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Multilingual Communication and Intercultural Adaptation Among Indonesian Diaspora Students in Davao

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Abstract

This study examines multilingual communication practices and intercultural adaptation among Indonesian diaspora students at Sekolah Indonesia Davao (SID), a government-sponsored Indonesian school in Davao City, Mindanao, Philippines. Grounded in intercultural communication theory — specifically Gudykunst and Kim's (2003) cross-cultural adaptation model, Ting-Toomey and Dorjee's (2018) face-negotiation theory, and Deardorff's (2006) intercultural competence framework — the study investigates how SID students deploy multilingual communication repertoires as strategies for intercultural adaptation and identity negotiation in a complex four-language ecology (Indonesian, English, Filipino, and Bisaya). Using a descriptive quantitative design with supplementary qualitative analysis, data were collected from ten purposively selected students (grades 9–12) through a validated 27-item bilingual questionnaire. Results reveal that (1) 90% of respondents engage in multilingual communication switching, with a trilingual Indonesian–English–Filipino/Bisaya pattern dominating (60%), reflecting achieved intercultural communicative competence rather than linguistic deficiency; (2) habit is the primary communication motivation (70%), indicating that multilingual switching has been internalized as an unmarked communicative norm; (3) a polyglossic communication structure pertains, with Indonesian dominating formal institutional contexts and mixed codes functioning as the face-affirming, solidarity-building register of informal interaction; (4) 60% of respondents demonstrate high metalinguistic awareness of their communication practices; and (5) all respondents affirm that multilingual communication competence contributes positively to intercultural adaptation in Davao. Beyond individual switching, the study identifies an emergent community-level communication code — a shared trilingual variety functioning simultaneously as a diasporic identity marker. These findings contribute to interdisciplinary communication science by demonstrating that multilingual communication practices in diaspora school communities constitute sophisticated intercultural competence strategies and carry direct implications for intercultural communication-informed language education policy in overseas Indonesian schools (SILN).

***Keywords**: Intercultural Communication; Cross-Cultural Adaptation; Multilingual Communication; Code-Switching; Code-Sharing; Indonesian Diaspora; Intercultural Competence; Communication Accommodation; Diasporic Identity*

1. Introduction

Language in multilingual diaspora communities is never merely a tool of communication. Rather, it functions as a dynamic medium of interaction, collective belonging, and identity formation (Darwin & Evizariza, 2024; Kamau, 2022; Langston & Peti-StantiÄ, 2014; Woltran & Schwab, 2025). This phenomenon is particularly evident among school-aged diaspora students who are exposed to multiple linguistic environments, especially within the South Asian context. However, the experiences of Indonesian diaspora students in Southeast Asia—particularly those attending state-sponsored Indonesian schools (*Sekolah* Indonesia di Luar Negeri, SILN)—remain largely absent from existing study. This gap is significant because SILN schools operate in contexts where language acquisition is closely intertwined with the development of intercultural communication competence and the preservation of national identity abroad.

Sekolah Indonesia Davao (SID), located in Davao City, Mindanao, Philippines, is one such institution. Established to serve the educational needs of Indonesian nationals and their descendants, SID operates at the confluence of at least four distinct linguistic systems: Bahasa Indonesia, the official medium of instruction and national identity language; English, the international language and tertiary education in the Philippines; Filipino/Tagalog, the Philippine national language; and Bisaya (Visayan), the dominant regional language of Davao. This everyday multilingual exposure places SID students within one of the most linguistically complex diaspora environments in Southeast Asia. Consequently, SID represents an important site for empirical research on multilingual language acquisition and its relationship to intercultural communication strategies.

Within the social sciences, diaspora is widely understood as a transnational community that crosses national borders while maintaining cultural identity abroad. (Çağlar & Glick Schiller, 2021; Engbersen et al., 2015; Glick Schiller, 1997, 2018; Levitt & Glick Schiller, 2004). Among the various elements of cultural identity, language is often regarded as one of the most tangible and significant markers of communal belonging. However, the maintenance of heritage languages frequently declines by the third generation. In response to this challenge, many diaspora communities establish cultural and educational institutions aimed at preserving linguistic and cultural identity among younger generations

(Alshihry, 2024; Min, 1992; Palotai et al., 2019; Sumartana et al., 2025; Trifunović, 2024). Another strategy for sustaining heritage language use involves the practice of code-switching, in which speakers alternate between languages within everyday communication.

One prominent strategy for maintaining multilingual communication within diaspora communities is code-switching. Code-switching—the practice of alternating between two or more languages within a single conversation—has been extensively examined through various structural frameworks (Muysken, 2000). Within these frameworks, code-switching is commonly divided into three categories: intersentential switching (alternation at clause boundaries), intrasentential switching (alternation within a single clause), and tag-switching (the insertion of formulaic discourse markers) (Poplack, 2013). In addition, Myers-Scotton conceptualizes code-switching as an interaction in which one language provides the morphosyntactic frame while another contributes inserted lexical elements(Myers-Scotton, 1993).

Recent scholarship has further refined this approach by situating code-switching within the broader ecology of bilingual and multilingual communication. Przymus conceptualizes code-switching and translanguaging as metaphors for the relationship between external and internal modes of communication(Przymus, 2023). Meanwhile, García and Wei reconceptualize code-switching as the flexible deployment of a unified linguistic repertoire rather than the alternation between discrete language systems (Garcia & Wei, 2014). Similarly, Sahan and Rose (2021) argue that code-switching should be understood as a natural feature of multilingual communication rather than as a pedagogical problem(Sahan & Rose, 2021).

These scholarly perspectives are directly relevant to the SILN context examined in this study. However, the present study extends beyond individual-level frameworks by introducing the concept of code-sharing: a community-level convergence toward a shared hybrid linguistic variety that acquires social meaning as a marker of group identity (Gumperz, 1982; Hua, 2008). Unlike individual translanguaging practices, code-sharing is characterized by social normativity and collective ownership within the community.

Beyond individual communicative practices, code-switching also functions within broader social and institutional contexts. The distribution of language use across social settings has traditionally been conceptualized through the notion of diglossia. Ferguson defined diglossia as the functional separation between a High (H) variety used in formal situations and a Low (L) variety employed in informal contexts(Ferguson, 1959).

Fishman later extended this framework to broader patterns of societal bilingualism(Fishman, 1967), while Platt introduced the concept of polyglossia to describe multi-tiered linguistic environments in which three or more languages occupy distinct functional domains(Platt, 1977).

Recent studies have demonstrated the continuing relevance of multilingual repertoires, particularly within Southeast Asian societies. Research on Javanese language practices reveals a highly complex tiered linguistic structure operating across multiple social domains, illustrating overlapping forms of diglossia that extends Ferguson's original binary model (Siti Rahmatia Ntou, 2024). Similarly, Kurniawan et al. identify hybrid multilingual practices among youth in the Baduy community, showing how language use is closely intertwined with both ethnic and national identities(Kurniawan et al., 2025). Vydrina further demonstrates that polyglossia may coexist with small-scale multilingualism within a single community, producing hybrid communicative configurations that resist rigid linguistic categorization(Vydrina, 2021). The communicative environment of SID exemplifies this complexity, as multiple languages simultaneously serve distinct institutional, educational, and interpersonal functions within the community.

Beyond their functional roles in different social domains, multilingual practices also play a crucial role in the construction and negotiation of identity within diaspora communities. Language in diaspora contexts cannot be separated from questions of belonging, cultural continuity, and self-identification. Bhabha's concept of the *Third Space* proposes that diasporic communities do not simply reproduce the cultures of their places of origin; rather, they create new cultural formations that transcend fixed notions of homeland and host society(Bhabha, 2004; Bhandari, 2022). This perspective resonates with studies of the Indonesian diaspora, which demonstrate that language functions as a vital connector among community members and serves as an important resource for sustaining collective identity abroad (Hermawan & Loo, 2019; Pratika, 2016; Winarnita, 2015). In this sense, language maintenance is not merely a communicative practice but also a cultural strategy through which Indonesian diaspora communities preserve and reinforce their sense of Indonesianness.

From an intercultural communication perspective, these linguistic practices are closely linked to processes of cultural adaptation. Kim (2001) argues that long-term cross-cultural adaptation involves a gradual transformation toward intercultural personhood, whereby individuals develop the capacity to navigate multiple cultural systems. More recent empirical studies suggest that adaptation is a more dynamic and

multidirectional process than originally proposed in Kim's framework. For example, Wilczewski and Alon, as well as Guerriche and Grimshaw, demonstrate that language and communication function as critical mediators of successful cross-cultural adaptation(Guerriche & Grimshaw, 2024; Wilczewski & Alon, 2022). These findings are particularly relevant to the SID context, where multilingual practices may facilitate students' adaptation to their social and educational environment. Similarly, Ting-Toomey and Doorje's Face-Negotiation Theory highlights how language choice can operate as a face-management strategy, with speakers selecting particular languages to express solidarity, negotiate relationships, and maintain social harmony.

Taken together, these theoretical perspectives position the multilingual practices of SID students not as linguistic deficiencies to be corrected, but as sophisticated communicative resources through which they simultaneously maintain Indonesian national identity, cultivate local belonging in Davao, and develop the intercultural competence required by their diasporic circumstances.

Despite the growing body of research on code-switching, multilingual identity, and intercultural adaptation, little is known about how Indonesian diaspora students in SILN schools collectively employ multilingual practices as communicative strategies for negotiating identity and belonging. This study addresses two significant gaps in existing literature.

First, there remains a notable geographical gap concerning Indonesian diaspora communities in the Philippines. While Indonesian migrant and diaspora populations in the Middle East, Hong Kong, and Malaysia have received substantial scholarly attention (Constable, 2022; Hernandez-Coss et al., 2008; Juliawan, 2018; Sim & Wee, 2009; Spaan & van Naerssen, 2018), the experiences of Indonesian diaspora communities in the Philippines remain largely unexplored. As a result, the linguistic and intercultural experiences of Indonesian students in this context are insufficiently understood.

Second, existing studies of code-switching, translanguaging, and related multilingual practices have predominantly focused on individual speakers and their communicative behavior (Garcia & Wei, 2014; Jørgensen et al., 2011)(García & Wei, 2014; Jørgensen et al., 2011). Consequently, less attention has been devoted to understanding how multilingual practices become collectively shared, socially normative, and symbolically meaningful within diaspora communities. This individual leaves the social dimension of language remain underdeveloped.

Third, despite the strategic role of *Sekolah Indonesia Luar Negeri* (SILN) as an educational institution operated by the Indonesian government, research on language use and multilingual practices within these schools remains limited. In particular, little empirical evidence exists regarding how *Bahasa Indonesia* is maintained, negotiated, and used alongside other languages in overseas Indonesian school settings. This lack of evidence hinders educators and policymakers seeking to develop language and educational policies that are responsive to the realities of multilingual diaspora communities.

Taken together, these three gaps emphasize the need for further research into multilingual language practices among Indonesian diaspora students. This study addresses these gaps by examining the patterns, motivations, and social functions of code-switching and code-sharing among students at *Sekolah Indonesia Davao* (SID), Philippines. Specifically, the study explores how multilingual practices contribute to intercultural communication competence, identity negotiation, and the maintenance of diasporic belonging within the Indonesian diaspora community. By focusing on an underexplored diaspora setting and extending existing scholarship beyond individual-level analyses, this study contributes to broader discussions of multilingualism, intercultural communication, and diaspora education.

2. Method

2.1 Research Design

To examine the use of multilingual language practices among students at *Sekolah Indonesia Davao* (SID), this study employs a descriptive quantitative design supplemented by qualitative analysis (Creswell, 2018). The quantitative component serves as the primary source of data, consisting of frequency and percentage analyses of structured survey responses across eight thematic dimensions. Responses to open-ended survey items are treated as supplementary qualitative data and analyzed thematically to capture participants' reflections on their mundane language practices.

This classification differs from the study's earlier characterization as a mixed-methods design and more accurately reflects its epistemological orientation. Specifically, the study adopts a descriptive-exploratory approach that seeks to document and interpret patterns of multilingual language use within a particular context rather than to make inferential statistical claims or probabilistic generalizations from the sample to a broader population.

2.2 Participants

Ten students of *Sekolah Indonesia Davao* (SID) voluntarily participated in the study. The sample consisted of five male and five female students from Grades 9 to 12. Approximately 70% of participants resided in Davao for more than two years, ensuring extensive exposure to the local multilingual environment.

Participants were recruited through purposive sampling. To be eligible for participation, students were required to: (1) be actively enrolled at SID during the data collection period; (2) be Indonesian nationals or of Indonesian descent; and (3) voluntarily participate in the study.

The final sample size (n = 10) reflects the overall and actual response from the participants. Data collection was conducted during the SEA Teacher Program, during which one member of the research team was undertaking a student-teaching placement at SID. The limited duration of the placement, combined with the geographical distance between the researchers' home institution, Universitas Lambung Mangkurat, and the research site in the Philippines, constrained opportunities for prolong recruitment and fieldwork. Participant availability was further restricted by school academic and extracurricular schedule during the data collection period. Nevertheless, the sample size is consistent with exploratory sociolinguistic research conducted in geographically bounded community settings, where contextual understanding is prioritized over statistical representativeness (Duff, 2018; Narcy-Combes, 2008). As the study does not employ inferential statistical analyses or hypothesis-testing procedures, a formal a priori power analysis was not applicable (Maxwell, 2010; Onwuegbuzie & Leech, 2007).

2.3 Ethical Considerations

This study was conducted in accordance with the ethical guidelines of the Department of Sociology Education at Universitas Lambung Mangkurat. Informed consent was obtained from all participants prior to data collection. To ensure confidentiality, all participant data are reported anonymously using student codes (S1–S10) throughout the manuscript.

2.4 Instrument

Data were collected using a 27-item bilingual (Indonesian–English) questionnaire developed specifically for this study. The instrument was organized into eight thematic dimensions: (1) demographic background; (2) linguistic repertoire; (3) context-based language use patterns; (4) code-switching frequency and language combinations; (5) motivations for language mixing; (6) metalinguistic awareness and language attitudes; (7) authentic code-switching practices; and (8) language, identity, and cultural adaptation. The questionnaire included a combination of single-choice,

multiple-choice, and open-ended items and was administered through Google Forms.

Prior to data collection, the questionnaire undertook a two-stage review process. In the first stage, questionnaire items were developed based on existing survey instruments and subsequently reviewed by two researchers with expertise in sociolinguistics at Universitas Lambung Mangkurat. The reviewers evaluated the instrument for content relevance, item clarity, and bilingual (Indonesian–English) equivalence. Revisions were made in response to their written feedback.

In the second stage, the revised questionnaire was pilot-tested with two SID students recruited through the research team member participating in the SEA Teacher Program placement. The students completed the draft questionnaire and provided feedback regarding item clarity, comprehensibility, and cultural appropriateness. Minor wording revisions were subsequently made before the instrument was finalized for administration.

2.5 Data Analysis

Quantitative data were tabulated and analyzed descriptively using Microsoft Excel, producing frequency counts and percentage distributions for each structured item. Open-ended responses were analyzed through thematic content analysis. Qualitative thematic coding was conducted manually by two members of the research team, followed by discussions to reach interpretive consensus on thematic categories.

This picture visuals an overview of the complete research process from problem formulation through data collection, analysis, and conclusion. The diagram traces seven sequential stages: (1) research background and multilingual ecology at SID; (2) research design and objectives; (3) instrument development and two-stage validation; (4) data collection via Google Form; (5) raw survey data; (6) parallel quantitative and qualitative analysis streams; and (7) integrated findings, conclusions, and implications.

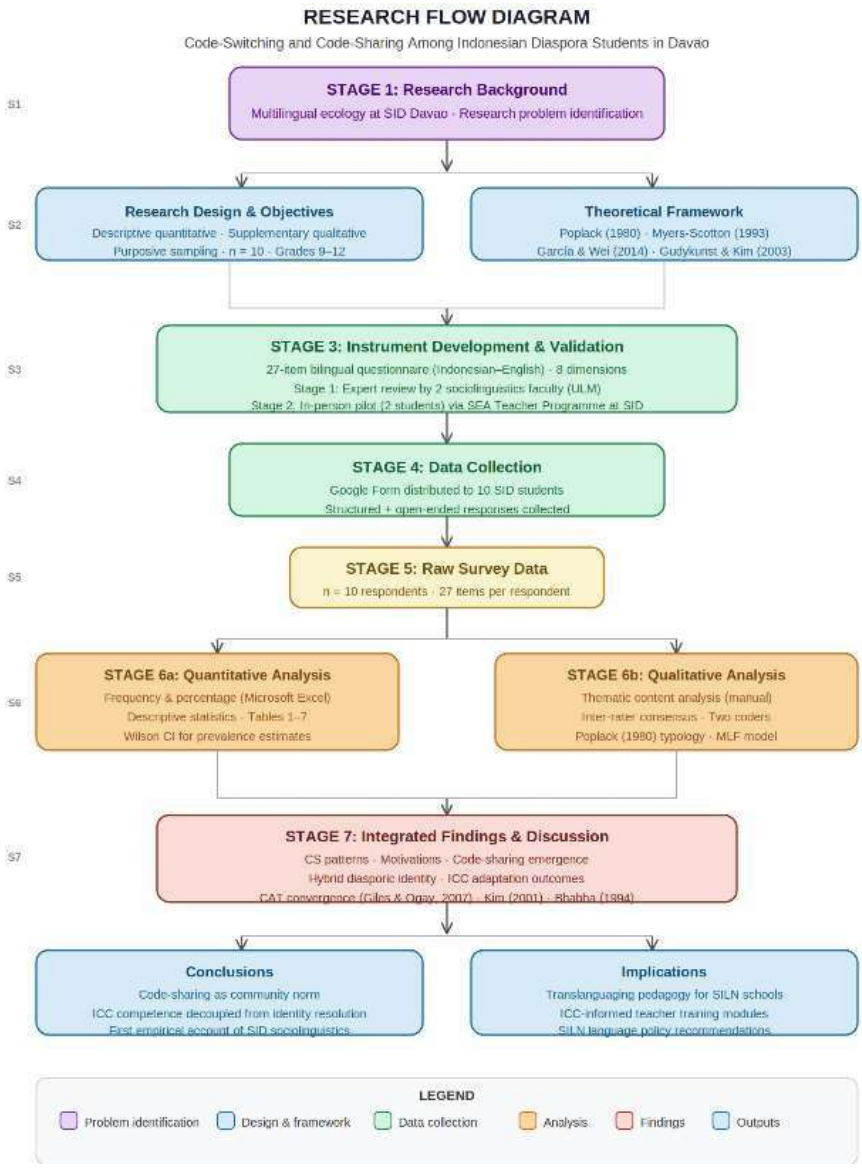

Figure 1. Research Flow Diagram

3. Results

3.1 Lin*guistic Repertoires.*

Table 1 presents the linguistic repertoire of the ten student respondents. The majority (60%, n=6) command four languages simultaneously: Indonesian, English, Filipino, and a regional language (Bisaya or Sangir). One respondent (10%) reported competence in Indonesian only, while the remaining three respondents reported various

three-language combinations. These distributions indicate that SID students possess multilingual repertoires that extend well beyond the institutional medium of Indonesian instruction.

Table 1. Linguistic Repertoires of SID Student Respondents (n = 10)

Language Combination	n	%
Indonesian, English, Filipino, and Regional Language (Bisaya/Sangir)	6	60%
Indonesian, English, and Regional Language	1	10%
Indonesian, Filipino, and Regional Language	1	10%
Indonesian and Filipino	1	10%
Indonesian only	1	10%
Total	**10**	**100%**

3.2 Context-Dependent Language Distribution

Table 2 shows the distribution of language use across six social contexts, with frequency counts (n) for each dominant pattern. Indonesian is the most consistently used language in the school and classroom context (n=9/10). In contrast, home, informal, and peer contexts show highly variable, mixed-code patterns with no single dominant language. When interacting with Indonesian peers, the most common pattern (n=5/10) involves mixing Indonesian with English. When interacting with Filipino peers, students predominantly shift to regional language (Bisaya) combined with Filipino and English (n=3/10).

Table 2. Language Use Patterns by Social Context (n = 10)

Social Context	n	Primary Language(s) Used	Notes
School / Classroom	10-Sep	Indonesian (dominant)	1 student also uses English and regional language
Home / Family	Variable	Mixed: Indonesian, regional, Filipino, English	No single dominant pattern; reflects diverse family backgrounds

Social Context	n	Primary Language(s) Used	Notes
With Indonesian peers	10-May	Indonesian + English (most common)	2 use Indonesian only; 1 uses full trilingual mix
With Filipino peers	10-Mar	Regional (Bisaya) + Filipino + English	2 maintain Indonesian; high variation overall
Formal situations	10-Apr	Indonesian + English	3 use Indonesian only; 2 use Indonesian + regional + Filipino
Informal / Casual	Variable	Highly mixed: regional, English, Indonesian, Filipino	Only 2 students consistently use Indonesian in this context

Note: n values indicate the number of respondents reporting the specified pattern as their dominant practice for that context.

3.3 Code-Switching Frequency and Combinations

As shown in Table 3, 90% of respondents (n=9/10) report engaging in code-switching to varying degrees: 30% (n=3) always, 20% (n=2) often, and 40% (n=4) sometimes. One respondent (10%) reported never mixing languages. The 95% Wilson confidence interval for the 90% prevalence rate is approximately [55.5%, 99.7%], reflecting the exploration scope of this finding.

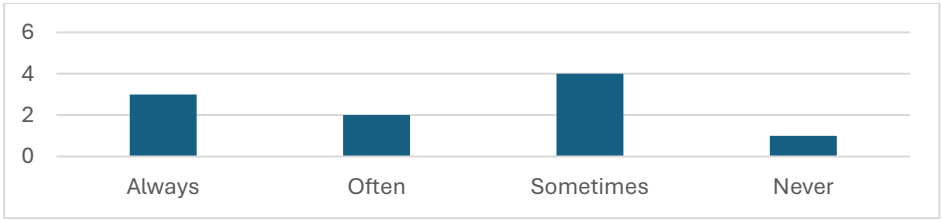

Figure 2. Frequency of Language Mixing (n=10)

Figure 2 presents the language combinations reported by respondents who engage in code-switching (n=9). The most common pattern is trilingual Indonesian–English–Filipino/Bisaya switching (60%,

n=6), followed by bilateral Indonesian–Filipino switching (30%, n=3), and bilateral Indonesian–English switching (10%, n=1).

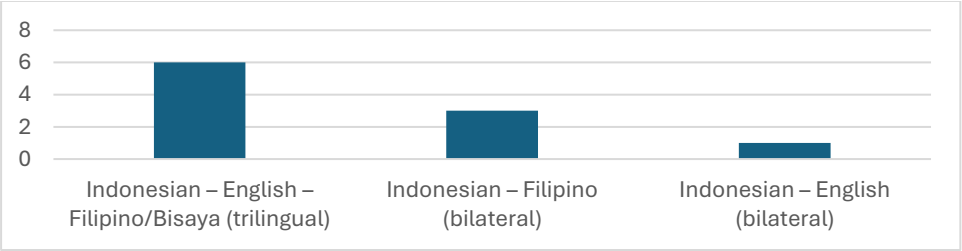

Figure 3. Language Combinations in Code-Switching (n = 10)

3.4 Motivations for Code-Switching

Table 5 presents respondents' reported motivations for code-switching. Multiple responses were permitted; percentages are calculated against n=10 respondents. Habit was the most frequently cited motivation (70%, n=7), followed by lexical gap (30%, n=3), peer influence (30%, n=3), and communicative efficiency (30%, n=3).

Table 3. Motivations for Code-Switching (Multiple Responses Permitted; n = 10)

Motivation	n (multi-response)	% of respondents
Habit / automatized practice	7	70%
Lexical gap (no equivalent word known)	3	30%
Following peers / social conformity	3	30%
Communicative efficiency / ease	3	30%

Note: Percentages are calculated against total respondents (n=10); multiple responses were permitted, so percentages do not sum to 100%.

3.5. Metalinguistic Awareness and Attitudes

Table 6 summarizes responses to five metalinguistic awareness and attitude items. Sixty percent of respondents (n=6) reported being always aware of their own code-switching when it occurs; 30% (n=3) reported occasional awareness; and 10% (n=1) reported no awareness. Regarding whether code-switching facilitates communication, 30% (n=3) responded yes, 50% (n=5) sometimes, and 20% (n=2) no. The majority (60%, n=6)

regarded others' code-switching as normal. On the evaluative item of whether code-switching reflects good language ability, no respondent answered yes; 60% (n=6) answered "depend on context" and 40% (n=4) answered no. All ten respondents (100%) affirmed that multilingualism supports their social adaptation in Davao.

Table 4. Metalinguistic Awareness and Attitudes (n = 10)

Item	Yes / Always n (%)	Sometimes n (%)	No / Never n (%)	Total
Aware of own code-switching when it occurs	6 (60%)	3 (30%)	1 (10%)	10 (100%)
Code-switching facilitates communication	3 (30%)	5 (50%)	2 (20%)	10 (100%)
Others' code-switching is normal (wajar)	6 (60%)	2 (20%)	2 (20%)	10 (100%)
Code-switching reflects good language ability	0 (0%)	6 (60%)	4 (40%)	10 (100%)
Multilingualism helps social adaptation	10 (100%)	0 (0%)	0 (0%)	10 (100%)

3.6 Authentic Code-Switching Examples: Structural Analysis

Table 7 presents seven representative authentic utterances collected from the open-ended survey items, selected to cover all three structural types (tag-switching, intrasentential, and intersentential) across all three context domains (school, home, peers), including one heritage language example. Each example is classified according to Poplack's (1980) typology and the Matrix Language Frame (MLF) model (Myers-Scotton, 1993), with Matrix Language (ML) and Embedded Language (EL) designations specified.

Table 5. Authentic Code-Switching Examples: Structural Analysis (n = 7 representative cases)

Utterance	S	Context	Languages	CS Type	ML	EL(s)
"Tidak man gud Pak"	S10	School	Indonesian + Bisaya	Tag-switching	Indonesian	Bisaya (man, gud)
"Tadi gud waktu makan saya…"	S8	School	Indonesian + Bisaya	Tag-switching	Indonesian	Bisaya (gud)
"Nanti kita have a pelajaran Pancasila kan?"	S9	School	Indonesian + English	Intrasentential (VP insertion)	Indonesian	English (have a)
"Ma, pwede nambah rice?"	S7	Home	Bisaya + Indonesian + English	Intrasentential (multilingual)	Indonesian	Bisaya (pwede), English (rice)
"Asa ka nag go kemarin?"	S6	Peers	Bisaya + English + Indonesian	Intrasentential (trilingual)	Bisaya	English (go), Indonesian (kemarin)
"Kamu juga diba?"	S3	Peers	Indonesian + Filipino	Tag-switching (confirmation)	Indonesian	Filipino (diba)
"Marijo kita makan di sana"	S1	Peers	Manado/Sangir + Indonesian	Intersentential tag	Indonesian	Manado/Sangir (marijo)

Note: ML = Matrix Language (supplies the morphosyntactic frame); EL = Embedded Language (supplies inserted lexical material). CS Type follows Poplack's (1980) typology.

Indonesian functions as the Matrix Language in six of the seven examples, confirming the institutional dominance of Indonesian as the grammatical anchor of student utterances. The exception is S6's peer utterance ("*Asa ka nag go kemarin*?"), in which Bisaya supplies the grammatical frame, reflecting stronger local language dominance in casual peer interaction. Tag-switching with Bisaya discourse markers (man, gud, diba) is the most frequently occurring pattern across respondents.

3.7 Language, Identity, and Adaptation

Open-ended responses on the relationship between language and identity yielded two distinct orientational positions. Six respondents (60%) expressed a correspondence-based orientation, linking language use directly to national and ethnic identity. One respondent stated: "*saya memang asli orang Indonesia, tetapi cuma lahir disini*" ("I am truly Indonesian, but born and raised in a different country"). Four respondents (40%) expressed a constructivist orientation, decoupling linguistic practice from ethnic or national identity.

All ten respondents (100%) affirmed that multilingualism facilitates their adaptation to Davao. S7 observed: "*orang sini, biasanya berbicara campur*" ("in Davao, local people usually speak regional language mixed with English"). The researcher who stays for short period in Davao also witnessed that many students were born and grew up in Davao, so their multilingual habit is embedded in mundane life.

4. Discussion

4.1 Code-Switching as Internalized Communicative Norm

The finding that 90% of participants regularly engage in code-switching suggests that multilingual language mixing at SID has moved beyond a compensatory communicative strategy and become a normalized feature of mundane settings. This pattern supports Muysken's observation that in migrant communities, code-switching often develops into a constitutive mode of speaking rather than a deliberate communicative choice(Muysken, 2000). From a translanguaging perspective, SID students appear to draw fluidly on an integrated multilingual repertoire rather than switching between clearly bounded linguistic systems (Garcia & Wei, 2014). The prevalence of trilingual Indonesian–English–Filipino

combinations (60%) further reflect the multilingual environment in which these students live daily.

The authentic student utterances collected in this study provide evidence of this internalization. In the school context, S10 produced the expression *"Tidak man gud Pak,"* in which the Bisaya discourse markers *man* and *gud* are inserted into an Indonesian clause despite the availability of Bahasa Indonesi equivalents. A similar pattern appears in S8's utterance, *"Tadi gud waktu makan saya…,"* suggesting that these forms are shared within the student community rather than representing isolated linguistic choices. Likewise, S9's statement, *"Nanti kita have a pelajaran Pancasila kan?"* incorporates an English phrase into an Indonesian sentence, while S3 and S4 independently used the Filipino pronoun *ikaw* in otherwise Indonesian utterances. Across these examples, language mixing appears not as a response to lexical limitations but as a repetitive communicative practice embedded in mundane interaction.

This interpretation is further supported by participant motivations for switching. The predominance of habit (70%) over lexical necessity (30%) aligns with Auer's distinction between code-switching motivated by preference and code-switching motivated by communicative need (Auer, 2013). Rather than filling linguistic limitations, students appear to use multilingual resources as part of their ordinary communicative repertoire.

From an intercultural communication perspective, this pattern may also reflect advanced stages of cross-cultural adaptation. Gudykunst and Kim argue that successful adaptation involves the gradual internalization of communicative behaviors associated with the host society (Gudykunst & Kim, 2003). The multilingual practices observed at SID suggest that Indonesian, English, Filipino, and Bisaya have become integrated into students' mundane communicative habits. Viewed from this perspective, code-switching considers the students' ability to navigate multiple linguistic and cultural environments simultaneously.

These findings have important implications for both communication research and educational practice. For communication scholars, code-switching at SID may be understood as a communicative resource through which students negotiate relationships across multiple linguistic communities. Future studies could investigate how these multilingual practices are perceived by local Filipino especially for Davao peers and society, and whether such behaviors are recognized as indicators of intercultural competence. For educators, the findings suggest that habitual code-switching should be better understood as resources that support communication, identity negotiation, and intercultural engagement within diaspora educational settings.

4.2 Diglossic Structure and Domain Integrity of Indonesian

The distribution of languages across communicative contexts at SID suggests a polyglossic system operating within a broadly diglossic framework. Indonesian functions as the dominant language in formal institutional settings, while Bisaya and mixed multilingual forms are more commonly used in informal and peer-oriented interactions. English occupies an intermediate position associated with educational and international functions. The near-universal use of Indonesian in classroom settings (9 of 10 respondents) indicates that SID's language policy has been effective in maintaining Indonesian as the primary language of formal instruction. At the same time, students continue to draw on broader multilingual repertoires outside the classroom, demonstrating that institutional language maintenance and everyday multilingualism coexist rather than compete.

This finding follows classical models of diglossia and societal bilingualism (Ferguson, 1959; Fishman, 1967). Rather than demonstrating a simple High–Low distinction, the SID context appears to involve multiple linguistic layers: Indonesian as the institutional language, English as a language of global mobility and educational prestige, Filipino/Tagalog as the national language of the host country, and Bisaya as the language most closely associated with local social interaction. This configuration resembles polyglossia where several languages occupy distinct yet overlapping communicative domains(Platt, 1977). Importantly, the predominance of Indonesian in the classroom suggests that Indonesian-medium instruction remains effective even within a highly multilingual environment.

From an intercultural communication perspective, these patterns also highlight students' ability to adapt language in different social contexts. The strategic use of Indonesian in formal settings and multilingual practices in informal settings suggests an awareness of the social meanings attached to different linguistic varieties. In Ting-Toomey and Dorjee's framework, such context-sensitive language choices may be understood as a form of face management, whereby speakers select linguistic resources that are appropriate to particular social relationships and communicative situations (Ting-Toomey & Dorjee, 2018). The ability to match linguistic repertoire in selected situations is observed as intercultural communicative competence.

These findings convey significant implications for diaspora education. The effectiveness maintenance of Indonesian – language in SID shows the important role of Indonesian language heritage abroad. At the same time, students' multilingual practices outside the classroom suggest

that language policy should acknowledge the complexity of multilingual environment. This will benefit educators by recognizing both students' linguistic development, identity formation, and intercultural competence.

4.3 Code-Sharing and Collective Diasporic Identity

The notable finding in this research is the convergence of 60% of participants in the same trilingual language combination. It suggests that the multilingual language mixing serves in broader community practice level. What may have started as individuals' adaptation appears to have developed into a communication norm in which code – sharing function as identity and group memberships. The recurring of Bisaya repertoires maker including *man* and *gud* across multiple participants is indicative of this situation as a signal of social affiliation.

The authentic utterances gathered in this study further illustrate this convergence. Several students independently produced highly similar trilingual constructions combining Indonesian, English, Filipino, and Bisaya elements within single utterances. Although the specific lexical choices varied, the underlying communicative pattern remained surprisingly consistent across participants and interactional contexts. This consistency suggests that multilingual mixing has become a recognizable and socially shared practice within the SID student community.

Viewed from this perspective, code-sharing serves an important social function. It reflects shared experience of migration, education, and mundane interaction within multilingual environments. This phenomenon therefore corresponds to the construction of social identity and belonging rather than merely linguistic. This interpretation corresponds with Communication Accommodation Theory, which argues that communicative convergence functions as a mechanism for building and maintaining social relationships (Giles & Ogay, 7 C.E.). at SID, the sense of collective diasporic identity is supported by multilingual accommodation.

The concept of code-sharing proposed here differs from several existing frameworks. Unlike polylanguaging (Jørgensen et al., 2011), which primarily emphasizes how individuals draw upon diverse linguistic resources, code-sharing highlights the emergence of collectively owned communicative practices. Similarly, while translanguaging emphasizes the speaker's integrated linguistic repertoire (Garcia & Wei, 2014), code-sharing directs attention to the social process in which particular multilingual forms become recognized and reproduced as a communal identity and norms.

From an intercultural communication perspective, these findings suggest that long-term multilingual interaction can generate shared

communicative practices that carry out social meanings beyond their linguistic functions. The SID case raises broader questions about how diaspora communities transform individual accommodation strategies into collective communicative norms. Future research could examine the social conditions that facilitate or constrain the emergence of code-sharing as a marker of diasporic belonging.

4.4 Hybrid Identity and the Third Space

Participants' identity narratives suggest that multilingualism at SID is closely tied to the development of hybrid forms of belonging. Students consistently described maintaining Indonesian identity while simultaneously involve with linguistic and cultural environment of Davao. The trilingual practices documented throughout this study – Indonesia, English, and Visaya - therefore appear to reflect not only communicative adaptation but also the negotiation of multiple forms of identity.

These findings corresponds with Bhabha's concept of the Third Space (Bhabha, 2004), which describes cultural identities formed in between homeland and host-society. The SID students observed in this study cannot be adequately described as simply Indonesians abroad or as Filipinos of Indonesian descent. Rather, their multilingual practices suggest the emergence of a hybrid diasporic identity that incorporates elements of both contexts. Importantly, participants portray multilingualism consistently beneficial for communication, social participation, and everyday life, indicating a largely positive orientation toward linguistic and cultural complexity.

From an intercultural communication perspective, these findings align closely with Gudykunst and Kim's stress–adaptation–growth model (Gudykunst & Kim, 2003). Students who had spent longer periods in Davao demonstrated a sophisticated awareness of how language choices shaped social relationships. Their ability to move between Indonesian, Filipino, Bisaya, and English suggests a form of communicative adaptability that enables participation across multiple cultural contexts. Similarly, Ting-Toomey and Dorjee's face-negotiation framework helps explain how language choice may function as a relational strategy through which students acknowledge, respect, and maintain relationships with different speakers(Ting-Toomey & Dorjee, 2018). In this sense, code-switching at SID operates simultaneously as a sociolinguistic practice, a communicative resource, and a mechanism of intercultural engagement.

A particularly significant finding is that participants view multilingualism as a social adaptation regardless of their identity differences. This suggests that intercultural communicative competence may develop through ongoing and fluid processes. Students seem capable

of managing multicultural communicative resources while continuing to navigate complex process of self – definition and belonging. This observation remains underexplored in both intercultural communication and diaspora studies.

4.5 Implications for Translanguaging Pedagogy

The findings bring important implications for language and pedagogy policy at SID. While the current emphasis on Indonesian-medium instruction appears effective in maintaining formal Indonesian competence, it does not fully acknowledge the multilingual repertoires that students regularly employ beyond the classroom. A translanguaging approach (Garcia & Wei, 2014) would not replace Indonesian as the primary language of instruction. Rather, it would recognize students' full linguistic repertoire as educational resources, allowing them to draw upon multiple languages during learning processes. Such an approach would align classroom practice more closely with students' everyday communicative realities.

Students' own reflections further support this possibility. Participants consistently expressed positive attitudes toward multilingualism and demonstrated a high degree of metalinguistic awareness regarding their language choices. In addition, field observations conducted during the SEA Teacher Program indicated that multilingual competence played a practical role in students' everyday adaptation to life in Davao. The ability to communicate in local languages such as Bisaya facilitated routine interactions within the community and supported broader processes of social integration. These findings suggest that multilingual competence functions both linguistic resource and a component of intercultural communicative competence (Deardorff, 2006). The educational implications of these findings are consistent with broader translanguaging research. Studies conducted in multilingual and diaspora educational settings have shown that students often learn more effectively when they are permitted to draw upon their full linguistic repertoire rather than being restricted to a single language of instruction(Canagarajah, 2011; García & Kleifgen, 2020; Gómez & Lewis, 2022; Rowe, 2025). The SID context contributes an important Indonesian and Southeast Asian perspective to this literature. The combination of multilingual repertoires, strong metalinguistic awareness, and positive attitudes toward language diversity suggests that SID represents a particularly promising environment for translanguaging-oriented educational practices.

Several strategies may be considered. First, the lingual activities could encourage students to compare linguistic features and cultural meanings across languages while confirming their mundane

communicative experiences. Second, facework-based role-play activities could help students develop the context-sensitive communication skills emphasized in intercultural communication theory (Ting-Toomey & Dorjee, 2018). Third, structured intercultural dialogue projects could provide opportunities for students to practice accommodation strategies in authentic communicative situations. Together, these approaches would move SILN language education beyond a narrow focus on language maintenance toward a broader framework of intercultural communicative competence development.

5. CONCLUSION

This study examined code-switching and code-sharing practices among Indonesian diaspora students at Sekolah Indonesia Davao (SID), Philippines. The findings indicate that code-switching has become an internalized communicative norm within the community, with 90% of participants reporting regular multilingual language mixing. Students consistently drew upon Indonesian, English, Bisaya, and Filipino as part of their mundane communicative repertoires, demonstrating the ability to communicate in a multilingual environment. Although Indonesian maintained a dominant role in formal educational settings, multilingual and mixed-code practices were prevalent in informal interactions. The findings further suggest the emergence of *code-sharing*: a community-level multilingual variety that functions both as a communicative resource and collective diasporic identity. Participants demonstrated multilingualism as a valuable resource for social adaptation, intercultural communication, and everyday life.

Several limitations should be acknowledged. The exploratory nature of the study, the small sample size (n = 10), the reliance on self-reported data, and the absence of naturalistic interactional observations limit the transferability of the findings. Future research would benefit from larger and more diverse samples, ethnographic observation, recorded conversational data, and longitudinal designs capable of tracing changes in linguistic repertoires over time. Comparative studies in other different *Sekolah Indonesia di Luar Negeri* (SILN) contexts would also help determine whether similar multilingual patterns emerge among Indonesian diaspora communities in other countries.

The study contributes to the growing literature on diaspora sociolinguistics and intercultural communication in Southeast Asia by documenting a context that has received limited scholarly attention: Indonesian diaspora schooling in the Philippines. The findings provide empirical evidence of how multilingual practices and code-sharing operate

within a diaspora school community, becoming socially recognized communicative norms that contribute to collective identity formation and a shared sense of belonging. For educators and policymakers, the findings underscore the importance of language policies that recognize multilingualism not as a barrier to language maintenance but as a valuable resource for identity formation, intercultural competence, and educational development within diaspora school settings.

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