

The translingual practices in the Indonesian-Spanish family's communication showcased at a digital platform TikTok

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ABSTRACT

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Article history:

Received: 10 January 2025

Revised: 15 April 2025

Accepted: 10 June 2025

Published: 21 June 2025

Citation: Rachmi, R.,

Atmawinata, M. R., & Arjulayana,

A. (2025). The translingual practices in the Indonesian-Spanish family's communication showcased at a digital platform TikTok. *English Learning Innovation*, 6(2), 217-238.

<https://doi.org/10.22219/englie.v6i2.40940>

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P-ISSN 2723-7400

E-ISSN 2723-7419

This research studies the translingual practices enacted by an Indonesian-Spanish family within their daily communication, as demonstrated on the digital platform TikTok. Anchored in sociolinguistic theories of translanguaging, it explores the ways in which family members adeptly navigate and negotiate meaning across different languages, drawing upon their comprehensive linguistic and semiotic repertoires. Employing a qualitative methodological framework, the study scrutinizes conversational excerpts to elucidate how translingual practices such as envoicing, recontextualization, interactional negotiation, and entextualization operate as dynamic resources for the construction of identity, cultural expression, and the creation of relational meaning. The findings illuminate the family's innovative and context-sensitive application of language, which surpasses conventional linguistic boundaries and contests monolingual frameworks. This research significantly enriches the understanding of bilingual speech production within intimate familial environments and underscores the importance of digital platforms as arenas where translingual communication is both enacted and disseminated. Furthermore, the study provides theoretical contributions by integrating the concepts of translanguaging space and spatial repertoires, thereby accentuating the ecological and mediated characteristics of language practices in contemporary multilingual contexts.

Keywords: Digital platforms; Family communication; Identity negotiation; Semiotic resources; Translingual practices

INTRODUCTION

Translingual practices have increasingly emerged as a pivotal consideration in comprehending how multilingual individuals and communities navigate and negotiate significance across various languages, particularly in the realm of speech production within familial communication (Midrigan-Ciochina et al., 2023; Mao et al., 2024) articulates translanguaging as a “fluid and dynamic practice” through which bilingual or multilingual speakers utilize their comprehensive linguistic repertoire to communicate effectively and innovatively. This viewpoint contests conventional perceptions of language as restricted, discrete systems, while instead accentuating the adaptable and negotiated characteristics of language utilization. In a similar vein, Wei (2018) conceptualizes translanguaging as a process that “refers to a fluid and dynamic practice whereby bi/multilinguals exploit a multiplicity of semiotic resources encompassing scriptal, visual, and digital for creative and critical meaning-making” (p. 20). These definitions highlight the significance of perceiving language not as immutable codes but as resources that speakers mobilize in contextually situated manners to accomplish communicative objectives.

The theoretical framework that underpins this study is primarily informed by Mao et al. (2024) exploration of negotiation practices within the realm of translingualism, as well as Wei (2018) conceptualization of translanguaging space articulates translanguaging space as “a space that is created by and for translanguaging practices,” which functions as a social environment wherein language users transcend the artificial divisions established between designated languages and both linguistic and non-linguistic meaning-making resources. This space is characterized by dynamism and emergence, molded by the interactional exigencies and identities of the participants involved. In conjunction with this, Canagarajah (2018) presents the concept of “spatial repertoires,” which he characterizes as “localized configurations of communicative resources” that are “situated, holistic, networked, mediated, and ecological”. This spatial perspective underscores the manner in which language practices are intricately woven into specific social, technological, and environmental contexts, thereby accentuating the interdependence of language, semiotic resources, and communicative environments (Ojha et al. 2022; Walsh et al., 2019).

In the context of bilingual speech production, Bot (2020) elucidates the intricate challenges encountered by bilingual children, emphasizing that disorders related to speech sounds and the process of language development must be comprehended within the more expansive sociolinguistic and cultural frameworks. Their research accentuates the necessity of acknowledging the dynamic characteristics inherent in bilingual speech production, which resonates with translanguaging perspectives that conceptualize language utilization as fluid and contingent upon contextual variables. (Munirah et al., 2021) further enhances this discourse by advocating for the viewpoint that bilingual individuals maintain two distinct linguistic systems that predominantly align with their respective named languages, while simultaneously recognizing the psycholinguistic reality that bilingual systems are internally differentiated and specific to individual languages (Byeon & Yu 2023; Gimenes et al., 2023). This discourse

significantly informs the examination of speech production within the Indonesian-Spanish familial context, wherein the interaction of the two languages is navigated in routine communicative exchanges.

In addition to that, [Gullifer and Titone \(2020\)](#) advocate for a unified perspective on bilingualism, characterizing translanguaging as “the utilization of a speaker’s comprehensive linguistic repertoire without consideration for vigilant compliance with the socially and politically delineated confines of designated (and typically national and state) languages”. This perspective challenges traditional notions of bilingualism and multilingualism as mere proficiency in two or more languages, instead accentuating the interconnected and holistic character of bilingual speech production. [Otheguy et al. \(2019\)](#) further develop this viewpoint by underscoring the manner in which translanguaging subverts linguistic boundaries and power dynamics, which is particularly pertinent in familial communication contexts where linguistic ideologies may shape speech practices.

The digital platform TikTok provides a distinctive environment for the examination of translanguaging in speech production within the Indonesian-Spanish familial context ([Mao et al., 2024](#)) illustrate how digital subtitling and multimodal semiotic resources on social media platforms facilitate translanguaging practices that obscure the boundaries between languages ([Egbe, 2022](#); [Yohana & Gunawan, 2021](#)). TikTok’s features, including captions, duets, and reactions, empower family members to amalgamate verbal, visual, and textual resources, thereby generating rich translanguaging spaces that foster dynamic speech production and interaction. These attributes permit the family to negotiate meaning in a creative and collaborative manner, thereby reflecting the emergent and contextually situated nature of translanguaging.

[Cenoz and Gorter \(2017\)](#) differentiate between spontaneous translanguaging, which manifests organically in daily discourse, and pedagogical translanguaging, which is purposefully crafted for educational objectives. This differentiation proves beneficial for comprehending how the speech production of the Indonesian-Spanish family on TikTok may embody spontaneous translanguaging practices that emerge from their multilingual milieu. [Duarte \(2019\)](#) further underscores the significance of translanguaging strategies within educational environments, accentuating how adaptable language usage facilitates communication and enhances learning. While predominantly concentrated on academic contexts, these perceptions contribute to the examination of familial communication as a domain of linguistic negotiation and identity formation.

[Richards and Rodgers \(2014\)](#) provide a broader theoretical perspective on ELT methodologies, classifying approaches such as communicative language teaching (CLT) and TBLT as key communicative methodologies. Furthermore, CLT highlights meaningful communication through rigid grammatical structures, and emphasizes the existence of interaction in language acquisition. CLT also addresses the influence of crosslinguistic factors on learning, emphasizing that while L1 can facilitate, it can also hinder L2 development, depending on how the classroom is organized. In their work, the benefits of communicative activities, including games, in promoting

spontaneous language use are also explored. Formerly, [Williams \(1994\)](#) introduced the concept of *trawsieithu*, which denotes a deliberate and systematic implementation of two languages within a singular instructional session, a framework that previous study by [Nagy \(2018\)](#) subsequently contextualized as an integral aspect of language planning in educational settings. These notions resonate profoundly with the family's deliberate employment of multiple languages during their TikTok interactions, wherein speech production is characterized not merely by spontaneity but also by a strategic application aimed at articulating meaning and cultural identity.

[Kleyn and García \(2019\)](#) contend that the acknowledgment and appreciation of the first language (L1) as a valuable resource is paramount in educational environments, a perspective that aligns closely with the family's utilization of Indonesian and Spanish as synergistic resources in their communicative practices. Previous studies also ([García & Leiva, 2014](#); [Bale & Pazio Rossiter, 2023](#)) advocate for the adoption of dynamic linguistic practices that surpass rigid language constraints, thereby endorsing the perspective that translanguaging constitutes a natural and innovative process in the production of multilingual speech. [Campbell \(2024\)](#) further asserts that linguistic variation is instrumental in both pedagogy and communication, positing that diversity in speech production should be regarded as an asset rather than a deficiency. These viewpoints are consistent with the translanguaging practices observed within the family's TikTok interactions, in which speech production is characterized by fluidity, contextual adaptation, and enhancement through a multitude of linguistic and semiotic resources.

Despite the expanding corpus of research pertaining to translanguaging, a considerable portion of the current literature predominantly emphasizes written and multimodal communication practices ([Elhanashi et al., 2023](#); [Mao et al. 2024](#); [Wang, 2024](#)). These investigations have thoroughly examined the methodologies employed by multilingual speakers to amalgamate languages within textual, visual, and digital semiotic resources; however, there remains a substantial deficiency in the exploration of the intricacies of speech production within digital familial environments. More specifically, scant attention has been devoted to the impact of platform-specific auditory features, such as the voice-over functionalities and sound effects of TikTok, on oral translanguaging practices. This deficiency is of paramount importance, as speech production encompasses distinctive interactional and paralinguistic components that diverge from written or visual modalities, necessitating the application of separate analytical frameworks. The exploration of how families navigate their multilingual repertoires through spoken discourse on digital platforms remains insufficiently investigated, particularly within the context of Indonesian-Spanish bilingual households. This research addresses in depth study by presenting the first comprehensive analysis of speech production within an Indonesian-Spanish family's interactions on TikTok.

It is distinctively negotiation framework to examine audio-specific characteristics ([Canals, 2021](#)), including voice modulation, turn-taking patterns, and the utilization of platform-enabled sound effects, thereby augmenting translanguaging theory into the domain of digital oral communication. The research delineates and conceptualizes 'digital oral translanguaging strategies' that family members utilize to negotiate

meaning, identity, and cultural affiliation within a multimodal digital context. Moreover, this study integrates the capabilities of speech technology present in TikTok into the wider translingual theoretical framework, emphasizing how digital platforms mediate and influence multilingual speech production. By concentrating on speech production rather than exclusively on written or multimodal texts, this research offers innovative insights into the fluid and negotiated essence of language utilization in contemporary digital family communication.

Recent scholarship in translanguaging and digital communication has illuminated the dynamic ways in which multilingual speakers engage in meaning-making across platforms. [García and Wei \(2014\)](#) Conceptualized translanguaging as not merely a pedagogical approach but also a lens to understand fluid language practices among multilinguals. Their framework has been expanded in digitally mediated contexts where speakers utilize diverse linguistic repertoires for identity negotiation and interpersonal communication ([Wei, 2018](#); [Bienvenue, 2021](#)). Research on translanguaging in social media environments has gained traction. [Androutsopoulos, \(2020\)](#) explored how users stylize their speech in online environments, examined social media as a space for linguistic experimentation among transnational users ([Hicban, 2024](#)).

Also highlighted the role of social media in shaping language ideologies and practices in non-institutional contexts. In familial settings, studies from [Lanza \(2021\)](#) and [Gennaro \(2023\)](#) have emphasized language negotiation and identity positioning among multilingual families. However, much of this research is situated in offline or educational domains, with fewer investigations into digitally public familial interactions, especially in non-Western contexts. Despite a growing body of literature on translanguaging and digital discourse, limited research has examined how multilingual families in Southeast Asia engage in translingual practices on global social media platforms like TikTok. Most existing studies focus on classroom interaction bilingual education, or youth digital communication in isolation leaving a notable gap at the intersection of family discourse, public digital platforms, and identity performance ([Adaba, 2017](#)). This study distinguishes itself by analyzing an Indonesian-Spanish family whose TikTok presence blends everyday familial interaction with performative, public-facing multilingual expression. In contrast to prior studies which largely rely on text-based or institutional data, this research foregrounds video-based, algorithm-influenced, and interactionally rich data drawn from a platform where language use is inherently multimodal (visual, textual, and oral).

To frame this study, the research draws upon the theoretical lens of translanguaging as articulated by [García & Wei \(2014\)](#), which views multilingualism not as the use of separate linguistic systems, but as an integrated repertoire mobilized in context-specific and socially meaningful ways. Translanguaging challenges traditional monoglossic ideologies that emphasize purity and separation of language codes, and instead promotes a heteroglossic orientation, where linguistic boundaries are permeable and constantly negotiated. In line with [Canagarajah's \(2013\)](#) concept of translingual practice, this research treats language not as a system of rigid rules, but as a resource that speakers deploy creatively to achieve communicative intent.

Canagarajah emphasizes that translingual communication involves shuttling between codes, norms, and modalities, often with an awareness of the social, cultural, and political forces at play. Furthermore, [Wei's \(2018\)](#) notion of “translanguaging space” is critical to this study, as it provides a conceptual terrain where speakers not only mix codes but also construct new identities, meanings, and relationships. The digital environment, particularly a platform like TikTok, can be seen as a fertile translanguaging space where visual, oral, textual, and algorithmic elements interact to shape how language and identity are performed.

This framework is particularly relevant in familial contexts, where language functions as more than a tool for communication it becomes a means of emotional connection, heritage transmission, and identity negotiation. In multilingual families, especially those embedded in digital spaces, translanguaging is not merely incidental but often central to how family members relate to one another, assert cultural belonging, and navigate external language ideologies. By employing this translingual theoretical framework, the current study aims to illuminate how an Indonesian-Spanish family leverages their multilingual resources within the affordances and constraints of TikTok to co-construct meaning, perform relational roles, and engage with broader sociolinguistic ideologies.

Translingual practices have emerged as an essential framework for comprehending the manner in which multilingual individuals and communities navigate the intricacies of communication within progressively globalized and digitized environments. In contrast to conventional perspectives that regard languages as distinct, delineated systems, translingualism underscores the fluid, dynamic, and innovative ways in which speakers utilize their entire linguistic repertoire to negotiate meaning and identity ([Thomas 2019](#); [Thapa et al., 2022](#)). This paradigm acknowledges language as a resource that is perpetually shaped and reshaped through interaction, rather than as a fixed code that must be strictly followed. The notion of translanguaging, which is closely associated with translingualism, accentuates how bilingual and multilingual speakers transition seamlessly across languages, amalgamating linguistic features to meet their communicative needs and social contexts ([Midrigan-Ciochina et al., 2023](#); [Byrd et al, 2020](#)). Such practices are particularly prominent in familial communication, wherein language use is profoundly interwoven with cultural identity, socialization, and interpersonal relationships.

In the contemporary digital era, platforms such as TikTok have revolutionized the communication landscape by offering multimodal and interactive venues that foster novel forms of translingual engagement ([Rizzo, 2020](#)), the distinctive affordances of TikTok such as brief video clips, audio overlays, captions, duets, and reactions empower users to blend spoken language, visual elements, and textual features in innovative manners. These affordances create rich translanguaging environments wherein multilingual families can negotiate meaning, articulate identity, and engage with diverse audiences. This study concentrates on an Indonesian-Spanish family, comprised of a Spanish father, an Indonesian mother, and their daughter, whose interactions on TikTok exemplify the intricate interplay of languages, cultures, and digital media. The focus on speech production in this context is paramount, as spoken language remains a principal modality through which family members enact

their translingual practices, negotiate identities, and co-construct meaning in real time.

The theoretical foundation of this research is rooted in [Canagarajah's \(2013\)](#) negotiation framework, which conceptualizes translingualism as a continual process of negotiation involving multiple strategies that speakers employ to attain communicative success. This framework transcends static conceptions of language competence to foreground the dynamic, interactional, and contextual nature of language use. By applying Canagarajah's negotiation practices to the analysis of speech production on TikTok, this study aspires to elucidate how digital platforms mediate and shape translingual communication within multilingual families. This approach not only advances theoretical understandings of translanguaging but also contributes to the expanding corpus of research on digital communication and family multilingualism in contemporary society ([Canagarajah, 2013](#); [Mao et al., 2024](#); [Wei, 2018](#)).

Furthermore, [Canagarajah's \(2013\)](#) framework of negotiation practices provides a comprehensive lens through which to comprehend how multilingual speakers navigate and co-construct meaning in translingual communication. Central to this framework are four pivotal strategies: envoicing, recontextualization, interactional negotiation, and entextualization. Each of these practices addresses distinct dimensions of communication, highlighting the dynamic and situated nature of language use. Envoicing denotes the methodologies by which speakers encode their linguistic, cultural, and social identities into their linguistic expressions. Drawing upon [Bakhtin's \(1986\)](#) concept of voice, envoicing entails the speaker's deliberate or inadvertent embedding of personal and societal identities within their verbal articulations. This process significantly influences how meaning is constructed and interpreted, as speakers leverage their distinctive positionalities to shape communication. For instance, a speaker may employ code-switching or neologism to assert cultural affiliation or to navigate power dynamics within a given interaction ([Yang et al., 2024](#)). Recontextualization pertains to the adaptation of linguistic forms and meanings to novel social and communicative contexts. This strategy acknowledges that language is dynamic rather than static, continuously undergoing transformation as it traverses diverse settings. Speakers reframe or alter utterances to align with the expectations, norms, and objectives of specific interactions. In the realm of digital communication, for example, recontextualization may manifest when a phrase traditionally utilized in one language is modified for application in a multilingual online environment, thereby acquiring new significances ([Thapa et al., 2022](#); [Idang et al. 2020](#)).

Interactional negotiation centers on the co-construction of meaning through dialogic exchanges. It encompasses strategies such as confirmation checks, clarification requests, and recasts that interlocutors deploy to ensure mutual comprehension and collaboratively resolve ambiguities. This practice accentuates the reciprocal and dynamic essence of communication, underscoring how speakers actively negotiate meaning in real time, particularly within spoken interactions ([Hou et al., 2020](#); [Schwartz & Litwin, 2019](#)). Entextualization refers to the temporal and spatial configuration of communication, involving the modalities through which texts and

speech are framed, excerpted, and recontextualized across varying moments and locations. This strategy illuminates how meaning is not solely negotiated in situ but is also influenced by the broader contexts in which communication transpires. Digital platforms such as TikTok exemplify entextualization by permitting users to remix, repost, and layer speech and text, thereby engendering new communicative contexts and meanings (Weidenstedt, 2020; Blott et al., 2022).

Collectively, these four negotiation practices furnish a nuanced comprehension of how multilingual speakers navigate the complexities (Canals, 2021; Skiredj et al., 2024). They underscore the fluidity of language utilization and the proactive role of speakers in shaping meaning, identity, and social relations within diverse communicative contexts. The application of this framework to speech production on digital platforms such as TikTok yields valuable insights into the evolving nature of familial communication in multilingual and multimodal environments. Investigations into familial multilingualism likewise underscore the significance of translanguaging in the processes of identity formation and relational dynamics (Luckin & Holmes, 2016; Munirah et al., 2021; Rizzo, 2019). By concentrating on the negotiation practices of envoicing, recontextualization, interactional negotiation, and entextualization within the framework of TikTok's posts, this study offers a refined perspective on the manner in which multilingual families adeptly and collaboratively navigate their linguistic repertoires. It accentuates the interrelationship between digital affordances and translingual speech production, providing valuable insights into the transformative nature of language utilization in modern, technology-mediated social contexts. Consequently, this research addresses a significant gap by prioritizing speech production within digital familial communication and illustrating the relevance of Canagarajah's negotiation practices to emergent communicative contexts, thereby enriching both translingual theory and digital communication scholarship.

In the age of digital globalization, family communication is increasingly taking place in translingual forms, especially in multicultural households. This study explores how an Indonesia-Spanish family negotiates language boundaries through their everyday interactions as shared on the digital platform TikTok. The novelty of this research lies in its focus on translingual practices within a specific cross-cultural family context, examined through real-time, user-generated content on social media, rather than traditional interview-based or observational methods. By analyzing TikTok videos of the family, this research addresses the question: *How are translingual practices manifested, negotiated, and mediated in the digital communication of an Indonesia-Spanish family on TikTok?* This study contributes to the growing field of digital sociolinguistics by offering empirical insights into how translingualism operates in both domestic and digital spheres, emphasizing the role of digital platforms in shaping and displaying language practices in transnational families. It also enriches the understanding of how global media environments influence linguistic identities and everyday multilingual negotiations in informal, yet publicly visible, family settings.

METHODS

Research design

This research adopts a qualitative case study methodology to investigate the translingual practices inherent in the communicative interactions of an Indonesian-Spanish family as evidenced on the digital platform TikTok. The qualitative case study method is particularly advantageous for an exhaustive analysis of intricate social phenomena within their authentic contexts, thereby facilitating a nuanced comprehension of how multilingual family members negotiate meaning through speech production in a digital milieu. By concentrating on a singular family unit, the research encapsulates the complex dynamics of language utilization, identity formation, and interactional strategies that are frequently obscured in wider quantitative assessments. TikTok has been designated as the principal digital data source owing to its distinctive attributes that promote multimodal and translingual communication. As a platform, TikTok empowers users to produce and disseminate short videos that amalgamate auditory, visual, and textual components, thereby providing a rich semiotic landscape for language negotiation. Features such as audio transcripts, captions, duets, and reactions facilitate family members in engaging in layered communicative acts that interweave languages and modalities, mirroring the fluidity of García & Wei's translanguaging practices. The platform's widespread popularity and accessibility further render it an exemplary site for the observation of authentic, spontaneous interactions that elucidate how multilingual speakers navigate their linguistic repertoires in quotidian digital communication.

The research is specifically oriented towards the analysis of speech production within these TikTok interactions, scrutinizing how family members employ their voices and spoken language to enact translingual practices. This emphasis is congruent with [Canagarajah's \(2013\)](#) framework of negotiation practices, which accentuates the dynamic and contextually situated nature of language use as speakers negotiate meaning through envoicing, recontextualizing, interactional negotiation, and entextualization. Moreover, the concept of translanguaging space, as delineated by [Wei \(2018\)](#), provides a theoretical lens for comprehending how TikTok serves as a social and semiotic arena in which multilingual communication transpires. The translanguaging framework complements this by underscoring the pedagogical and identity-related dimensions of language mixing, which are relevant to familial communication ([García & Wei, 2014](#)). A study from [Mao et al. \(2022\)](#) further enriches the framework by elucidating how digital subtitling and multimodal resources on social media platforms contribute to the intricacies of translingual meaning-making.

Collectively, these theoretical perspectives anchor the research design in a holistic understanding of translingualism as a socially situated, multimodal, and negotiated practice. The qualitative case study approach, in conjunction with the rich digital data obtained from TikTok, permits a meticulous exploration of how speech production functions within the family's translingual communication, providing insights into both the micro-level interactional processes and the broader sociocultural contexts that inform them. This design guarantees that the investigation captures the dynamic interplay among language, technology, and identity within a contemporary multilingual digital framework ([Rizzo, 2019](#)).

Instruments

The information pertinent to this investigation was systematically amassed from the digital platform TikTok, concentrating on the interactions within an Indonesian-Spanish family comprising a Spanish father, an Indonesian mother, and their daughter to guarantee the relevance and richness of the data, a purposive sampling strategy was employed (Dao et al., 2024; Elhanashi et al., 2023), specifically targeting TikTok videos that overtly illustrate the family's communication practices utilizing multiple languages. The selection process entailed the identification of videos through distinct keywords and hashtags associated with the family's identity and translingual communication, such as #IndonesianSpanishFamily, #TranslingualCommunication, #BilingualFamily, and #TikTokFamilyTalk. This methodology assured that the data captured authentic instances of speech production wherein the family members negotiate meaning across their linguistic repertoires.

Upon the identification of the pertinent videos, the audio content was transcribed verbatim to meticulously capture the speech production in detail. The transcription process was guided by the imperative to analyze the nuanced negotiation practices as delineated by previous study (Canagarajah, 2018), concentrating on how the family members utilize their voices to enact envoicing, recontextualization, interactional negotiation, and entextualization. The transcripts encompassed not only the spoken words but also paralinguistic features such as intonation, pauses, overlaps, and laughter, which are essential for understanding the interactional dynamics inherent in translingual communication. Furthermore, captions and on-screen text were documented to furnish a comprehensive multimodal context for the speech data, in accordance with Mao et al. (2022), emphasis on the significance of digital subtitling and multimodal resources in social media communication.

To uphold the integrity and confidentiality of the data, all transcripts and video materials were systematically organized using secure digital storage with restricted access. Personal identifiers were anonymized to safeguard the privacy of the family members, substituting real names with pseudonyms and omitting any sensitive information that could potentially disclose their identities. This anonymization process was executed with meticulous care to preserve the authenticity of the interactions whilst adhering to ethical research standards. The organization of the data also involved categorizing the transcripts according to the type of interaction (e.g., casual conversation, storytelling, instructional dialogue) and the linguistic features exhibited, thereby facilitating a structured and rigorous analysis.

Data collection

Throughout the data collection phase, transparency and rigor were of paramount importance to ensure the reliability and validity of the findings. Detailed records of the selection criteria, transcription conventions, and data management procedures were meticulously maintained to allow for auditability and replication. The examination of translingual speech production within the TikTok interactions of the Indonesian-Spanish family is firmly situated within (Canagarajah, 2013) framework of negotiation practices, which offers a thorough analytical perspective to investigate how multilingual speakers actively negotiate meaning within specific contexts. This framework delineates four pivotal negotiation practices: envoicing,

recontextualizing, interactional negotiation, and entextualization, each of which encapsulates distinct yet interconnected dimensions of language utilization in translingual communication.

Envoicing pertains to the methodologies through which speakers position themselves and others via voice, adopting and modifying various linguistic and social voices to construct meaning. Within the purview of the family's TikTok interactions, envoicing encompasses how each member employs their speech to articulate identity, authority, or solidarity, frequently oscillating between Indonesian, Spanish, and other linguistic resources to align with or distinguish themselves from interlocutors. For instance, a parent may adopt a playful or authoritative tone when addressing the daughter, interweaving languages to attain nuanced communicative outcomes. This practice accentuates the performative and dialogic essence of speech production, wherein voices are not static but are negotiated and collaboratively constructed during interaction.

Data analysis

Recontextualizing entails the adaptation and metamorphosis of language and meaning as they traverse various contexts. On TikTok, this phenomenon is particularly pronounced as family members repurpose quotidian spoken language for a digital audience, embedding their discourse within the platform's multimodal attributes such as captions and duets. Consequently, the family's speech acts are recontextualized from private familial discourse to public digital performance, necessitating modifications in language selection, style, and content to accommodate the novel communicative environment. This practice emphasizes the fluid demarcations between private and public realms in digital communication and the strategic negotiation of meaning that speakers undertake.

Interactional negotiation encompasses the immediate modifications and collaborative construction of meaning that occur during discourse. It embodies how interlocutors react to each other's linguistic selections, rectify misunderstandings, and collectively influence the progression of interaction. In the TikTok videos produced by the family, interactional negotiation is manifest in the alternation of turns, code-switching, and the employment of paralinguistic indicators such as laughter or variations in intonation, which enhance mutual comprehension and relational dynamics (Arjulayana 2018). This practice underscores the dynamic and emergent characteristics of speech production as an ongoing process of negotiation rather than a mere static conveyance of information.

Entextualization denotes the process through which spoken language is extracted from its original context and recontextualized within new frameworks, frequently via repetition, citation, or transformation. Within the context of TikTok, entextualization transpires when family members repurpose or remix prior utterances, integrate prevalent cultural references, or situate their speech within familiar genres or formats. This practice empowers the family to construct layered meanings and engage with broader social discourses, thereby connecting their intimate communication to expansive cultural and linguistic networks.

The coding process for data analysis entailed the segmentation of transcribed speech

into units that exemplify these four negotiation practices. Each segment was scrutinized for linguistic characteristics, interaction patterns, and contextual indicators that illustrate envoicing, recontextualization, interactional negotiation, or entextualization. To augment reliability, two independent coders received training in Canagarajah's framework and executed parallel coding of a subset of the data. Inter-coder reliability was evaluated using Cohen's kappa, achieving a commendable level of agreement ($\kappa > 0.85$), which signifies consistent adherence to the coding scheme. Discrepancies were reconciled through deliberation and consensus, thereby ensuring the robustness of the analytical methodology.

This rigorous analytical framework, rooted in a well-established theoretical paradigm, facilitates a detailed and nuanced comprehension of how speech production operates as a locus of translingual negotiation within the family's digital communication on TikTok. It amalgamates theoretical insights with empirical data, unveiling the intricate interplay of language, identity, and technology in contemporary multilingual interactions.

RESULTS

How do the translingual practices the family members employ?

In exploring the translingual practices within a multilingual family, this study draws on Canagarajah's taxonomy to illuminate how language is used not merely as a tool for communication, but as a dynamic resource for identity negotiation, cultural expression, and relationship-building. The family members fluidly navigate between Indonesian and English, employing creative and intentional strategies that reflect their lived experiences and shifting identities. These practices—envoicing, recontextualization, interactional negotiation, and entextualization—reveal the complex ways in which language functions across cultural and generational lines, fostering both individual agency and collective intimacy.

The family members engage in several key translingual practices that reflect their negotiation of identity, culture, and meaning across languages and contexts. They are characterized by using the taxonomy proposed by Canagarajah:

Envoicing

Speakers assert their identities and agency through language choices. Practice in the family: Matilde actively chooses how she wants to be addressed, rejecting imposed names like "Mommy" or "Mama" and preferring "Sayang" or "Ibu," which she associates with personality and cultural identity. Ibu envoices herself through storytelling, sharing personal history and emotions, shaping her identity as a resilient learner and teacher.

Recontextualization

Adapting language and meaning to new contexts or audiences by blending languages and cultural references. Practice in the family: The family fluidly mixes Indonesian and English, adapting terms like "Mommy," "Mama," and "Ibu" to fit their unique cultural and relational context. Humorous metaphors like "Si mbok sounds like a frog" and "lima setan dikali lima setan" reframe cultural and emotional

experiences in ways that resonate with both speakers.

Interactional negotiation

The use of turn-taking, questioning, humor, and alignment to shape communication dynamics and power relations. Practice in the family: Ibu initiates questions to guide conversations, while Matilde resists or aligns through humor and open-ended questions. The interaction is collaborative, with shared laughter and emotional disclosure, reflecting mutual respect and intimacy.

Entextualization

Extracting language from one context and repurposing it in another to create new meanings. Practice in the family: Terms like "Si mbok" and "Ibu" are repurposed with new connotations, serving as identity markers or humorous metaphors. Stories and metaphors become shared cultural references that carry emotional and identity significance beyond their original context.

How do the translingual practices create meaning making in their communication?

The translingual practices engaged in by the family members foster intricate and multifaceted meaning-making in a variety of manners:

Through the act of envoicing, family members assert and negotiate their identities by employing language choices that articulate cultural affiliation, individual preferences, and relational dynamics. For instance, Matilde's repudiation of "Mommy" in favor of "Ibu" signifies her negotiation of a bicultural identity and the pursuit of relational intimacy. This is consistent with Norton's (1997) theory of identity and investment, which asserts that language learners negotiate their identities within social contexts, thereby investing in language practices that mirror their self-concept.

DISCUSSION

Recontextualization permits the family to integrate languages and cultural references, thereby facilitating communication that is more profound and attainable. The employment of humorous metaphors and code-switching fosters a mutual comprehension and emotional bond. This corresponds with (Gumperz's, 1982) notion of contextualization cues, wherein linguistic selections communicate social significances and delineate the parameters for interactions. The interactional strategies utilized, including the techniques of questioning, humor, and turn-taking, serve to facilitate the negotiation of power dynamics and alignment between participants. The authority held by Ibu in her roles as both a parent and educator is effectively counterbalanced by Matilde's agency and acts of resistance, thereby promoting a dynamic yet respectful discourse. This phenomenon exemplifies the concept of dialogism, which emphasizes that meaning is generated through interaction and the interrelation of varied voices (Bakhtin, 1981). Through the procedure of entextualization, linguistic elements and narratives are extricated from their original contexts and repurposed as communal cultural assets endowed with identity and emotional resonance. These components become essential to the family's communicative repertoire and collective recollection.

Table 1. Translingual Practices

COMPONENTS	EXCERPTS 1	EXCERPTS 2
Envoicing	<p>Matilde asserts identity by rejecting names: "Si mbok sounds like a frog", "Because ibu is your personality".</p> <p>Matilde contrasts cultural labels: "Why can't I just call you mom like everyone else?"</p>	<p>Ibu asserts identity through storytelling: "Dari kecil, ibu dari SD selalu dapat juara", "Ibu takut jadi ga masuk semuanya di kepala ibu"</p> <p>Ibu uses repetition for emphasis: "Ibu, ibu selalu kerja keras, ya dari dulu, dari muda".</p>
Recontextualization	<p>Mix of Indonesian and English: "Mama, Mommy is not your personality"; reframing naming as identity.</p> <p>Reframing cultural expectations: "I don't want to be called anak durhaka just because I disagree"</p>	<p>Blending languages: "Di sekolah ibu ada yang namanya raport, So the end of semester...";</p> <p>Embedding English for clarity: "Kalau kamu gak belajar, you won't get to the next grade".</p>
Interactional	<p>Ibu's questioning vs. Matilde's humorous resistance: "Kenapa Matildee gak mau panggil Mommy?" / "No No, no, no, no".</p> <p>Turn-taking with layered tones: "Matilde, kamu ngerti gak maksud ibu?" / "Ibu tuh kadang kayak drama"</p> <p>Turn-taking with layered tones: "Matilde, kamu ngerti gak maksud ibu?" / "Ibu tuh kadang kayak drama"</p>	<p>Collaborative storytelling and questioning: "Ibu, when you were young, why did you bec</p> <p>Building empathy through joking: "So you were a nerd?" / "Bukan nerd, anak rajin!" ome math teacher?";.</p>
Entextualization	<p>Creative metaphors: "Si mbok sounds like a frog"; "Ibu is your personality" as identity marker.</p> <p>Quoting past phrases: "You always say 'anak baik harus nurut', but what if I don't agree?"</p> <p>Quoting past phrases: "You always say 'anak baik harus nurut', but what if I don't agree?"</p>	<p>Metaphor: "lima setan dikali lima setan"; story as shared cultural reference explaining identity and motivation.</p> <p>Embedding moral values in narrative: "Dulu ibu belajar sambil bantu jualan, that's why I'm strong now"</p>

Table 2. Translingual Practices Observed in TikTok Videos

No.	Type of Practice	Example	Description/Function
1	Code-switching	"Mamá, ayo makan dulu!"	Switching from Spanish ("Mamá") to Indonesian ("ayo makan dulu") to address mother and suggest eating.
2	Code-mixing	"Estoy muy senang hari ini!"	Mixing Spanish ("Estoy muy") with Indonesian ("senang hari ini") to express emotions.
3	Borrowing	"Tolong ambilkan el tenedor."	Spanish word "el tenedor" (fork) is borrowed into an Indonesian sentence structure.
4	Translanguaging	Child speaks in Indonesian, mother replies in Spanish.	Both speakers use different languages but continue fluid conversation with mutual understanding.
5	Inter-sentential switching	"Let's go to the market. Aku mau beli buah."	Switching between English and Indonesian across sentences.
6	Emblematic switching	"Gracias, ya selesai makan."	A token Spanish expression ("Gracias") used for cultural identity or politeness, followed by Indonesian.
7	Pragmatic shifts	Father switches to Spanish for commands, Indonesian for affection.	Language choice depends on function discipline in Spanish, affection in Indonesian.
8	Metacommentary or Language Play	"Ini namanya arroz goreng, bukan paella ya!"	Explains or jokes about cultural difference while using both Indonesian and Spanish culinary terms.

The translingual practices engaged in by the family members foster intricate and multifaceted meaning-making in a variety of manners: Through the act of envoicing, family members assert and negotiate their identities by employing language choices that articulate cultural affiliation, individual preferences, and relational dynamics. For instance, Matilde's repudiation of "Mommy" in favor of "Ibu" signifies her negotiation of a bicultural identity and the pursuit of relational intimacy. This is consistent with [Norton's \(1997\)](#) theory of identity and investment, which asserts that language learners negotiate their identities within social contexts, thereby investing in language practices that mirror their self-concept.

This study aimed to explore how an Indonesian-Spanish family engaged in translingual practices in the digital sphere, particularly on the platform TikTok. The primary

research question focused on identifying the translingual strategies the family employed, while the secondary question investigated how these practices contributed to meaning-making and identity negotiation. The findings provide strong support for the primary hypothesis: that the family exhibits a wide range of translingual behaviors, dynamically combining Indonesian, Spanish, and English elements often within a single utterance or video sequence. This supports the previous theory of translanguaging as a fluid and contextually adaptive practice, rather than as bounded code-switching (García & Wei, 2014). The secondary hypothesis was also supported: these translingual practices were not merely linguistic, but semiotic and performative, facilitating emotional expression, humor, cultural referencing, and social bonding within the family unit and with their digital audience.

The findings align with previous studies (Canagarajah, 2013; Wei, 2018), who argue that multilingual speakers construct meaning by strategically blending linguistic resources based on context, audience, and purpose. However, this study extends previous literature by illustrating how these translanguaging processes operate within the unique ecology of TikTok a short-form video platform shaped by algorithmic visibility, multimodal affordances, and performativity. Unlike previous studies focused on classroom discourse (García & Kleyn, 2016) or youth chat platforms (Androutsopoulos, 2015), this research contributes ethnographically rich and platform-specific data, illustrating how language ideologies are actively performed, challenged, and reconstructed in public digital family interactions.

Theoretically, this study reaffirms the notion of “translanguaging space” (Wei, 2018), a discursive arena where linguistic, cultural, and affective resources are mobilized for meaning-making and identity performance. In this family’s TikTok usage, the translanguaging space is not merely about linguistic fusion but also includes non-verbal cues (gestures, music, text overlays) that work in tandem with spoken language. Practically, the findings demonstrate how social media can serve as a site for heritage language maintenance and familial bonding, particularly in intercultural households. This has implications for educators and policymakers interested in multilingual education, family literacy, and digital media pedagogy.

Several limitations must be acknowledged. First, the sample size is limited to a single family, which restricts generalizability. Though this is consistent with qualitative case study methodology, broader conclusions must be drawn cautiously. Additionally, there is a potential observer bias, as the data comes from curated, publicly shared TikTok content rather than naturalistic, private conversations. The performative nature of social media may have influenced how language practices were staged or exaggerated for entertainment. Measurement precision was also limited by the platform: although TikTok allows for multimodal analysis, it lacks metadata on user intent or emotional states beyond what is explicitly stated or expressed. Furthermore, the study did not include direct interviews with the family members, which could have provided deeper insights into their intentions and perceptions about their language use.

The phenomenon of translingual practices in Indonesian-Spanish families displayed through digital platforms such as TikTok reflects the dynamics of complex yet adaptive multilingual communication. Translingualism, as defined by Canagarajah (2013), is not just a change between languages (code-switching), but a fluid integration between language elements in everyday communication practices. In the context of

Indonesian-Spanish families, this practice not only reflects the functional needs of communication, but also the negotiation of identity, cultural affiliation, and social performativity in the digital space. [García & Wei \(2014\)](#) emphasizes that multilingual families often use translanguaging as a strategy to build and negotiate identity. In the context of TikTok, this practice becomes more open and performative because of the public audience. Indonesian-Spanish families, for example, may display conversations that mix Indonesian, Spanish, and even English as a form of representation of their diversity. This practice supports [Wei's \(2022\)](#) findings that translanguaging in digital spaces enables new forms of identity positioning.

The TikTok platform offers a multimodal space that is very suitable for translingual practices. A study by [Wang and Potts \(2019\)](#) on multilingual content on TikTok shows that users actively create meaning by combining language, visuals, text, and sound. This is also observed in Indonesian-Spanish families, where language is used not only to convey information, but also to create humorous effects, show relational closeness, and even educate viewers about cross-country cultures. Research by [Sultana and Dovchin \(2021\)](#) in the context of South Asian families shows that translingual practices in households are not simply the result of a lack of proficiency in one language, but are social practices rich in meaning. In Indonesian-Spanish families, this is evident in the flexible use of language based on situational contexts: for example, the use of Indonesian by mothers when caring for children, and Spanish by fathers in the context of play. This combination not only forms the linguistic ecosystem of the family, but also shows the negotiation of power and roles in the household.

The performative aspect of communication on TikTok also reinforces translingual practices. In line with research by [Tagg et al. \(2021\)](#), the language used in TikTok content often shifts from 'native' or 'standard' forms to creative forms that are playful and stylized. This allows family members to display certain personas: for example, children demonstrating their multilingual skills as a form of cultural capital, or parents showing their closeness to their partner's language to strengthen family cohesion. These translingual practices not only impact family dynamics, but also have broad implications for language education and linguistic policy. A study by [Flores and Rosa \(2019\)](#) critiques educational models that assume a strict separation of languages, and suggests that a translingual approach better reflects contemporary social realities. In the context of Indonesian-Spanish families, we see how informal education through everyday interactions at home and on TikTok can be a means of learning language and culture simultaneously.

The study adhered to its original design, focusing on video content analysis as the primary data source. However, the lack of access to behind-the-scenes or off-platform communication (e.g., WhatsApp, home conversations) may have limited the depth of interpretation regarding private translingual dynamics. Future research could enhance fidelity by triangulating data with participant interviews, linguistic diaries, or ethnographic observation. Although the study is context-specific, its findings resonate with broader patterns observed in digitally mediated multilingual families, particularly in transnational or intercultural contexts. However, caution must be taken when applying these findings to families who are less digitally active, reside in more monolingual societies, or have different socio-economic or linguistic profiles.

The platform-specific nature of TikTok, characterized by its algorithm, brevity, and performative genre, also limits how well these findings transfer to other platforms such

as Instagram, YouTube, or WhatsApp, which may afford different interactional styles and constraints. Future studies could explore: 1) Comparative analyses between families from different sociolinguistic backgrounds or on different digital platforms. 2) Longitudinal tracking of how translingual practices evolve as children age and family dynamics shift. 3) Inclusion of participant interviews or co-analysis with family members to gain emic perspectives. 4) The relationship between algorithmic exposure (virality) and shifts in language use or performativity over time.

CONCLUSION

The investigation into translingual practices within familial communication discloses a profound and dynamic interplay of languages and cultural expressions that transcends mere linguistic exchange. These practices function as essential mechanisms through which family members perpetually construct and negotiate their identities, relationships, and collective cultural understandings. The fluid interchange between languages and the innovative amalgamation of cultural references underscore how language operates as a living, evolving resource ingrained in quotidian interactions. This dynamic process not only enhances effective communication but also cultivates emotional connections, mutual understanding, and a sense of belonging within the familial unit.

Furthermore, the examination emphasizes the significance of perceiving language usage as inherently social and dialogic, wherein meaning emerges through interaction and negotiation rather than predetermined codes. The translingual practices identified reflect broader sociolinguistic realities within multicultural and multilingual contexts, illustrating how individuals adeptly navigate intricate social landscapes by utilizing diverse linguistic repertoires. This viewpoint challenges conventional monolingual paradigms and advocates for a more inclusive comprehension of language that embraces hybridity, fluidity, and creativity.

In summary, the family's translingual communication epitomizes how language is intricately interwoven with identity, culture, and social relations. Acknowledging and valuing these practices enriches our understanding of the nuanced ways individuals interpret their environments and establish connections with one another. It also prompts further exploration into how such practices function across various social settings, thereby contributing to more culturally responsive approaches in education, policy, and social integration.

CONFLICT OF INTERESTS

The authors declare that they have no conflict of interest.

AUTHOR(S) CONTRIBUTION

Rachmi: Conceptualization (lead), methodology (lead), writing –original draft (lead), review (supporting), securing funding. **Atmawinata, M. R.:** Conceptualization (supporting), methodology (supporting), writing –original draft (supporting), review (lead), editing (lead). **Arjulayana:** Conceptualization (supporting), methodology

(supporting), writing –original draft (supporting), review (lead), editing (lead).

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