Code-switching Found in Daniel Mananta Network Podcast by Agnes Monica and Daniel Mananta." The objectives are to explore the types of code-switching used by Agnes Monica and Daniel Mananta on the Daniel Mananta Network podcast and understand the reasons behind them. The study draws on theories by Apple and Muysken (1987), Hoffman (1991). Researchers used video data to analyze code-switching and identified three types and five reasons for code-switching. This study seeks to identify and comprehend code-switching by identifying the types and factors that may influence a person's decision to switch codes. The similarity to the study

above was clear up to analyze code switching. Dila's study focused on the types of code-switching and, while this study also focused on the types of code switching and her data source are similar with this study used Youtube as the data source. And the differences of this study and her study, Dila's study used the theory from Apple and Muysken (1987) to analyse the type of code switching, while this study used the theory from Wardaugh (2015) to analysed the types of code switching. The last, Dila's study focused on the reason of code-switching, while this study focused on the social factors influencing code-switching.

The third review discusses Auriliya's work from 2022, which uses Poplack's (1980) concepts to classify code-switching types and Appel and Muysken's (1987) concepts to explain code-switching functions found on Spotify. The study uses qualitative descriptive methods and data collection through observation and recording. The analysis reveals three types of code-switching and six functions of code-switching. By distinguishing the various types of code-switching, this study seeks to discover and comprehend it. In contrast, the function of an individual involved in code-switching varies. Comparing to this study, there were some similarities and differences between Auriliya's study and this study. Auriliya's study focused on the types of code switching from Poplack's (1980), while this study also focused on the types of code switching from Wardaugh's (2015). The difference found between Auriliya's data source use Spotify, while this study focused on Youtube. In contrast to the last study, which concentrated on the function of code-switching, this one examined the social factors influencing code-switching.

In 2021, Dewi conducted research titled "An Analysis of Code-Switching Found in Deddy Corbuzier's Podcast on Spotify." The aim is to analyze code-switching in the podcast dialogue and determine the factors causing code-switching from Indonesian to English. The research uses a descriptive qualitative method, classifies code-switching types based on Poplack's theory (1980) and distinguishes reasons using Appel and Muysken's theory (1987). The study identifies three types of code-switching and six functions, with intra-sentential switching being the most common type. The objective of this study is to analyze and verify code-switching through the identification of its various types. However, the differences are in the functions and theories used regarding the factors that influence individuals who code-switch. This study concentrated on the functions of code-switching. There were both parallels and distinctions between the study conducted by Dewi and the present investigation. This study also examined the types of code switching described in Wardaugh's (2015), whereas Dewi's study centered on those described in Poplack's (1980) work. The distinction involves the fact that Dewi's data source is Spotify, while the focus of this study was YouTube. This study investigated the social factors that influence code-switching, as opposed to the previous investigation which focused on the function of code-switching.

The last study, written by Larasati in 2020, entitled "Code-Switching Used in Corona Virus Podcast by Dedy Corbuzier" focuses on different types of code-switching and explains why Deddy Corbuzier changed his language in the podcast. The study draws on ideas from Romaine and Sutanto (2008), Hoffman

(1992) and uses a qualitative descriptive approach. It analyzes data from Dedy Corbuzier and Anies Baswedan utterances, identifying three types of code-switching and five reasons for code-switching. This study aims to identify and understand code-switching by identifying the types of code-switching. However, different factors contribute to a person's reasons for code-switching. Similar to the previous study are the objectives of this study, while the distinction between the two studies is the data source for this study. Comparing to this study, there were some similarities and differences between Larasati's study and this study. First, Larasati's study focused on the types of code switching from Romaine and Sutanto (2008), while this study also focused on the types of code switching from Wardaugh's (2015). Second, the similarities also found between Larasati's and this study data source use Youtube, while this study also focused on Youtube. In contrast to the last study, which concentrated on the function of code-switching, this one examined the social factors influencing code-switching.

2.2 Concept



The concepts here explained the term referred to in this title, as they were relevant to the problem in this study. The concepts are described below:

2.2.1 Code-switching

Code-switching could be interpreted as a term that refers to a language or various languages. According to Auer (1984), data approaches in two or more varieties of language were used as sources for constructing what was called

interactional meaning. The structures and sentences of various languages in a linguistic variety by the same speaker followed the same speech situation, dialogue, or utterance. It could be concluded by using two languages by the same speaker in the same speech event, for example Mandinka/Wolof (*italics*)/English (**bold face**); interview data from Gambia:

you know-isi wo-lu doo-lu je-('you know-they will see many of them')
 you know-a teke-la ibulu baa-you know
 ('you know-it doesn't exist at their place-you know')
 (Haust 1995:70)

Speakers are highly competent in all the languages involved, but particularly in English and Mandinka or Wolof. In the extract given here, the language of-interaction is Mandinka, but all discourse markers and 'metapragmatic ' activities are either in English or in Wolof.

2.2.2 Podcast

A podcast is a digital audio and visual communication file recorded on a particular topic and made available on the internet for download and sharing with the general public on a subscription basis. According to Cangiolasi (2008), podcasts are audio and visual, used to share business information and viral news. One podcast application that is very easy and free for everyone to access is YouTube, therefore freedom of opinion or a series of words such as discussing what is being discussed or going viral about human justice or human rights, technology, business, and political news.

2.3 Theories

This study's problems are figured out in two sections: code-switching types and social factors of code-switching. In this study, Wardaugh's (2015) theory was used to categorize the categories of code-switching, while Holmes's (2013) theory was used to classify the social factors that influence code-switching.

2.3.1 Types of Code-Switching

According to Wardaugh (2015), there were two types of code-switching: metaphorical and situational code-switching. The two types were described below:

a. Metaphorical Switching

According to Wardaugh (2015), a language used must change to reflect changes in the topic's subject; this is metaphorical code-switching. Therefore, to discuss some issues in one code, the choice of code gives the discussion of the case a unique. The situation is redefined by swapping the codes metaphorically: formal to casual, severe to humorous, polite to solidarity, and formal to personal. The following is the example of short dialogue which describes metaphorical code-switching occurrence from English to Indonesian to affect a serious dialog to be a bit humorous.:

Made: "We want to take it, to where.... Ya itu tempat kita biasa memancing

(fishing), and we are drinking, singing, having fun, ok”

Ali: “And, there we are surfing, swimming,...terus, *kita jadi pusing-pusing* (feeling dizzy) dah....ha..ha..ha...”

Made: “are you joining, Jim?”

Jim: “okey, then”

(Fitriyah 2012: 27).

From the dialogue above, the switching happens because of the changing topic. The first topic is talking about activities that can be done there. Then, he switches his language to Indonesian by saying “*Terus, kita jadi pusing-pusing*” (feeling dizzy) dah..ha,ha,ha.. to make a joke.

In conclusion, metaphorical code-switching occurs when the speaker switches from one language to another without signalling any changes in situation, and the change of topic requires a change in language use. Metaphorical code-switching involves only a change in topical emphasis.

b. Situational Code-switching

According to Wardaugh(2015), code-switching that is situational is performed when individuals require it for specific situations. Without recognizing code-switching, the speaker adjusts to the situation when he or she employs one language in one situation and another in another. The speaker may, nevertheless, modify the language employed based on what is happening if the conversation becomes uncomfortable. The following is an example of a short dialogue which describes situational code-switching occurrence from Indonesian to English because of the presence of an English Native speaker friend.:

Agus: Menurutku, Semuanya karena mereka tidak tahu persis artinya,De,..

Mark: Hi, Agus

Agus: Eh, How are mark? Mark, this made, our friend from Mataram.

Made: Nice to meet you Mark.

Mark: Nice to meet you too. what are you two talking about ?

Agus: Nah, inidiakitabisa..Mark, can you help us ?

(Fitriyah 2012: 29)

From dialogue above, people can see that Agus switches from Indonesian to English after the presence of the third person, Mark. the switching happened because there is new participant.

In conclusion, situational code-switching occurs when there is change in situational then causes the participant switches her/his code from one code in one situation and another one in another situation.

2.3.2 The Social Factors Influencing of Code-Switching

According to Holmes (2013), there were four social factors that influenced people to code-switch. They were:

a. The Topic

According to Holmes (2013), it is the subject matter of discussions or what is discussed. Different topics will affect which code is selected, for example, people might use formal code while discussing important topics and informal code when discussing humorous topics as illustrated below:

[**The Mandarin Chinese is in italics. The translation is in Small Capitals.**]

A group of Chinese students from Beijing are discussing Chinese customs.

Li : People here get divorced too easily. Like exchanging faulty goods. In China it's not the same. JiàgoJsúigoJ, jiàjCsúijC. [**If You Have Married A Dog, You Follow A Dog, If You've Married A Chicken, You Follow A Chicken.**]

Holmes (2017:38)

The switch involves just the words that the speaker is claiming the quoted person said. Therefore, the switch acts like a set of quotation marks. The speaker gives the impression – which may or may not be accurate – that these are the exact words the speaker used. A related reason for switching is to quote a proverb or a well-known saying in another language.

b. The Participants

According to Holmes (2013:09), there are individuals participating in the discourse, including the speaker and interlocutor. This factor also takes into account the speaker's and the interlocutor's solidarity and authority. For example, people may converse informally with individuals with whom people have close relationships. Examining the conversation below served as an illustration:

[**The MAori is in italics. The Translation is in Small Capitals.**]

Sarah: I think everyone's here except Mere.

John: She said she might be a bit late but actually I think that's her arriving now.

Sarah: You're right. Kia ora Mere. Haere mai. Kei tepeheakoe?

[**Hi Mere. Come in. How are you?**]

Mere: Kia ora e hoa. Kei te pai. Have you started yet?

[**Hello my friend. I'm fine**]

Holmes (2017:37)

People sometimes switch code within a domain or social situation. When there is some obvious change in the situation, such as the arrival of a new person,

it is easy to explain the switch. In example, Mere is Maori (Maori are a Polynesian ethnic group native to New Zealand, also known as Aotearoa in the Maori language. They arrived in New Zealand around the 13th century from Polynesia and developed an advanced agrarian society.) and although the rest of the meeting will be conducted in English, Sarah switches to Maori to greet her. The Maori greeting is an expression of solidarity. So a code-switch may be related to a particular participant or addressee.

c. The Setting Social Factors Influence of Interaction

According to Holmes (2013), it is what is happening and the context of the conversation; for example, when speaking in a formal setting, we may contemplate a proper code. In fact, people constantly swap languages in bilingual and multilingual societies to communicate. The situation below what is an example:

- (a) Refuse should be deposited in the receptacle provided.
 - (b) Put your rubbish in the bin, Jilly.
 - (c) Please tender exact fare and state destination.
 - (d) Give me the right money and tell me where you're going.
- Holmes (2017:38)

The sentences for dialog in example illustrate language variation in grammar and vocabulary, two different levels of linguistic analysis. The first, (a), uses a passive grammatical structure *should be deposited*, for example, which avoids any mention of the people involved. By contrast, (b) uses an imperative verb form, *put*, a possessive pronoun, *your*, and an address form, *Jilly*. This utterance is much more direct and it specifies whose rubbish is the focus of the

directive. *Refuse*, *deposited* and *receptacle* are all more formal and less frequent words than *rubbish*, *putand bin*. Both sentences express the same message or speech function: they give a directive. But they are not interchangeable. If a mother said (a) to her child as he dropped a bit of paper on the floor, it is likely he would find it odd. People might assume she was being sarcastic or humorous, but they would not be likely to consider it a normal way of speaking to someone she knew well.

d. The Function

According to Holmes (2013), the purpose of the conversation is being discussed by the participants. The definition of a speech differs between providing information and requesting something. Consider the situation below as an example:

Father: Tea's ready Robbie.
 (Robbie ignores him and carries on skate-boarding.)
 Father: Mr Robert Harris if you do not come in immediately there will be consequences which you will regret.

Holmes (2017:41)

In a Chinese immigrant family in the north-east of England, Chinese is the usual language of the home. When a mother switched to English to ask her son why he had not finished his homework, he recognised he was being indirectly told that he had better finish his homework before starting to play on the computer. Example illustrates a similar code-switch between two different styles of English. Its purpose is similarly to reprimand a child and the switch involves a move from

an intimate and friendly style to a formal style which distances the speaker from the addressee.

