BILINGUALISM PRACTICES ON CINTA LAURA AND DANIEL MANANTA'S PODCAST

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ABSTRACT

This study examines how Cinta Laura and Daniel Mananta, two well-known Indonesian public figures who often speak in English and Indonesian, use both languages in their podcast conversations. This research analyzes one selected podcast episode to determine the classification of coordinative, subordinative, and compound bilingualism based on Weinreich's classification. A descriptive qualitative approach was used in this study. After data was collected through listening and note-taking, categorization and frequency analysis of bilingual utterances were conducted. The results show that compound bilingualism is the most common (48%), indicating that both languages are integrated into a single, unified system of meaning. Subordinate bilingualism is very common (36%), where Indonesian is used as the basis for thinking while English is used for emphasis or stylistic effect. Most cases of coordinative bilingualism (16%) occurred when speakers used English exclusively without relying on Indonesian. These results indicate that young Indonesian speakers use bilingualism flexibly and strategically in digital media, with Indonesian remaining the basis of communication while English adds expressiveness, a modern feel, and global appeal. This study enhances our understanding of bilingual practices in informal digital discourse and encourages further research on bilingualism across different speaker backgrounds and media formats.

Keywords: *Bilingualism, Podcast, Coordinative, Subordinative, Compound*

INTRODUCTION

Language plays an important role in human interaction because it helps create meaning, regulate social relationships, and participate in society. Language is a social practice and a symbolic system. Context, communicative intent, and interaction needs influence it. Bilingualism, where speakers use more than one language to achieve specific communicative goals, demonstrates the social dimension of language in multilingual societies. This practice shows that bilingual language use is systematic and meaningful, reflecting the linguistic competence and social awareness of speakers (Carolina, 2011).

Language is connected to social contexts, so bilingualism allows us to explore many different experiences (Singh et al., 2024). With the advancement of internet technology, non-native English speakers now find it easier to interact with one another, enabling them to improve their skills and accuracy in learning foreign languages, especially English (Joice & Felcida, 2024). Digital media such as podcasts and YouTube have become the main places where people interact openly and normally with each other. Specifically,

podcasts offer a semi-structured conversational environment that allows hosts and listeners to exchange meaning through a variety of linguistic choices. In such situations, effective communication depends on presenters who can strategically use linguistic resources to maintain clarity, engagement, and flow of interaction (Pradina, 2021). According to recent sociolinguistic research, bilingual practices in digital discourse function as communicative strategies influenced by the audience, topic, and purpose of interaction, in addition to being linguistic variations (Tarigan & Girsang, 2025).

From a theoretical perspective, bilingualism goes beyond the ability to speak two languages simultaneously and involves dynamic interaction between linguistic repertoires in specific social contexts. Sociolinguistic studies emphasize that interaction between languages produces reciprocal influences between the first language (L1) and second language (L2). This is especially true for speakers who are proficient in two languages (Ma'arif & Lailia, 2022). Bilingualism is often associated with cognitive, cultural, and communicative advantages (Amalia, 2017), but current discussions on bilingualism research distinguish bilingual practices from bilingual competence. According to experts, bilingual speakers actively manage their linguistic resources through practices such as code-switching and translanguaging. The purpose of these actions is to construct meaning, express identity, and meet contextual demands (Wei, 2018). A new study shows that code-switching is a socially driven practice with identifiable patterns and functions rather than random or imperfect language use (Mustafayeva, 2025). According to this perspective, bilingualism is a phenomenon driven by interaction and embedded in a social context.

Many social and psychosocial factors influence bilingualism, in addition to linguistic dimensions. These include education, migration, family background, and language use at home. These factors influence identity formation and social participation throughout the life cycle in addition to language development (Bialystok, 2006, as cited in (Azzahra et al., 2023)). Furthermore, empirical studies conducted in Indonesia show that the practice of bilingualism has social significance and functions as a means of interaction in communication. It is not merely a demonstration of one's language ability (Sari et al., 2025).

Bilingualism is very prominent among public figures in the Indonesian digital world, who have a major influence on young audiences. This study focuses on two Indonesian public figures, Cinta Laura and Daniel Mananta, who often use English and Indonesian in

podcasts, interviews, and social media interactions. Cinta Laura, an Indonesian-German actress and singer, grew up in a multilingual environment in Indonesia, Germany, and the United States, which helped her become adaptive in using both languages. Her sensitivity to context, audience, and emotional expression is demonstrated by her frequent language switching in podcasts. In his podcast discussions, Daniel Mananta, a television host and entrepreneur who lived and studied in Australia, shows how he uses both languages fluently. He showcases his professional identity, reaches a wider audience, and highlights important points by strategically using English and Indonesian.

Previous research conducted by (Cahyani et al., 2023) examined the practices of bilingualism in the public discourse of figures such as Deddy Corbuzier and Boy William on YouTube. Their findings showed three types of bilingualism according to Weinreich's classification, namely coordinate, subordinative, and composite. However, this study only discusses several sociolinguistic functions of bilingualism practices, and mainly focuses on identifying and measuring various types of bilingualism in interactions on talk shows. In addition, research on bilingualism conducted through podcasts is still rare, especially those involving well-known Indonesian public figures such as Cinta Laura and Daniel Mananta. This study aims not only to report on the types of bilingualism that exist, but also to analyze how bilingual practices in podcast discourse function as strategic resources for building identity, audience engagement, and meaning formation in Indonesian digital media.

This study views bilingualism as a source of interaction in digital discourse. It is not merely a measure of linguistic ability or frequency of language use. In Indonesian digital media, bilingualism has proven effective in building identity, engaging audiences, and creating meaning through podcast interactions. To guide this investigation, the study addresses two research questions: (1) What types of bilingualism appear in the podcast conversation? and (2) Which type is the most dominant throughout their interaction? This study aims to fill this gap by analyzing bilingualism practices in podcast conversations, which can provide new insights into the use of bilingualism in contemporary digital media in Indonesia.

REVIEW OF THE LITERATURE

Language is an important tool for humans to interact socially and allows us to

convey meaning, identity, and feelings in various situations. The development of digital media has made people speak one language more often with others in multilingual societies. As a result, bilingualism is now common in everyday life. Therefore, bilingualism is not just the ability to speak two languages; it is more about social practices that are influenced by the person being spoken to, the person speaking, and the purpose of communication. Research has shown that bilingualism also includes social, cultural, and cognitive aspects. Bilingual people do not switch languages randomly; instead, they actively manage their language resources according to the needs of their interactions (Nasita, et al., 2020; Ma'arif & Lailia, 2022). According to sociolinguistics, language choice, rather than linguistic incompetence, reflects the speaker's awareness of the situation and social relationships (Azzahra et al., 2023).

Weinreich's classification divides bilingualism into three categories: coordinative, subordinative, and composite. This classification is one of the most important methodologies for bilingualism research. Sociolinguistic researchers in Indonesia often use this framework to examine how bilingual people organize and access their languages (Cahyani et al., 2023; Della Oktaviyani & Nurmalisa, 2023).

To the extent that languages can be freely mixed, composite bilingualism shows an integrated conceptual system; coordinative and subordinative bilingualism resemble separate linguistic systems; and subordinative bilingualism depends on the primary language. Some researchers argue that these categories may be too simplistic to describe the actual practice of bilingualism, which is flexible and dynamic, especially in casual and spontaneous interactions (Ma'arif & Lailia, 2022). However, this classification is useful for identifying general trends in the process of bilingualism.

Due to practical considerations, conversational goals, and personal style preferences having a greater influence on language choice, the boundaries between these categories are often blurred in today's digital communication era. Therefore, Weinreich's framework should be viewed as a flexible analytical tool for capturing key trends in bilingual practices, rather than as rigid or mutually exclusive categories. This framework remains relevant for analyzing bilingualism in digital discourse if used carefully and in the appropriate context (Cahyani et al., 2023).

Podcasts allow for more spontaneous and continuous interaction than talk shows, and give speakers more language options than talk shows.According to research on bilingual

communication in podcasts, language switching has practical and emotional functions, including identity formation and emotional expression (Pradina, 2021); Buczek, 2023). However, there is little research that looks at podcast discussions in Indonesian.

Consequently, this study aims to fill this gap by using Weinreich's classification of bilingual practices in podcast conversations involving Daniel Mananta and Cinta Laura. By examining bilingualism in the context of informal digital interactions, this study aims to enhance our understanding of bilingualism as an effective and strategic resource in current Indonesian media discussions.

METHODOLOGY

This study applies a descriptive method with a qualitative approach. The purpose of the descriptive method in qualitative research is to explain phenomena in detail and clearly. This approach focuses on understanding the context and complexity of the observed phenomena, with a focus on reviewing literature related to the nature and factors that influence bilingualism or the use of two languages in the Cinta Laura and Daniel Mananta Podcast. Qualitative research methods are research methods based on postpositivism philosophy, used to study natural conditions (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out using triangulation (combination), data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2020).

The YouTube video podcast titled "Indonesia harus menjadi tempat yang lebih baik untuk generasi penerus kita," featuring a conversation between Daniel Mananta and Cinta Laura, is the main source of data. This podcast was chosen because both speakers often speak in Indonesian and English when interacting spontaneously. To analyze the use of bilingual language in the context of real digital discourse, the podcast conversation format provides rich data.

Data was collected through listening and note-taking techniques. This technique involved watching selected podcast videos repeatedly without interrupting the interaction, with a particular emphasis on bilingual language use. After that, each related utterance was transcribed verbatim. Based on intonation boundaries, pauses, speaker changes, and topic shifts, speech segments were identified to determine complete units of meaning. Regardless of length, each utterance was considered a single analytical unit if it

communicated a consistent idea. This method ensured consistency in determining bilingual utterances for analysis.

After segmentation, bilingual utterances were evaluated using thematic classification based on Weinreich's typology of bilingualism: coordinative, subordinative, and compound bilingualism. The evaluation was conducted based on the linguistic structure of each utterance, the direction of language influence (L1–L2), and the communicative context in the podcast interaction.

a. *Coordinative Bilingualism*

Coordinative bilingualism is bilingualism that demonstrates the speaker's equal mastery of both languages. This occurs because there is a difference in the time or experience in mastering the two languages by the speaker. It is possible that mastery of the first language L1 occurs naturally, while mastery of the second language L2 occurs formally or intentionally.

b. *Subordinative Bilingualism*

Subordinate bilingualism is bilingualism that occurs when using the first language L1 often incorporates the second language L2 or vice versa. For example, a bilingual person who uses L1, which is Indonesian, but often incorporates L2, such as English.

c. *Compound Bilingualism*

Compound bilingualism is bilingualism that demonstrates a person's ability to speak one language better than the other. This occurs because the mastery of L1 is learned earlier than the mastery of L2, resulting in a difference in language proficiency.

The classification process considers how bilingual choices interact, such as emphasizing meaning, regulating the flow of conversation, or engaging the audience in digital podcasts. This differs from treating these categories as merely descriptive labels. To improve analytical validity, bilingual speech classification was conducted in two stages of validation. First, the initial classification was reviewed by a second researcher who was proficient in the language. Until agreement was reached, differences in classification were discussed. The process of agreement between these assessors increased the reliability of the findings and reduced subjectivity in the classification of bilingual speech.

In addition, triangulation was performed by combining repeated listening, transcription review, and theoretical references to the established bilingualism framework to ensure that the analysis remained grounded in empirical data and theoretical

justification.

FINDINGS AND DISCUSSION

In a podcast discussion titled *"Indonesia harus jadi tempat yang lebih baik untuk generasi penerus kita"* coordinative bilingualism, subordinative bilingualism, and compound bilingualism were identified according to Weinreich's classification. Table 1 summarizes the 23 bilingual utterances that were identified and categorized.

Table 1. Types of bilingualism utterances

Types of bilingualism	Number	Percentage
Coordinative bilingualism	4	16%
Subordinative bilingualism	9	36%
Compound bilingualism	10	48%
Total	23	100%

According to distribution, composite bilingualism is the most common, followed by subordinate bilingualism. Coordinative bilingualism is less common. This pattern suggests that bilingual podcasts are driven by interaction and conversational context rather than balanced or separate language systems.

1) Coordinative Bilingualism

Data 1.

Cinta: "Are you like my new studio?"

Daniel: "Yes, I love it!"

The conversation was conducted entirely in English without using Indonesian, this interaction represents coordinative bilingualism. Although Cinta's questions contained several grammatical errors, they functioned effectively in the interactional context because their meaning was immediately debatable and understandable to both speakers. Daniel's spontaneous responses show that English functioned not only as a translation or dependent language, but also as a functional code of communication. In line with the public identities of both speakers, English is used strategically in the opening segment of this podcast to establish rapport and demonstrate a pattern of global communication.

Data 2

Cinta: "God likes bored giving you a miracle, now is time to humble you"

Daniel: "Forget about a miracle"

Through the consistent use of English in conveying humor and metaphorical meaning, this exchange demonstrates coordinative bilingualism. While Daniel's responses show pragmatic understanding without switching to Indonesian, Cinta uses non-literal language to produce humorous and reflective tones. This interaction shows that both speakers are able to communicate in English as a single communication system, using it to interpret the meaning and implicatures of the interaction rather than simply conveying content literally.

Data 3.

Cinta: "Daniel is athletic, Daniel is a critical thinker, and Daniel is caring."

Daniel: "I love it"

This statement demonstrates coordinative bilingualism, in which both speakers consistently speak in English when interacting with each other. While love produces highly syntactic descriptive statements, Daniel responds in a contextually appropriate and pragmatic manner. If there is no shift or translation, English functions on its own in this interaction. English in this podcast not only serves as a medium of communication but also functions as a marker of public and professional identity.

Data 4.

Daniel: "Yo yo yo, let's talk about love baby…" (singing)

Cinta: "Let's talk about you and me…" (singing)

Through the fluent and spontaneous use of English in the lyrics of the songs in this exchange, coordinative bilingualism is evident. Both speakers continue the lyrics without hesitation, indicating that, rather than using Indonesian as an intermediary, the utterances are drawn directly from their English linguistic memory. English can be used independently as a means of communication, especially for expressions embedded in culture such as music and popular references, as demonstrated by the rapid turn-taking and absence of turn-taking codes.

However, the relatively low use of coordinative bilingualism (16%) indicates that full reliance on English is contextual rather than a primary communication strategy in podcasts. These examples do not show equal language sharing; rather, they show strategic language choice influenced by topic, genre, and interactional function.

2) Subordinative Bilingualism

Data 1.

Daniel: "*Wah kalau misalnya gua deketin dia terus nih nanti gua bakal dapat job terus dari dia yang* epic tank so i canna, *gue sendiri juga sempat mikir* the more controversial i am, the more they talk about me…"

Cinta: (Laughing while responding with an expression of agreement)

In this expression, the main propositional content is clearly governed by Indonesian, and English phrases are used to increase emphasis and evaluative meaning. This reflects subordinate bilingualism. Expressions such as "the more controversial I am, the more they talk about me" do not provide systematic meaning, but are more rhetorical in nature. English functions as a source of style and expression accessed through an Indonesian-based discourse framework, indicating that Indonesian remains the dominant language in interactions.

Data 2.

Cinta: "*Dan kalau buat Daniel yang dulu apa yang Daniel rela lakukan untuk bisa mencapai* goals-goals *tersebut misalnya nggak pernah ketemu keluarga* maybe…"

Daniel: "I think, *pertama ya gua nggak pernah di rumah,* networking like crazy *bahkan* I may have some people *yang kayaknya punya* Network *lumayan besar atau mungkin punya* resources *atau tajir* In this case *kayak wah kalau misalnya gue deketin dia terus nih nanti gua bakal dapet job terus dari dia yang efektif sampai benar-benar* worksheet *banget lah gitu ya yang kayak gue disuruh apa aja sama dia gitu ayo ayo siap bos*"

By inserting English words and phrases into sentences dominated by Indonesian, this interaction demonstrates subordinate bilingualism. The conceptual framework and grammatical organization of the language as a whole remain consistent with Indonesian patterns, even though phrases such as "I think" and "connected like crazy" bring a modern and professional touch. English is not intended to produce meaning independently, but only to add style and reinforcement.

Data 3.

Daniel: "So again, *kalau misalnya lu menggunakan* screen time *untuk* develop yourself to become better *atau menghasilkan duit* that's good *tapi kalau misalnya*

selama 5 jam lu cuman pantengin social media *dan itu nggak ngebayar lo dan ngebuat lo lebih pinter dan* what are you doing with your life?"

This statement demonstrates subordinate bilingualism in motivational discourse. Indonesian forms the structure of the argument, while English phrases are used strategically to enhance the rhetorical effect and convey a global motivational style. English does not function as a substitute for Indonesian in communication; rather, English reinforces Indonesian by increasing emphasis and persuasive power.

Data 4.

Daniel: "*kalau misalnya lo, lo ngerasa dosa lu ngerasa nggak layak Tuhan bisa ngehandle* you with your information *dia bakal ketemuin lu* where you at *gitu dengan keborokan lo dengan ketidaksempurnaan lu dengan kehancuran lo dengan dosa lo,* he can he can go down and Meet You As Long As You wanna meet"

Cinta: "*Dan ini hanya opini aku ya guys kalian gak usah setuju tapi aku benar-benar merasa hati-hati Jangan sampai kita manusiakan Tuhan karena Tuhan adalah sosok yang aku percaya penuh cinta dan kasih sayang...*"

English enters Indonesian narratives to enhance the emotional and universal meaning in these reflective and spiritual discussions. Indonesian remains the most dominant language for conveying the overall message, even though English phrases increase intimacy and emphasis. Furthermore, the response of love in Indonesian indicates that the intended meaning can be fully understood without the need to change languages, reinforcing the classification of this interaction as subordinate bilingualism. The results support the idea that, rather than demonstrating linguistic imbalance or deficiency, subordinate bilingualism functions as a rhetorical strategy in digital discourse. The Indonesian-based interaction system uses English as an additional resource.

3) Compound Bilingualism

Data 1

Daniel: "*Orang-orang yang foto gue pun juga kasih liat gua pakai digital kameranya gua yang kayak...* Bro, this is what being famous is about…"

Cinta: "*Kamu sekarang merasa konyol nggak mikirin memori-memori itu?*"

Daniel: "Of course!.."

This interaction demonstrates composite bilingualism, where English and Indonesian are used together within a single topic. While Indonesian maintains narrative continuity, English emphasizes evaluative and emotional meaning. Both languages have equal meaning without a clear hierarchy, demonstrating a cohesive bilingual discourse strategy.

Data 2

Cinta: "*Untuk menjadi orang yang sukses, apakah kita harus sampai titik* burn out?"

Daniel: "To be honest, *untuk sekarang ini aku akan bilang*, no."

Through the combination of English and Indonesian to communicate psychological and reflective ideas, this exchange demonstrates composite bilingualism. While the English term "burn out" has a subtle meaning that is culturally and professionally relevant, the Indonesian term remains conversational language. Through the simultaneous use of both languages, the speakers articulate integrated ideas without translating or separating codes.

Data 3

Daniel: "*Gue padahal ngerasa gue ini udah cukup punya* self *disiplin dan* self control *tapi* yet I still falling in that trap…"

Cinta: *Ya,* because you're human."

This interaction demonstrates composite bilingualism at the discourse level, where both languages work together to create meaning. Indonesian creates the conversational context, while English provides evaluative and emotional nuances. The absence of deliberate code-switching signals indicates that both languages function as each other within a specific interaction framework.

Data 4

Daniel: "So…but you know what? Ever since that day when we have talked with my mom akhirnya si udah mulai menurun jauh…"

Cinta: *"Udah* calm down *ya*…"

Daniel: *"Iya…"*

Through the integration of English conversation markers and Indonesian narration in a coherent conversational sequence, this exchange is an example of composite bilingualism. Both languages form meaning simultaneously, demonstrating an interaction strategy rather than the use of a single language. This is in line with Weinreich's idea of composite bilingualism, which means that different languages can be accessed within the same referential system.

In situations like this, speakers do not translate or consciously change codes; instead, both languages are used freely to interact. Indonesian and English function as complementary semiotic resources, allowing speakers to convey complex thoughts, feelings, and judgments in a relaxed conversational setting. This is in line with Weinreich's idea of composite bilingualism, which involves the use of multiple languages within the same referential system.

The results show that bilingualism in podcasts is not merely a matter of language switching or frequency; it is a strategic interaction practice shaped by the discourse context, speaker characteristics, and communication goals. English is used to enhance expressiveness, highlight important ideas, and demonstrate a global or professional orientation, but the dominance of compound and subordinate bilingualism shows that Indonesian is still the main foundation of communication.

Speakers demonstrate the ability to speak both languages in a flexible manner driven by function rather than demonstrating balanced proficiency in both languages. This supports the sociolinguistic perspective that views bilingualism as a habit embedded in a social context rather than a static linguistic skill. Bilingualism in digital media such as podcasts allows speakers to establish their identity, maintain audience engagement, and create meaning dynamically.

Bilingual speakers prefer to use integrated and flexible language that is suitable for podcast conversations and interactions. The fact that coordinative bilingualism is relatively limited suggests that a complete separation between language systems is irrelevant in informal digital discourse.

Overall, this study supports the idea that bilingualism in Indonesian digital media functions as a communication tool rather than a measure of language proficiency. Bilingual practices emerge as a strategic tool for creating meaning, identity, and

connections with audiences in modern sociolinguistic environments through podcast interactions.

CONCLUSION

This study analyzes bilingualism practices in podcast conversations between Cinta Laura and Daniel Mananta using Weinreich's classification of bilingualism. Through a qualitative descriptive approach, this study identifies the types of bilingualism that appear in digital discourse and determines the most dominant type in these interactions. The results show that compound bilingualism is the most dominant type, followed by subordinate bilingualism, while coordinative bilingualism appears in more limited quantities. The dominance of compound bilingualism shows that Indonesian and English are commonly used together in a single interaction to produce integrated meaning. Meanwhile, subordinate bilingualism affirms the role of Indonesian as the primary language, with English serving as a support for emphasis, style, or reinforcement of specific meanings. Coordinative bilingualism appears only in specific contexts, indicating that the full use of English is situational.

These findings show that bilingual practices in podcasts depend more on interactional needs and communication goals than on balanced language skills or strict language separation. Therefore, bilingualism in digital discourse is a flexible and contextual form of communication. Weinreich's classification remains relevant as a descriptive analytical tool, but needs to be interpreted contextually in digital media studies. Practically, this study shows that bilingualism in podcasts functions as a communication resource that supports smooth interaction and meaning delivery. Future studies can include more podcasts and diverse speakers to gain a broader view of bilingualism practices in Indonesian digital media.

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