TRANSLANGUAGING SPACE FOR INTERCULTURAL COMMUNICATION PERFORMED BY THE INDONESIAN YOUTUBER IN KOREA

THESIS

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THESIS

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I state that the thesis entitled **"Translanguaging Space for Intercultural Communication Performed by The Indonesian YouTuber in Korea"** is my original work. I do not include any materials previously written or published by another person, except those that are cited as references and written in the bibliography. Furthermore, I do not use any kinds of Artificial Intelligence in doing my thesis. Hereby, if there is an objection claim, I am the only person who responsible for that.

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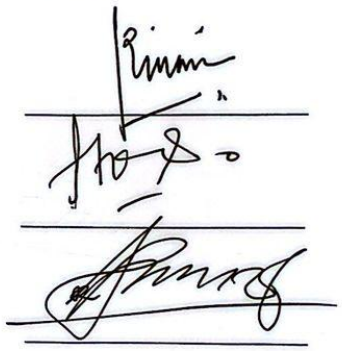

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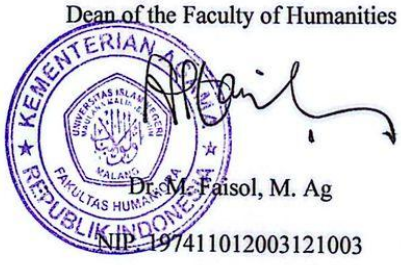

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MOTTO

“Kalau mau menunggu sampai siap, kita akan menghabiskan sisa hidup kita hanya untuk menunggu.”

(Lemony Snicket)

DEDICATION

This thesis is proudly dedicated to

My beloved parents,

Bapak Ahmad Sholehuddin and Ibu Jazilah

And my beloved Babe and Mami,

Ali Mihad and Maizuroh

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I relize that this undergraduate thesis is not perfect. However, the researcher hope that this thesis may useful for the readers and contribute in giving new insights linguistics fields specifically in translanguaging topics. For this reason, constructive suggestions and criticism are welcomed.

Malang, 19th June 2024

Firdausiyah

ABSTRACT

Firdausiyah, 2024. ***Translanguaging for Intercultural Communication Performed by The Indonesian YouTuber in Korea.*** Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Advisor : Ribut Wahyudi, M.Ed., Ph. D.
Keywords: Translanguaging Space, Translanguaging forms, Intercultural Communication, Digital Context, YouTube.

The use of translanguaging in social interaction has been an interesting topic to discuss. This study will examine the translanguaging forms in one of the YouTube accounts of an Indonesian student who studies at KAIST University, Korea, Xaviera Putri. This study is important because it offers some differences in terms of object, context, and media, which, of course, produce different findings. This study shows translanguaging forms and interculturality in a direct social context. Still, it becomes a digital context on the way Xaviera uploaded the video recording of the direct interaction on YouTube. This study aims to find the forms of translanguaging performed by Xaviera with people around her and to analyze the forms of translanguaging that create intercultural communication. In addition, this study uses a qualitative approach to produce in-depth research to obtain substantive results. The space of translanguaging is discussed by using Wei's (2011) theory. In addition, this study also uses the interculturality parameter by Dervin (2016) to strengthen the study in terms of translanguaging and intercultural communication. The data source of this study is YouTube. At the same time, the data are taken from the YouTube videos that are posted by the YouTube account of Xaviera Putri. The term of the data is the transcriptions from the Ten YouTube videos by Xaviera Putri, which have been uploaded in the last year since 2023. The video consists of several activities by Xaviera and diverse interlocutors, including her university friends, her father, her two sisters, strangers, her mentor, and her office friends. Because of those reasons, the diversity of intercultural communication is illustrated, especially in Korean culture. However, the study also shows a brief illustration of Indonesian and Western cultures. The data revealed the translanguaging forms used by Xaviera Putri and her diverse interlocutors, which are classified into two categories: (1) English-Korean and (2) English-Indonesia. Besides, the data also results in one language transcriptions that were used by Xaviera in certain conditions as a language strategy. In addition, the data of the study is also classified as the Ten Commandments of intercultural education that have been implemented in a social context. However, the data is only related to the five of them. Due to the limited amount of data, this study still needs to be improved.

ستخلص البحث

ردوسية، الانج. *رنسلنغ يج نغ للتواصل بين الث افات ا تي قوم بها م تخدم اليو توب الإندونيو ي في كوريا.* ا ر2024
عى، قسم ا لغة الإند ليزيو وآداب ا، كل ة العلوم ا نسانية جام ة مولانا مالك إبراهيو الإسلا ية لحكومية ا بحث الجا

لمشرف: ال كتور ريو وت وحو ودى، ال ماجستير

ا ن يب لص اوتل ا ،ل اكش أ غن ي ج ي وغن ل س ن رت ،ءاض فل ا غن ي ج ي وغن ل س ن رت :ةي س اس أل ا تام ل ك ا ك مات ا ا ، ،ي م ق ر ل ا ق اي س ل ا

ن الث افات. بـ لإضا ة إل ذلك، تست دم هذه ا دراسة نهجا ن عيا لإنتاج بحث متع ق الحصول على نت ئج موضو ية. اف أشك ل ترنسل غويجين التي ي وم بها سا يرا م من حوله وتحـ يل أشك ل ترنسل غويجين ال ي خلق التواصل بـ ذلك، أصبـ سياقا قميـ ع دما قامت سـ فير بتحـ يل تسـ يل في يو ل تفاعل لمباشـ ع ى اليو وب. هـ هذه ا دراسة إلى اكت مما يؤد بال بع إلى نتائ مختلفة. هر هذا البحث كل رنسلن ويج نغ التعدديـ الثق فية في سيا اجت اعي مباشر. وم ، ك ريا سافيرا وتر . من ال مهم القي م بهذ البحـ لأنها دمت بع الاخ لافات ن حيث الأشيا وال ياقا وا وسائط، لنغو جينغ في أحد حسابات اليوت ب للطلا الإند ون سي ن الذي يد سون ي ال امعة الكوري ا متقدم للعلوم وال كنولوجي أصبح ستخ ام ترنسـ نغويج نغ ي التف عل الا تماع موضوعا مثي ا للاهتـ ام لـ منا شة. درست هذه الدرا ة أ كال ترنـ

الفيد و هذ . بالإضا ة إ ى ذلك، ظهر ذه لدراسة أ ضا لمحة مو زة عن الثقافة لإندونيسية وال قاف الغرب ة. وا غرباء وا موجهو ن وزملائه ي ا مكتب. لذ ك، يمكن رؤية نوع ال واصل بين الثقاف ت، وخا ة في ا ثقا ة لكورية، ن مقاط يتكون الف ديو من أ طة مخت فة لـ افير فوتري و حاو يه ال ختلف ن، بما في ذ ك أ دق ئه في الكلية وا ده وشقي تيه البيا ات لمع ية هي نسخ ن عشر مقاطع يد و على اليوتيو لسافيرا فوت ي تم حميله الع م لما ي، أي منذ ام 2023. هذه الدر سة هو وتيوب. بي ما تم أ ذ ا بي نات من مقطع في يو على ا يوتيو نشره حـ اب سافـ را فو ري على اليـ تيوب. دة الثقافات من قبل ير ين (6 20) لتعزيـ ال راسات مـ حيث ترنسـ نغويـ ينغ و لتواصل ين الثقافا . مصدر ال يانات من تمت مـ اقشة علم ترنسلنغويجي غ باستخـ ام نظرية وي (201) بالإضافـ إل ذلك استـ دمت هذه الدر سة أ ضا معاي ر متع

فق بخمسـ مقاطع فيد و. وذلك لأ كمية البيانـ ت محدودة، لذلك لا تزال هذه ال راسة حا ة إلى مـ يد ن التحـ ين. لبحث هذ أي ا في ا وصايا العشـ في التعليم ين الثقافات لتي تم تنفـ ذها ي سياق ج ماعي. ومع لك، فإن ال يانـ ت تتعلق خا لل ة و حدة ستخـ متها سافـ را فوتـ ي في ظل ظرو معينـ كاسـ را يج ة لغو ة. بالإ افة إلى ذ ك، يتـ تصن ف بي نات ى ف تين: (1) الإنجليزيـ ـ ا كو ية و(2) الإ جليز ة الإندونـ سية بالإضافـ إ ى ذلك أنتجت يا ات هـ ه ا دراسة أيضا نـ ت يانا هذ الدر سة عن أ كال ترنسـ نغ يجين التي ا تخدمتها افير فو ري و حاوروه المتـ وعون، وال ي تم صنيفها إ Ïكش

ABSTRACT

Firdausiyah, 2024. ***Translanguaging for Intercultural Communication Performed by The Indonesian YouTuber in Korea.*** Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Pembimbing : Ribut Wahyudi, M.Ed., Ph. D.
Kata Kunci : Ruang Translanguaging, Bentuk-bentuk Translanguaging, Komunikasi Interculturalis, Konteks Digital, YouTube.

Penggunaan translanguaging dalam interaksi sosial telah menjadi topik yang menarik untuk dibahas. Penelitian ini akan mengkaji bentuk-bentuk translanguaging dalam salah satu akun YouTube milik mahasiswi Indonesia yang menempuh pendidikan di KAIST University, Korea, Xaviera Putri. Penelitian ini penting untuk dilakukan karena menawarkan beberapa perbedaan dari segi objek, konteks, dan media, yang tentu saja menghasilkan temuan yang berbeda. Penelitian ini menunjukkan bentuk penerjemahan dan interkulturalitas dalam konteks sosial secara langsung. Namun, hal tersebut menjadi konteks digital saat Xaviera mengunggah video rekaman interaksi langsung tersebut di YouTube. Penelitian ini bertujuan untuk menemukan bentuk-bentuk translanguaging yang dilakukan oleh Xaviera dengan orang-orang di sekitarnya dan menganalisis bentuk-bentuk translanguaging yang menciptakan komunikasi antarbudaya. Selain itu, penelitian ini menggunakan pendekatan kualitatif untuk menghasilkan penelitian yang mendalam dan mendapatkan hasil yang substantif. Ruang translanguaging dibahas dengan menggunakan teori Wei (2011). Selain itu, penelitian ini juga menggunakan parameter interkulturalitas oleh Dervin (2016) untuk memperkuat kajian dari segi translanguaging dan komunikasi antarbudaya. Sumber data dari penelitian ini adalah YouTube. Sedangkan data diambil dari video YouTube yang diposting oleh akun YouTube Xaviera Putri. Data yang dimaksud adalah transkripsi dari sepuluh video YouTube Xaviera Putri yang telah diunggah dalam kurun waktu satu tahun terakhir, yaitu sejak tahun 2023. Video tersebut terdiri dari berbagai aktivitas Xaviera dan lawan bicara yang beragam, termasuk teman kuliahnya, ayahnya, kedua saudara perempuannya, orang asing, mentornya, dan teman kantornya. Oleh karena itu, keragaman komunikasi antarbudaya, terutama dalam budaya Korea dapat dilihat dari video-video tersebut. Selain itu, penelitian ini juga menunjukkan gambaran singkat mengenai budaya Indonesia dan budaya Barat. Data penelitian ini mengungkapkan bentuk-bentuk translanguaging yang digunakan oleh Xaviera Putri dan lawan bicaranya yang beragam, yang diklasifikasikan ke dalam dua kategori: (1) bahasa Inggris-Korea dan (2) bahasa Inggris-Indonesia. Selain itu, data penelitian ini juga menghasilkan transkripsi satu bahasa yang digunakan oleh Xaviera pada kondisi tertentu sebagai strategi berbahasa. Selain itu, data penelitian ini juga diklasifikasikan dalam Ten Commandments dalam pendidikan antarbudaya yang telah diimplementasikan dalam konteks sosial. Namun, data tersebut hanya berkaitan dengan lima video saja. Hal ini karena jumlah data yang terbatas, sehingga penelitian ini masih membutuhkan lebih banyak perbaikan.

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CHAPTER I

INTRODUCTION

Having the experience of studying abroad is a source of pride and a challenge for most students who get it, primarily if it is obtained through a scholarship. The most common challenge felt by students studying abroad is the language barrier or difficulty in communicating due to language differences. How can they communicate with their environment, especially with friends from different cultures and countries (Mazzaferro, 2018). Cultural diversity, background, and linguistic diversity will influence each student's language experience (Mazzaferro, 2018).

English as an international language becomes an intermediary between multilingual students (Ou et al., 2023a). One of the phenomena that occurred was the ability to use English, Korean, and Indonesian language by an Indonesian student and YouTuber who was studying in Korea to carry out social interactions in his daily life. This phenomenon is fascinating to research because it relates to translanguaging practice and the role of translanguaging itself to create intercultural communications.

The use of more than two languages in daily communication shows a language phenomenon that can be researched in one of the fields of linguistics, namely sociolinguistics in a multilingual context. (Aronin, 2019). In this case, multilingualism is a linguistic study that focuses on the human ability to use various languages in a social situation (Aronin, 2019), and this is closely related to social interactions that involve relationships between

humans and other humans. Someone who can use more than two languages simultaneously has an advantage in regulating how the brain works automatically (Mansour, 1987). Multilingual users challenge the traditional notion that a language can only be perfectly spoken by native speakers and show monolingual users' limitations (Singh, 2010).

A. Background of the Study

Concerning to the phenomenon of using more than one language in daily communicate, multilingual studies can help to analyze the natural use of languages in depth. Multilingualism means the use of two or more languages in various contexts. Mansour (1987) in his writing also explains about translanguaging practice. According to him, translanguaging is a concept that relates to the spontaneous and fluent use of different languages in various communication contexts. Translanguaging practice is also allowing individuals to utilize their linguistic abilities to communicate effectively (Mazzafero, 2018). The theory presented by Wei (2011) can also be used in this study, which two also developed in his own article about moment analysis and translanguaging space.

This is related to multilingualism according to Wahyudi (2021). The study discusses the author's transnational journey in academia and profession, focusing on critical pedagogy influenced by post-structural, post-colonial, and interdisciplinary studies. They navigate between Western-dominated English language teaching (ELT) and promoting Islamic and local cultural values. Their approach involves contextualizing Western materials within Indonesian

and Islamic university contexts, emphasizing the importance of critical thinking and deconstruction of Western knowledge. They encourage students to adopt components of Western knowledge that suit their contexts while challenging the concepts of progress, modernity, and intellectual property rights. The author's teaching reflects their personal and professional identities shaped by cultural geography, faith, ideology, and institutional values, aiming for a critical negotiation of Western knowledge and inclusive representation in the field.

Thus, this theory by Wei (2011) helps to understand how multilingualism is used in specific social contexts and certain communicative purposes, as well as how translanguaging can influence social interactions between language users. In the study, Ou shows that the translanguaging can influence interaction either social interaction or kind of educational interaction (Ou et al., 2023b). Apart from that, with this theory, it will be understood how language transfer occurs directly in communication due to the cognitive abilities possessed by the user.

Many previous studies also discuss about translanguaging but with case studies of teaching in the classroom. Translanguaging is done by teachers to students in explaining material with specific objectives, one of which is to emphasize students' understanding of a material (Singh, 2010). Furthermore, research by Makalela (2019) discusses translanguaging in African classes for Ubuntu students. The research shows the effectiveness of using translanguaging in the classroom. Apart from that, translanguaging also

increases students' confidence in presenting their arguments in class. Moreover, the African class has the Ubuntu ideology, namely an African philosophy that instills the principle of "becoming yourself through others" and is a form of humanism with the expression (I x We) "I am because you are," which is seen as transformative in increasing epistemic access and identity. Multilingual students (Makalela, 2019).

Other research on translanguaging in the classroom also explains the emphasis on emotions that teachers convey more to students, which arises from the use of language, which spontaneously changes depending on what kind of emotions they want to convey to the students they teach (Moyo, et al., 2022). There is also a study by Beltran (2014). The study stated, that as part of a high school program designed to support reciprocal learning and teaching of multilingual literacy practices, the study examined how students learning Spanish and English engaged their multilingual repertoires. Through translanguaging techniques, students were broadening their multilingual repertoires and co-constructing knowledge, as evidenced by the analysis. By emphasizing the flexible and reciprocal affordances for language learning during interactions among linguistically varied peers, the findings advance the field of second language acquisition research (Martin-Beltrán, 2014).

Another research written by Wei and Lin (2019) about the limitations of using translanguaging in the classroom. This article explores the role of embodied repertory in teaching and learning in a multilingual karate club in East London, highlighting the importance of translanguage and the

integration of diverse semiotic systems in the teaching process. One of them is that teachers who allow students to use their mother tongue are considered sabotaging learning (Wei & Lin, 2019). Previous research on classroom observation was also conducted by Johanna et al (2021), who stated that translanguaging pedagogic would be a reasonable and suitable means of putting the Finnish National Core Curriculum for Basic Education (FNCCBE's) ideals and ambitions into practice. They would serve as a link between the local classroom practices and the ideological guiding document. The research is complemented by future teachers and educators that has experience in practicing translanguaging in the classroom, they prove that the use of it is worth to the students and it will be implemented in further learning process (Jee & Li, 2021).

The following classroom observation was carried out by Fang, et al (2022), who stated that translanguaging can occur intentionally or spontaneously. At some moments, translanguaging occurs according to the needs of the user. According to this research, translanguaging in the classroom is beneficial for students in several situations, such as improving students' writing skills through feedback provided by using multilingualism, as well as helping improve students' language skills by marking vocabulary that has not been translated into another language (Fang et al., 2022).

Wahyudi (2023b), in an article written just a few months ago, also explained the effectiveness of translanguaging in his classes. He allows his students to write in English and half Indonesian in their essay assignments

and also allows his students to interact with multilingual in the classroom. In this case, Wahyudi uses the concept of translanguaging practice by Canagarajah, considering that his students come from various regions in Indonesia with various regional languages, and this can be used in the classroom in terms of interactions with lecturers and classmates (Wahyudi, 2023).

Another researcher has conducted studies on multilingualism with classroom observation written by Rasman (2018). The study investigates the practice of translanguaging in an EFL classroom in Indonesia, where learners use their full linguistics repertoire (English, Indonesian, Javanese) to negotiate meaning in learners' interactions. This research also shows how the socio-political context in Indonesia influences the boundaries of translanguaging space (Rasman, 2018). Next is research recently conducted by Wanyu Ami and his friends regarding the use of multilingualism with English as a lingua franca for students in the context of international education. This research also uses the concept of translanguaging but with a more general definition (Ou et al., 2023b). Then the last one is a translanguaging analysis by Rassmusen and Langinier (2020) in the realm of international business. In this article, the researcher also explains the influence of translanguaging in the business world to increase income through creativity in trading using multilingualism (Barner-Rasmussen & Langinier, 2020).

Another research is about translanguaging that happens in online contexts such as Facebook. Facebook is one of the social media that has been massively used by people around the world since a long time ago and still. This social media is one of the mediators to communicate with people wherever they live. Since that, The use of Facebook can have many functions, for instance, posting daily activities, doing business, reaching out to friends, or even learning something. Here is one of the research that talks about the use of Facebook as a facilitator to represent the various cultures and identities by language. This research is written by Oliver and Helen (2018). According to them, Young Aboriginal people are practicing translanguaging on Facebook, using a variety of language resources, including words from their traditional languages, forms of Aboriginal English, and Standard Australian English, to translate across a variety of content and purposes. It communicates well with the audience. They construct individual, multilingual, personal, and cultural identities through conscious language choices, thereby demonstrating the ability to utilize and benefit from translingual practices (Oliver & McCarthy, 2019).

Next is Codreanu and Combe's (2018) research which explores the dynamics of intercultural communication through language learner’s vlogs. In this research, the author discusses how a vlogger named Michael, who is a language learner, shares videos of himself studying in another country and learning a foreign language. The author also said that his identity is different on every social media he has, such as Instagram, Facebook, Twitter and

Snapchat. This is done for his personal interest in building branding in front of his audience from within the country or even across countries. That's where the author can see the intercultural communication created through Michael's YouTube with the responses of his viewers in the comments column. (Codreanu et al., 2018). This article is very relevant to the research that will be discussed because it proves that intercultural communication in a digital context is indeed an interesting discussion to research. Moreover, since the development of the internet in 2000, many institutional telecollaboration projects have been implemented in various aspects, such as education, business, and so on (Codreanu et al., 2018).

Last is the study by Zidjaly (2019) about society in digital context. In her study, she discussed about sociolinguistics research that focuses on identity and community construction in digitized context, exploring linguistics and semiotic resources, languages, and cultural context. The study also examine the interconnectedness of the local and global, the role of human agency and creativity, the link between offline and online interconnection, and the use of language as a semiotic resource (Al Zidjaly, 2019). This study is such as a reference for researcher on sociolinguistics in the digital world because as happened before the digital era or globalization, sociolinguistics was only relevant to discussing social society directly or offline. Nowadays, human relationships with other humans do not only occur in real life but also occur on the internet. In this case, language certainly has a very important role in expressing everything related to human interaction on social media, both

written and verbal. Those pervious studies will be deeply discuss in the second chapter of this research.

Based on recommendations from previous studies, there is still a need for broader exploration of the use of translanguage in social contexts, especially outside the context of classroom observations. One way is to use it through social interactions outside the educational context. By understanding more about this phenomenon, we will discover the phenomenon of language translation in other and quite new contexts.

The object of study in this research is a different object from the practice of translanguaging in previous objects, namely through the YouTube account by analyzing social interactions carried out by Indonesian student studying in Korea. The new thing offered in this research is the implementation of translanguaging space theory in everyday social interactions with a focus on research data via YouTube. This research is still relevant today, considering that there is not much research that examines translanguage practices in everyday communication and its effectiveness in understanding the meaning of the language, especially as other opinions say that English is not crucial as long as the interlocutor understands the speaker's meaning (Sung, 2018).

Translanguaging has been a topic of much interest and research by researchers since the 2000s, but similar theories have existed since the 1990s (Straszer et al., 2022). This research is one of the implications of

translanguaging practice where language becomes very flexible for some people who use more than one or two languages in a social interaction (Straszer et al., 2022). The research subject in this case is a student's conversation in a multilingual context using YouTube as a medium for data collection. This research is included in sociolinguistics studies so that multilingualism is a very suitable theory to support this research. This will be a quite new and interesting finding regarding translanguaging when it first appeared was intended for learning purposes (Oliver et al., 2021).

However, over time it has become a tool for the decolonization of language (Straszer et al., 2022) which can be seen in the use of translanguaging in everyday life. In addition, to study the conversations that occurred with the subject of this research, there is no need to carry out field research, but the use of YouTube application is a fairly efficient data source. This is a further difference from previous research, because apart from translanguaging that occurs in social interactions, especially intercultural contexts, this research offers something new by conducting research in a sociolinguistics as digital discourse.

In this digital era, many things have developed from something that was originally manual practice or field practice to digital practice. This provides convenience for humans in the current era. In a digital context, the term "digital" encompasses various aspects, including technology, human engagement, and business operations. It involves being closely attuned to how technology and data are used to make better and

faster decisions, as well as creating a two-part environment in the context of IT that decouples legacy systems and enables the connection of devices, objects, and people. In the realm of social media, "digital context" in terms of social interaction refers to the setting, environment, or circumstances within which social interactions take place online. It encompasses various elements that influence or shape the way people communicate, engage, and interact through social platforms.

This research focuses on an account on YouTube called Xaviera Putri which is followed by thousands of followers and always regularly uploads several videos about her daily activities with her friends in Korea while she is currently studying in Korea. This subject was chosen because of several advantages, including, the collection of daily activity videos in this account can provide a real picture of the use of translaguaging in everyday life. Second, this research is still needed with similar study subjects because research on translanguaging in social interaction is still relatively small. In addition, previous multilingual research was mostly about translanguaging practices in the classroom between teachers and students. And finally, among the three languages used by the translanguaging user, English is the most frequent language used by her and her friends when interacting.

This research starts from the assumption that translanguaging is also relevant for use in everyday communication and not only in the learning process between teachers and students. The next assumption is

that the different form of translanguging that created by people from divers culture or even country can create intercultural communication within. The final assumption is that this research will provide in-depth knowledge about translanguaging in social interaction especially in intercultural context and its effectiveness in communication.

There are several theoretical findings and assumption that conclude in three core premises according to Vogel and Garcia (Vogel & García, 2017). Those will be write down below:

a. It posits that people choose and utilize elements from a unified linguistic repertoire to convey messages.
b. It adopts a viewpoint on bilingualism and multilingualism that emphasizes the individual's dynamic linguistic and semiotic practices over the officially designated languages of countries and states.
c. It acknowledges the tangible impacts of socially constructed language categories and structuralism language ideologies, particularly for speakers of marginalized languages.

Taken together, these ideas aim to question old ways of thinking about using two or more languages. The goal is to give more importance to people and groups whose language habits have traditionally been overlooked and labeled as "nonstandard." In this chapter, the researcher will describe the efficiency of those theoretical findings with the phenomenon that will be analyzed on this research.

This research aims to identify forms of translanguaging in the social interactions of university students through YouTube video blogs of Indonesian student that studies in Korea. The next is to analyze the intercultural communication that is created by the different forms of translanguaging . In this way, someone who wants to study linguistics in the multilingual realm can deepen their knowledge in the broader scope.

B. Research Questions

To clarify the preceding discussion, this research aims to answer these research questions:

1. What forms of translanguaging are performed by Xaviera Putri with people around her in Korea on YouTube?
2. How do the different forms of translanguaging create intercultural communications?

C. Significances of the Study

There are several things that become the significance of this research, including that this research seeks to contribute to the study of translanguaging. In particular, this research illustrates the forms of translanguaging found in YouTube video blogs by Xaviera Putri. Apart from that, this research is also useful for English linguistics students who want to understand the multilingual linguistic forms used by these students in their social interactions with friends and their environment that come from different cultures or even different countries.

Furthermore, this research is also useful for the researcher because it indirectly adds insight into translanguaging research, as well as knowing that multilingualism does not only occur in the classroom but also occurs in everyday communication. Finally, It also useful for further research that related to the topic of the study because other researcher could be received any information from any perspective. The researcher expect that this research might be useful for both theoretically or practically.

D. Definition of the Key Terms

To prevent misunderstanding, the term used within the research are defined as follows.

1. Translanguaging

   Translanguaging in social interaction means the ability of multilingual speakers to switch languages fluently when communicating with people around them so that the language is understandable to the interlocutors.

2. Translanguaging space

   For multilingual language users, translanguaging space is a social space where various aspects of their personal histories, experiences, and surroundings, as well as their attitudes, beliefs, and ideologies, as well as their cognitive and physical capacities, are brought together into a cohesive and meaningful performance that becomes a lived experience (Wei, 2011).

3. Intercultural communication

Intercultural communication refers to the exchanges, or relationships by the interaction that occurs between people or groups from different cultures or cultural backgrounds. It's a conceptual space that allows for communication, collaboration, and the sharing of ideas, values, and practices among individuals or communities with diverse cultural perspectives.

4. Digital Context

Digital context refers to the circumstances, environment, or setting in which digital information, content, or activities exist or occur. It encompasses various aspects such as the technological infrastructure, platforms, devices, data, and interactions within the digital realm. Understanding the digital context involves considering the broader scope of digital elements that impact or shape a particular situation, application, or experience. This understanding is crucial for developing effective digital strategies, designing user experiences, and navigating the complexities of the digital discourse.

CHAPTER II

REVIEW OF RELATED LITERATURE

This section outlines the key literature supporting the analysis performed in this research. With a broad coverage of various subjects, the literature review serves as a crucial knowledge base for these fields of study. It encompasses aspects such as sociology and language, sociolinguistics, sociolinguistics in digital context, translanguaging, translanguaging space, intercultural communication, and digital context. Beside, The researcher will give the detail identity of Xaviera Putri as a subject of this research to create a clear interconnected between the subject and the topic. Each of these interconnected points will be thoroughly dissected along with the related literature. Furthermore, researcher will be deeply review previous studies related to the topic that have mentioned in the first chapter of this research.

A. Sociology and Language

Sociology is the study of social human life, social change, and the social causes and consequences of human behavior. Sociology is closely related to human life in all aspects, including interactions, social problems, and all aspects of society's social life. This multi-faceted scientific discipline has attracted significant attention from world researchers, resulting in a variety of literature discussing all aspects of social life.

Sociological literature includes various forms, theories, methodologies and studies that contribute to society's understanding of social phenomena.

In his writing about sociology theory, Max Waber (1981) explains sociology as a paradigm of social life. He made significant contributions to the field of sociology, including the theory of social stratification, which defined social standing in terms of status and power based on the economic class. Weber's ideas have been incredible amounts of criticism and evaluation. He also originated social action theory that causes human behavior (Scaff, 1981). In this research, sociology will be used to see how social aspects in the form of social interactions from intercultural communication can be generated by the different forms of translanguaging. Apart from that, this is very interesting because the social interactions that occur are not only between people in one culture or region, but also between countries from diverse backgrounds.

Next is a theory about language. In general, humans use language as a means of communication between humans. Language is closely related to sociology. Language is part of sociology because almost everything related to social aspects requires language in it. Language is a communication system used by humans to interact, communicate and convey ideas, ideas and information. These can be sound systems, written symbols, body movements, or other symbols used by individuals or communities to understand each other.

Language is not only limited to words, but also includes grammatical rules, sentence structure, cultural context, and non-verbal expressions. In another hand, Aristotle (1984) has defined language as all meaningful spoken words, which explains why written words are symbolic of spoken sounds. The essential claim is that, by convention, language, whether spoken or written, is not the same for everyone.

Language and sociology are related because they both contribute to the understanding of how individuals and society interact. There are several sub points that can be classified in sociology and language, including:

1. Identity and Personality

   Language can be a reflection of identity and diversity in society. In a sociological context, language is often a marker of the identity of an ethnic, social or cultural group. The way people use language, dialects, or distinctive terms often reflects their social background.

2. Communication and Social Interaction

   Language is the main tool for communication between individuals in society. Sociology studies how social interactions occur, and language is the main medium for this process.

3. Power and Social Structure

   Language use also has a close relationship with power hierarchies and social frameworks. Certain lexical choices, communication styles or dialect varieties can influence the perceptions of individuals in society.

In the field of sociology, research is conducted to understand how language is used to assert or challenge hierarchical structures of social power.

4. Social Change

Language also changes over time as society changes. Sociology studies cultural and social changes that may be reflected in language. For example, technological developments or changes in social values may be reflected in language use.

5. Groups and Communities

Language is not just a means of communication but also influences how social groups form and interact. Sociology studies how these groups use language to maintain group identity and build solidarity.

B. Sociolinguistics

Sociolinguistics is one of branch of linguistics. Ronald Wardhaugh (2010) in his book writes that sociolinguistics is an attempt to find correlations between social structure and linguistic structure and to observe any changes that occur. Additionally, he says that the goal of sociolinguistics is to better understand how language functions in society and how language structure is related to it. In another definition of sociolinguistics, Holmes (2022) states that sociolinguistics is the study of the interaction between language and society. In this classic introduction, Janet Holmes examines the role of language in different social contexts, explaining how language functions and how it can be used to

communicate and interpret different aspects of social identity. Consider how it can be used (Holmes, 2022).

This branch of linguistics is relevant to the topic of this analysis that is how does multilingual use in daily life as a tool to communicate moreover in intercultural communication. The equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterize particular social arrangements. In this case, sociolinguistics no longer occurs directly but occurs through virtual media, namely YouTube. Therefore, of course there is a distinction between the application of sociolinguistics in the real world and its application in the virtual world in a digital context. Below we will discuss sociolinguistics in a digital context, especially YouTube as a mediator in this research.

C. Sociolinguistics in Digital Context

Sociolinguistics in a digital context is a fascinating field that explores how language and communication are shaped by online interactions, digital platforms, and technology. The study by Zidjaly (2019) is one of example study that discuss about social interaction in digital context. The study shows the necessity of sociolinguistics theory in updating methods to reflect the increasing of cultural diversity. The study also looks at how audience design, trans-locality, and user feedback have replaced the study of self-presentations in sociolinguistics The study offers

a unique analysis of surzhyk, a nonstandard hybrid variety of Russian and Ukrainian, and how Ukrainian linguistic ideals are reflected in it. Furthermore, The research that the author will carry out is also an effort to explain how sociolinguistics is connected in the digital world, especially YouTube. Research on human interaction is not only limited to social interaction in the real world but also in the virtual world such as via the internet or social media.

Another study regarding to sociolinguistics in digital context is written by Friedrich and Figueiredo on their book entitled The Sociolinguistics of Digital Englishes. This study focuses on the digitalization of English as an international language that has been adopted in many countries with their each characteristic of English dialects or accents (Friedrich & De Figueiredo, 2016). In this case, Englishes means the use of various dialects or styles of the English language that have been developing in diverse parts among various populations. The Englishes are influenced by many aspects, such as historical occurrences, technical developments, and cultural settings.

The idea of "Englishes" acknowledges how the English language has evolved to meet the demands and take on the traits of many speech communities. Dialectal variances can be as tiny as a person or as vast as a nation, and they can occur in both the actual and digital worlds. The study of English sociolinguistics in the digital age looks at how the Internet and digital communication have changed English dynamics and how it

interacts with social media sites like Facebook, Twitter, and Urban Dictionary.

Sociolinguistics in digital context also has analyzed by Jennis and Andreas. They talk digital interaction that can contribute to the sociolinguistics process. On the study, the writers write about researching digital language practices that can create identity by the language itself. Language and identity are mutually constitutive, and investing in language learning is an investment in identity (Pennycook, 2018). In a super-diverse era, people use a wide range of linguistic and semiotic resources to negotiate their identities through communication practices. The internet, especially web 2.0 and social media, provides a super-diverse space for linguistic and cultural interaction, allowing participants to interact with each other about their shared passions (Pennycook, 2018).

Online contexts often involve linguistic mixing and switching, such as translanguaging in diaspora online media or blending African-American English with local languages on global hip hop websites. Translanguaging in digital spaces involves not only different languages but also different modalities, incorporating visual, audio, and spatial semiotic systems. The super-diversity perspective in critical sociolinguistics provides a sophisticated approach to studying social media discourse and communication, considering complex and multiple axes of diversity and difference. Sociolinguistics of social media emphasizes transparency

throughout the research process, acknowledging the researcher's role in co-creating meaning and portraying social dynamics explicitly.

D. Xaviera Putri Profile

Xaviera Putri is an Indonesian student studying abroad. She is not only beautiful, but also smart in academics. She is one of the young students born in 2001 who really inspired many students in Indonesia. Apart from that, she is also a very active and fun person, likes hanging out with new people and always tries to get out of her comfort zone, as Gen Z calls her. Xaviera Putri is better known by her long name, not just Xavira or Putri, and this name has become her trademark. She has studied abroad since high school. She was an outstanding student so her high school education at that time was obtained through a full scholarship. Not stopping at high school, she continued his college education abroad as well, namely KAIST University (Korean Institute of Science and Technology) which is the number one campus in South Korea in the field of Engineering and IT.

According to people in Korea, being able to study at KAIST University is something they are very proud of. Apart from being a favorite and well-known university, the KAIST university entrance test is also very strict. With her efforts and high enthusiasm for learning, Xaviera Putri again received a full scholarship to continue her education at KAIST University. There she took two majors at once, namely Computer Science and Business and Technology Management. Currently, she has almost

completed her education in Korea. However, at the end of the semester, she never stopped achieving. She passed the selection in the student exchange program and had the opportunity to study in Germany for one semester. During his educational journey from high school to now in college, she has actively shared her activities via social media, one of which is YouTube.

YouTube is the first place for Xaviera Putri to share many things about her education in Korea. Starting from sharing about the experience of studying in Korea which is certainly different from in Indonesia, tips on getting a scholarship, her daily life as a student, and much more. She shared the video via her personal YouTube channel which is also named Xaviera Putri. From there she finally pursued her profession as a YouTuber or content creator. She also has an Instagram account which she uses to share her activities, but it is not as detailed as on YouTube. This is what also allows Indonesian and even foreign students to get to know Xaviera Putri and be motivated by her very proud achievements.

The author chose Xaviera Putri's YouTube channel over other YouTube channels for several reasons. First, the content shared by her is in accordance with the topic discussed in this research, namely translanguaging. This is illustrated through the language used by Xaviera Putri to communicate with friends or people in her environment who come from various countries using English or Korean. Meanwhile, with her friends who come from Indonesia or her family, she uses Indonesian and

occasionally also uses English. So this reason meets the data criteria that the author needs in the field of multilingualism in three languages.

Second, Xaviera Putri is an influencer with many followers on several of her accounts, especially on YouTube. She has 175 thousand followers or subscribers with video viewers sometimes reaching 200 thousand viewers for each video. This indicates that the content she creates is interesting. Apart from that, these viewers also provide many positive comments and good suggestions for the content. Xaviera Putri is an inspiring and fun figure. Even though she comes from a well-off family, she never feel diffident to take a scholarship from high school to college. Apart from that, she is also active in writing books and has just published her first book in 2023. This book has already been sold in many bookstores in Indonesia. For this reason, the author believes that Xaviera Putri is the right research subject and believes that the languages used by these outstanding students are worthy of being used as research data.

E. Translanguaging

Research on the use of more than two languages by students in their communication with interlocutors who are students from other countries will be researched using translanguaging theory. Translanguaging is both going between different linguistic structures and systems and going beyond them. It includes the full range of linguistic performances of multilingual language users for purposes that transcend the combination of structures, the alternation between systems, the

transmission of information and the representation of values, identities and relationships (Wei, 2011). Li Wei is one of the experts who provides a definition of translanguaging after conducting research on this topic. However, initially Li Wei conducted research within the scope of education, namely in the classroom. He conducted research by looking at how communication carried out by teachers with students or vice versa went well in the teaching process.

One of the studies conducted using Li Wei's perspective regarding translanguaging is the study by Makalela (2019) regarding Ubuntu translanguaging in classroom discourse. The idea of translanguaging in African classrooms is examined, as well as how well it works to foster a strong sense of self and improve comprehension. Translanguaging is the process of employing various languages in classroom discussions, dismantling linguistic barriers, and developing fresh discursive frameworks for meaning-making. According to the study, translanguaging is very common in South African classrooms, indicating the limitless relationships of dependency between different language resources. Ubuntu's African value system, which promotes interdependence and acknowledges no boundaries between languages, is how translanguaging is perceived (Makalela, 2019).

The paper makes the case that translanguaging's cultural competency can be used to improve multilingual students' epistemic access and identity positions through effective learning and teaching. Rather than

considering languages as distinct entities, the study supports a unitary perspective of translanguaging, in which multilingual speakers deliberately put together discursive resources to produce meaning. The paper emphasizes the need for additional study to provide multilingual classroom models that are both theoretically sound and practically applicable in educational settings (Makalela, 2019). It is important to reevaluate the significance of translanguaging in English language teaching (ELT) activities because stakeholders generally have good opinions about translanguaging methods in diverse ELT situations. Translanguaging can be used in a variety of ways to support learning. For example, it can be used to improve English writing ability by providing online peer feedback and to change students' attitudes about and usage of translanguaging in language instruction.

Another study that is implementing Li Wei theory in translanguaging is also used by Fang, et al (2022). They argue that in order to facilitate learning, translanguaging has been used in classroom settings, whether it is intentional (pedagogical translanguaging) or not. In order to stimulate students' multilingual and multimodal repertoires for language and content learning, it challenges the monolingual mindset. Employing pedagogical translanguaging effectively stimulates students' multilingual and multimodal repertoires, which in turn helps to facilitate learning. For various educational objectives, pedagogical translanguaging both strong and weak has been introduced. Learning in learners' first languages (L1s)

is not the only application of translanguaging. It can also be used in conjunction with critical content and language integrated learning (CLIL) to foster more inclusive CLIL programs and question conventional wisdom (Fang et al., 2022).

Lin (2020) also analyses translanguaging and translanguaging pedagogies. In the study, she writes about the historical origins of the term translanguaging and the different contexts that have been developed, contested, and applied in the use of translanguaging. In her study, she shows several evidences that the beginning of translanguaging use is for pedagogical function classified into four functions, such as promoting a deeper and fuller understanding, helping the development of the weaker language, facilitating home-school links, and helping the integration of fluent speakers with early learners. For that reason, translanguaging becomes classified into two forms, those are spontaneous translanguaging where the translanguaging happens without planning or design as the multilingual speaker, and planned translanguaging where needs preparation or systematic planning to do translanguaging.

Next is Study by Rasman (2018). He also conducts research on translanguaging in the classroom. One of the theories used in his research is the theory by Li Wei. In his research he provides the view that the practice of translanguaging in an English as a Foreign Language (EFL) classroom in Indonesia, where students negotiate meaning in learner-learner interactions by using their entire linguistic repertoire, which

includes English, Indonesian, and Javanese (Rasman, 2018). The study's objective is to investigate the benefits and drawbacks of using translanguaging to enhance learning.

The study focuses on the interactions between students in an EFL classroom, investigating the ways in which translanguaging practice facilitates language acquisition and the ways in which the borders of translanguaging space are shaped by Indonesia's socio-political setting. The study offers a thorough examination of translanguaging practice in a particular environment using a qualitative case study methodology. The study's conclusions provide insight on Indonesian language usage in general (Rasman, 2018). The study examines student interactions and language choices in the classroom, connecting them to the ideologies that are either upheld or contested in the language that they use. In order to comprehend how this language practice in the classroom fits into the larger socio-political framework and the dialectical relationship between local interaction and it, the ecological method is utilized.

Since there has been debate on whether translanguaging is different from code-switching, it is imperative that the term be well defined. In Welsh, Cen Williams used the term "translanguaging" to describe a method of instruction where the input and output languages are intentionally altered (Williams, 1994). Its main objective is associated with an instructional approach that promotes students' switching between languages for receptive or productive purposes; for instance, pupils might

be taught to write in Welsh and read in English, and vice versa. The term translanguaging has become more widely used in academic literature to describe the complex and fluid language practices of bilinguals as well as the pedagogical approaches that take advantage of those practices since Cen Williams first used the Welsh term trawsieithu in 1994 to describe a pedagogical practice where students in bilingual Welsh/English classrooms are asked to alternate languages for the purposes of receptive or productive use (Williams, 1994).

From various approaches of teaching, one of the teaching approaches applied in the classroom is translanguaging. Barker (2012) also has defined translanguaging. He states that Translanguaging is the process of making meaning, influencing experiences, obtaining understanding and knowledge through the use of two languages (Lewis et al., 2012). Furthermore, Translanguaging, according to Canagarajah, is the capacity of multilingual speakers to switch between languages by conceptualizing the various languages that make up their repertoire as interrelated (Li, 2011). Translanguaging could be applied to a range of educational activities that center on the development of the four language skills (listening, speaking, reading, and writing). The researcher believes that it is important to take into account the definitions of translanguaging provided by Williams, Baker, Canagarajah, and Wei. Other well-known researchers who are interested in translanguaging may provide us with different meanings of the term.

F. Translanguaging Space

This research will use translanguaging space as the main theory. Translanguaing space is a space for the act of translanguaging as well as a space created through translanguaging. It is a space where the process of what Bhabha calls ‘‘cultural translation’’ between traditions takes place. The notion of translanguaging space embraces the concepts of creativity and criticality, which are fundamental but hitherto under-explored dimensions of multilingual practices (Wei, 2018). In the other hand, the theory of translanguaging space by Li Wei 2011 creates a social space by combining various aspects of their lived experience, cognitive and physical abilities, personal history, experiences and surroundings, attitudes, beliefs, and ideologies into a cohesive and meaningful performance (Wei, 2011).

As stated that the theory of translanguaging is used to classroom mediator to learn the subject in the class, translanguaging space by Li Wei also used in classroom observation. Several study of classroom observation that used Li Wei theory, namely the study by Beltran (2014). the study examined how students learning Spanish and English engaged their multilingual repertoires. Participant observations, student writing, interviews, and audio/video recordings of peers interacting while they collaborated to compose and revise text were among the methods used to collect data (Martin-Beltrán, 2014).

Through translanguaging techniques, students were broadening their multilingual repertoires and co-constructing knowledge, as evidenced

by the analysis. By emphasizing the flexible and reciprocal affordances for language learning during interactions among linguistically varied peers, the findings advance the field of second language acquisition research (Martin-Beltrán, 2014). The study has implications for educational methods that encourage equity for students from varied cultural and linguistic backgrounds and illuminates an alternative educational context that mobilizes the diverse knowledge bases of young people.

Another research is written by Wei and Lin (2019). The sources show the differences between imposed language of instruction regulations and common multilingual practices, offering insights into the conflicts and tensions between language policy and code-switching activities in the classroom. As a substitute for code-switching, the idea of "translanguaging" is presented, highlighting its transformative qualities and capacity to transcend socially constructed language and educational institutions. The sources also shows how translanguaging is seen in many settings, including the South African educational system and a Language Introduction Programme (LIP) classroom at an upper secondary school in Sweden. They examine the ways in which translanguaging can foster effective learning and teaching, improve comprehension, and foster a sense of self.

In this case, the researcher believes that the theory of translanguaging space can not only be applied in the world of education for teaching purposes, but also in the social sphere. One of them is through

the phenomenon of social interaction that occurs in Xaviera Putri's YouTube video showing the existence of translanguaging practices between her and her friends or people around her who come from different countries and cultural backgrounds. There it can be seen that there is an intercultural communication that is created through the differences in languages used every day and then they communicate with each other using languages that they understand each other. In the video it is also shown that, even though they have different backgrounds, they have both learned a language that can unite them and make their conversations connected, one of which is using English.

G. Intercultural communication

The interaction between individuals with different cultural backgrounds is called intercultural communications.The study by Ou (2023) examines cross-cultural communication among multilingual students at a transnational university in China that uses English as its medium of instruction. It focuses on the students' attitudes and practices regarding English as a lingua franca (ELF) (Ou et al., 2023). The study emphasizes how crucial translanguaging using many languages in communication is in the context of international education.

Based on common language and communication beliefs and repertoires, the results imply that multilingual students understood and engaged in ELF communication as a translanguaging act. It is discovered that the monolithic and monolingual paradigm of language policy in

English medium higher education is detrimental to the language development requirements and everyday communicative practices of students (Ou et al., 2023). The paper makes recommendations about how translanguaging can support linguistic variety and get students ready for a multilingual society in international universities. Apart from the educational realm, intercultural communication can also occur in the social sphere, such as in the phenomenon that will be the topic of discussion in this research.

Another study by Ragnardottir in one of chapter of Dervin and Gross' (2016) book also discuss about the factors young people in Iceland see as important for active communication and participation in a diverse society. The chapter draws on research conducted with students from various ethnic backgrounds in upper secondary schools and universities in Iceland. The study will show what important factors of young people there use in participate communication in diverse society. Moreover, it also relate to what obstacles for communication that face by them in order to communicate with different origins, culture, values, religions, or other factors (Dervin & Gross, 2016).

The next study regarding interculturality is the study by Wahyudi (2016). He writes about his empirical experiences when he studied abroad. The article is one of chapters of Intercultural Competence in Education book by Dervin and Gross (2016). In the chapter, Wahyudi explains his analysis of interculturality and negotiation among him and his friends that

come from any country. He explains that it is not only about the difference between countries and languages but also many aspects that must be understood as a difference and the limitations of culture. As people in common realize that culture is not a simple thing. It is a complex thing with all the diversity. People can be interconnected across the world by digitalization. In another hand, the more global mobility growing, the more culture boundaries blurring.

Therefore, as the complexity of the culture, Holliday (2010) stated the dimension of cultural complexity as written bellow:

- A nation is often an external cultural reality that may be in conflict with personal cultural realities.
- Cultural identities can mean diverse things, many of which are not bound to national boundary, such as: religion, ancestry, skin-colour, language, discourse, class, education, profession, skills, communities, family, activities, regions, friends, food, dress and political attitudes.
- Cultural realities are attached to individuals as they move from one cultural arena to another. Membership and ownership of culture is fluid and thus individuals may have the sense of belonging to different cultural realities simultaneously.
- Language can be many things, a cultural reality, a cultural marker, an artefact, a cultural arena and the location of cultural universes. It may or may not be strongly associated with

nationality or nation.

In his chapter, Wahyudi wants to analysis the problems with the existing IC (Intercultural Competence) paradigms especially Byram (1997), Deardorff (2006) and Bennett, Bennett, and Allen (2003). Then, he also wants to find out the framework that can be proposed for IC in postmodern times. As a result, after discussing all those three paradigms of intercultural competence, Wayudi stated that IC should be seen by sort of lenses and it is not able to only see from the culture lenses. It may include perspectives from: religion, politics, sociology and others. This chapter views IC as the thing that has a complex and dynamic character (Wahyudi, 2016).

Wayudi (2016) also shares his empirical experiences reflecting the negotiation of culture in the nation where he lives as an international student at that time. For example, Australians are easily say ‘thank you’ in their daily life, almost every situation that make them feeling helpful they will say ‘thank you’. He also learn how to be assertive, brave and firm. In some case, Wayudi try to break his Javanes or tribal value where people in his ethnic are supposed to prioritize compromise and harmony when solving the problems, rather than assertive. Next is Australians also might be more helpful when people ask for help, and it is rare found in his own country. However, even though he lives with people from different culture and religion, they never talk about religion, and it seems posed no problems at all (Wahyudi, 2016).

Another study from Wahyudi about interculturality is the study about Interculturality in Language and Literary Study (ILLS) Course (2023a). He writes his own experience in teaching one of subject in one of Islamic University where he teaches. The study is designed for sixth semester undergraduate students, and it is influenced from post-structural, post-colonial, and interdisciplinary perspectives. As people know that university is a place to study and the students come from many cultures, this study aims to teach the students that no particular ethnic is superior to others and the differences and respect are based on achievement. Regarding to the Islamic values that is also taught in the class, this study also uses the Qurán perspective to see interculturality. In Qurán, it explained the intercultural interaction and understanding based on the concept of brotherhood in Islam and among human beings regardless of their background (Wahyudi, 2023a).

The studies introduced in this chapter provide important indications of young people's views towards diverse values, cultures, and religions in a society that has recently become increasingly diverse. More extensive research with young people in contemporary diverse societies is likely to provide interesting data on their complex daily realities and potentially important guidelines in defining competences for communication in diverse societies. Communication competences should include the ability to navigate and overcome obstacles arising from different origins, cultures, values, and religions.

Developing competences for intercultural communication involves reflecting on one's own knowledge and experience of education and the challenges of developing interculturality competent learners. Effective communication in intercultural contexts requires considering emotions, cognition, and different levels of communication. This chapter shows that the main point of intercultural context is interaction and people can create interaction to different ethnic by understanding each other differences (Dervin & Gross, 2016).

The next study will shows several studies that analyzed about Korean and Indonesian cultures to see the diversity of cultures in both countries. The first is the study by Seo, et al (2012). The study discusses about South Korean culture that is shaped by history and values like respect for authority. The study also shows that the cultures effects people in viewing workplace bullying and compared western countries. However, Korean employees tend to be more tolerant of bullying from superiors due to cultural factors like social hierarchy and collectivism (Soe, et al. 2012). This article is more focus on the cultural differences addressing workplace bullying in South Korea. Then, it also highlights the impact of cultural norms on bullying behaviors.

Another study of Korean culture is also done by Lee & Kim (1999) about the development of one of traditional food in Korea, Dduk. Dduk (traditional Korean cake) has been produced in Korea since the primitive agricultural period. There are 200 different types of Dduk based on main

and secondary ingredients, cooking methods, and garnishes and fillings. Dduks are divided according to the cooking method: steaming, pounding, frying and boiling. Dduks are an essential dish for many special occasions, including sacrificial ceremonies, weddings and birthdays, and the types of Dduk vary depending on the type. The types of Dduk used also vary depending on the season. The main ingredients used are non-glutinous rice and sticky rice, as well as various grains. Beans, dried fruits and medicinal herbs are used as secondary ingredients, thereby increasing nutritional value and added other beneficial elements, flavor and aesthetic value. Each Dduk has different uses and meanings; partly represents the lifestyle of Korean people.

Another Korean culture is related to Korean communication style that is analyzed by Kim (2003). In order to explore aspects of Korean culture unknown to foreigners, this article examines the relationship between Korean culture and communication. Therefore, this article explains Korean cultural norms that foreigners do not know, such as Thrift on Words, Silence and Smiling, Group-Networking, Chemyon, Nunchi, Kongsong, Harmony of Eum and Yang, Chong and Euiri. This article uses examples from the daily lives of Koreans today to explain the relationship between the above cultural codes and Korean communication styles and patterns (Kim, 2003). Nonetheless, this essay provides an overview of the daily life of Korean society today in the hope that foreigners can gain a better insight into how Korean cultural norms affect society and its

communication. At the same time, communication behavior is influenced by personal factors such as nature and state of mind, and social factors such as the situation the person is in, in addition to culture (Kim, 2003).

The last study about Korean culture was analyzed by Hanani (2022). She discusses the honorifics of Korean and Indonesian Language and compares both of them. She states that the honorifics of Korean and Indonesian language are both lexical and grammatically realized. However, the honorific structure that creates Korean language is unlimited. Besides, in Indonesian language there is only an imperative sentence. The researcher will highlight the honorific terms of Korean that consist of *Ajunophim*, which is the highest level of honorific, *Yesanpohim*, which is an honorific form used to respect younger interlocutors or people with lower social status, and finally *Durunophim*, which is a form of respect for anyone whether old, young, higher or lower position (Hanani, 2022). This is related to the use of Korean with special rules in its culture. In general, the level of use of honorifics in Korean is divided into two, namely formal and informal, but there are differences in various types of hangeul (written in Korean) which differentiate their use depending on who the interlocutor is.

Next is the study that discuss Indonesian culture that is analyzed by Rahayu, et al (2018). However, this study consists of the comparison of Indonesian and French cultures in term of greetings. In the study, they illustrates the greetings and politeness used in French and Indonesian

language communication. The greetings was taken by several Indonesian and French movies, such as Amour, Demain tout commence, Ayah Mengapa Aku Berbeda, Dilan 1, Dilan 2, dan Surga yang tak dirindukan. This is because every movies from certain countries shows their each own cultures and characteristics of the society. The study shows that the word “dear” in Indonesia is usually used to greet children by their father and mother. While in French, the word “dear” is used to greet the wife of the husband (Rahayu, et al . 2018). These differences is regarding to the culture of both country. Beside, the study also illustrates the differences of both countries in saying “I”. In indonesia, someone who wants to respect other people especially in formal condition use pronoun “saya”, while in French, someone use word Mademoiselle (Miss), or Monsieur (Sir).

Another study on Indonesian culture cannot be separated from food characteristics. This study was analyzed by Wijaya (2019). The study discusses the mapping of Indonesian food culture. The diversity of food in Indonesia strongly reflects the diversity of the Indonesian population consisting of more than 1340 tribes and each tribe has local and unique culinary traditions. However, Indonesian food is also heavily influenced by foreign traders such as India, Europe, the Middle East, and China (Wijaya, 2019). In addition, religious diversity also affects the type of food in each region, for example, the majority of Muslims consume chicken and beef, while pork is consumed by the majority of Hindus. Nonetheless, these foods play an important role in the social relations, cultural identity

and daily lives of Indonesians. In addition, it is also the country's identity that can be seen as a distinctive feature by other countries.

The last is the study by Fred Dervin (2016) about the ten commandments of interculturality in education. However this study is trying to adapt those ten commandments as parameter of intercultural context in social interaction (Dervin, n.d.). Those commandments aim to provide guidelines for approaching intercultural encounters in an educational setting. The first commandment is *put an end to differentialist biases*. This commandment emphasizes the need to move away from differentialist biases in intercultural education. It is a commandment that ask people to focus on social needs that consist of different cultures.

The second is *move away from individual biases*. This commandment instruct people to do not stay in individual habit but be more humble in social life. Next is *failure in imterculturality is normal and we can learn from it.* The term of interculturality is very complex and it is evolving concept in social interaction, and this is natural to encounter challenges in intercultural implementation. The fourth commandment is to *look at exceptions, processes, and not just structures*. In using language, it is also important to pay attention to exceptions, processes, and instability. That is, Dervin (2016) in this case also pays attention to some possibilities that may be unavoidable in intercultural interactions. Another commandment is to *pay attention to the importance of intersectionality*. In this case, intersectionality means the consideration of several intersecting

identities, such as gender, ethnicity, race, ability, and class when analyzing social phenomena.

Sixth, *place justice at the center of interculturality in education.* Dervin (2016) emphasizes to prioritize justice as a central aspect of communication among cultures. It proves that intercultural communication is crucial thing that must be pay attention especially in term of language use. Another commandments is *be reflexive.* It means that using language in intercultural situation should be made us being flexible in reflecting our own experiences, feelings, and history. Being reflexive makes the language users more acceptance in society because they can positioned themselves appropriately. Next is *pay attention to power differentials.* It is one commandment that asked language user to pay attention in term of different language power. It includes to the language use, nationality, skin colour, social status and gender.

The last two commandments are *language use is central to interculturality and delve into the hidden, go under the surface of discourse and appearance.* As a central of communications, language has an important role to create communication among people in social life. People can show their identity in specific ways just because those different influences. The last is *delve into the hidden; go to under the surface of*

The last is *delve into the hidden; go under the surface of discourse and appearances* means to explore beyond what is readily apparent and to uncover deeper meanings and truths. It involves looking beyond surface-

level discussions and appearances to gain a deeper understanding of a subject or situation. This concept encourages individuals to critically analyze and question the information presented to them, seeking to uncover hidden biases, assumptions, and underlying dynamics. By delving into the hidden, individuals can gain a more comprehensive and nuanced understanding of interculturality in education. Those Ten Commandments where discussed regarding to education context. While here the researcher uses this commandment as foundation of interculturality in term of social context especially in university environment that will be analyzed in social context by social media YouTube (Dervin, 2016).

H. Digital Context

As discussed above that digital context essentially refers to the overall environment or situation in which digital information, technology, or communication functions. It involves considering the surroundings, conditions, and various elements like the internet, devices, software, and how individuals engage with digital data. grasping the digital context helps in better understanding and navigating the world of digital information and technology. Digital context certainly cannot be separated from social media. It is called a digital context because the activities in it always include things that are digital. One of them is the use of social media in people's daily lives.

Social media refers to online platforms and websites that enable users to create, share, and exchange content with others. These platforms

are designed to facilitate networking, communication, and the sharing of ideas, information, photos, videos, and more. They offer various functionalities like creating profiles, posting updates, following others, commenting, liking, sharing, and messaging. Social media platforms include well-known names like Facebook, Twitter, Instagram, LinkedIn, TikTok, and many others. They serve as virtual communities where individuals, businesses, and organizations connect and interact in a digital space. In this research, researcher choose YouTube as an object of this research.

Jones, et al (2015) in their book provide new insights into YouTube as a text. There, they explain that YouTube functions in promoting social contact and networking while recognizing it as a place for digital discourse and media exchange. One example of how online platforms like YouTube have permeated offline public spaces is YouTube, which shows how internet language affects conversation. According to the book, YouTube and other digital discourse platforms are not restricted to a particular domain, but rather transcend both spatial borders and genres (Jones et al., 2015).

CHAPTER III

RESEARCH METHOD

A. Research Design

This research seeks to explain the representation of forms of translanguaging in the video blog of a YouTuber who is an Indonesian student studying in Korea. This research focuses on intercultural communication carried out by students with other students in their daily lives with very diverse sociocultural and linguistic backgrounds. (Ou et al., 2023), and in this case the languages used are Indonesian, English and Korean with English as their lingua franca. Therefore, this phenomenon can be followed up using translanguaging analysis. Furthermore, the research design that will be used to explain this phenomenon with a qualitative approach (Hua & Wei, 2022). For this reason, this research is used to understand and explore the use of language which instantly changes when used to communicate, especially for students studying abroad for whom it is not only important to prepare themselves to understand more than one language, but it is also important to understand how intercultural appreciation forms before becoming an international student (Zhai & Razali, 2020).

The previous explanation is in accordance with the aim of this research, namely to determine forms of translanguaging through social interaction by students who are also YouTubers. By observing video blogs on YouTube and adjusting the criteria for existing forms of

multilingualism, this research can obtain interesting findings while gaining an understanding that multilingualism does not only occur in the classroom, but also in everyday communication. (Mazzaferro, 2018). Apart from that, this research can also provide readers with an understanding of the different of translanguaging that can create intercultural context, and it is showed by Xavira's daily life as an Indonesian student with her friends that are from diverse countries.

B. Data Source

YouTube application was the data source of this research. The YouTube account is called Xaviera Putri with various video blogs depicting her daily life with friends from various countries or sometimes with her family. On YouTube, Xaviera also shows how she and her friends communicate with each other using languages that instantly switch between Indonesian, Korean and English. So that, the interaction between Xaviera and people around her actually happen directly, then it is recorded by Xaviera to be uploaded in her YouTube account. In addition, the researcher also analyse another side outside the videos uploaded, that is YouTube comment column which is included Xaviera's virtual interaction with her viewers.

This research data includes YouTube video blogs and video transcripts taken via the YouTube video blog. The researcher chose several content or video blogs that met the research criteria, namely covering translanguaging in intercultural contexts between YouTubers and their friends in Korea. In the videos, Xaviera talks to around 15 People, those are her father, two sisters, Yeongmee, Yejin, 3 university friends, Zahid, Claire, Hanbit, Ada, her mentor, work colleague, and audience.

Furthermore, the data collected from these sources will be in the form of sentences which will later be filtered according to the translanguaging criteria required in this research. In this study, 10 videos will be used as the data source. It is because each of the videos has consisted of a long duration around 15 to 30 minutes. Besides, those 10 videos have had three languages that illustrated translanguaging forms of English, Indonesian, and Korean.

C. Data Collection

Data was collected through several stages. The first is that researcher watch the YouTube accounts of Indonesian students studying abroad. Researcher is looking for YouTubers who suit the topic of translanguaging studies and their context in intercultural communication. Second, Xaviera Putri's YouTube account was chosen as the object of study because it was deemed sufficient to fulfill the topic criteria in the research. Then, the researcher took notes again on the video transcript in the video blog and then read it again until he was able to find sentences

that might be double or long-winded, so reducing such words needed to be done by the researcher.

D. Data Analysis

This research uses three levels of analysis. The first is that researcher start with a linguistic analysis of YouTuber video blogs, namely in terms of translanguaging. Researcher uses translanguaging analysis by Li Wei (2011) which describes intercultural communication. At this stage the research will focus on the forms of translanguaging that exist in the YouTuber's video blog with her friends or people around. This first level will answer the first problem formulation in accordance with the theory of translanguaging by Li Wei (2011). Researcher classify which sentences represent translanguaging according to Li Wei (2011).

Furthermore, since the video also consists of Korean language beside English and Bahasa, I as a researcher use the translation service to translate the data that is in Korean language. It helps this study to analyse the data and explain the context of the data. The translator are a university student that has taken course and has a certificate as a Korean learner in intermediate level.

This decision was taken as the condition of the data where the conversation that use Korean language was only daily conversation that had learned in intermediate level. Beside, to make sure the accuracy of the translation, I also compare the translation results to the subtitle that provide in the video itself, and it is provide by Xaviera as a YouTuber to

help the viewers understand about the conversation inside. Beside that, the translator also has made a declaration to make sure that the transcript data will not be shared to other people in order to avoid the plagiarism.

While transcript all those forms of translanguaging that is provided in the videos blog, then it will transcript with using The Jefferson Transcription System. This is one of transcription System that help transcriptionist to know more than just the sentence structure but also the intonation and even the expression by the speakers. Commonly, a transcription only use usual punctuation marks such as comma, stop, and question mark. However, in Jefferson System, the system they mark intonation rather than syntax. The system marks noticeable emphasis, volume shifts, and so on.

Transcription is exactly more than just rewrite what speakers talk about so that it can be a readable transcript, but also it must be done by the analyst since in listening closely enough to transcribe something of have been hear so that the reader can imagine about the conduct to explore further (Davidson, 2010). By adding the symbols of transcription, the reader may guess the intonation used by the speakers. Nevertheless, The reader should be understand what kinds of symbols and the meaning of to get the feel of the conversation. Furthermore, Jefferson Transcript Symbols could be checked in the appendix part of this research.

Furthermore, the second step of this analyzes will use the ten commandments of interculturality by Dervin (2016). This commandment

will specify the form of translanguaging that is created in the video blog by Xaviera Putri in term of interculturality concerning to the intercultural context that is described by her and her environment including her university friends or people around her. The commandments also help the researcher insuring the kinds of intercultural context that can be interpreted by the video blog, weather the intercultural context shapes in her university environment or another condition.

After determining the form of translanguaging based on the parameter of interculturality by Fred Dervin, the next step is the research will be carried out by describing and classifying the different form of translanguaging that can create intercultural communication. This third step will be done by comparing forms of translanguaging that commonly use in previous context such as in classroom or in another contexts with forms of translanguaging that uses in social interaction or everyday communication. This third step also answers the second problem formulation through the data obtained in the first problem formulation.

The last, the researcher attempted to analyze and understand the forms of translanguaging between intercultural students and whether the use of multilingualism is effective or not in daily communication using the translanguaging theory by Li Wei (2011). Apart from that, the result of the discussion will be meaningful for further researcher that has same topic in adding reference and getting different insight from various researches.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

The findings of the study show that Xaviera Putri use three kinds of languages in her daily life when she communicate with her friends, family, or people around her. She use either English-Korean or English-Indonesian. Sometimes she also use English or Korean only, it depends on her interlocutors. She starts to practice those habits since she was senior high school. All those translanguaging practice can be watched by Xaviera Putri YouTube video blogs (vlog).

The translanguaging forms that created by Xaviera and people there will be analysed by using two kinds of perspective based on what researcher found in the vlogs. The first is the way Xaviera and people there use multilingual among English, Korean, and Indonesian language spontaneously. This is related to the form of translanguaging which is spontaneous translanguaging since the forms of translanguaging consists of spontaneous and planned translanguaging Lin (2020). Those diversity of languages will create the translanguage space then, will be developed translanguaging forms. This analysis will use theory by Wei (2011). The second is interculturality, this topic will use the theory by Dervin (2016). He provides The Ten Commandments of interculturality in education context but this study will adapt those commandments as the intercultural parameters in social context.

This findings would be classified in four categories those are a) English-Korean, b) English-Indonesian, c) English, and d)Korean in the last one year or it means 2023. The data will be collected by using Jeffersonian Transcription or Jefferson Transcription System. This is one of method to annotate a conversation or the style of a participant to a conversation that is developed by Gail Jefferson (1985). It will help the reader to understand the context or to imagine the way conversation happened without watching the vlogs. The data will be write down as the followings. Furthermore, the exception symbol that are signed with **bold** means the translation of the Korean language and the *italic* which means the translanguaging categories. Furthermore, the translanguaging categories that are illustrated in these findings are included in the form of spontaneous translanguaging.

1) English-Korean

a. Video 1

Vlog title: Akhirnya Reunian sama Ciwi-ciwi KAIST (**Finally Reunited with The KAIST Girls**)

In the each data presentation section, I as a researcher will start by providing a brief introduction of the video to show the condition or the context of each video. For the first video, it tells about unfortunately the activity of Xaviera and her two best friends in KAIST University, those are Yeongmee and Yejin. They take time together to spend the days with watching movie, lunch, and dinner after long holiday. In that activity, there are several times where they

use translanguaging and it will be highlighted by the *Italic* sign and will be discussed after showing the translanguaging forms of each table.

Translanguaging Forms

No.	Time	Transcriptions
1.	0:30-0:38	Xaviera: 다라라란, 누구지? $↑**Yeaawho is ↑this?$** Yeongmee: $Yeongmee!$ Xaviera: *진짜 오랜만이다* **I miss u ↑so much.** Yeongmee: Long time no ↑see Xaviera: *Yea↑ It is very long time no ↑see.*
2.	0:47 – 1:00	Xaviera: 이건 늦은 점심이라서 사람이 별로 없어요 **We are too late to lunch (0,2) so it is only few pe(h)ople in this resta(h)urant.** Yeongmee: 별로가 아니라, 진짜 없어 **It is not little, but none at all $heh heh$** Xaviera: 그렇네, 진짜 없어 **Oh ya. $I mean just two of u(h)s$** Yeongmee: 우리밖에 없어 **There's only us.** Xaviera: 네, 벌써 2 시야 hhh**Yes. It's already 2 o'clock?**

		((Yeongmee's food falls)) Yeongmee: 3 초 괜찮지? ㅋㅋ $**It have not been 3 sec(h)onds y(h)et.$** Xaviera: Hahaha. 알겠어, ㅋㅋ 괜찮아 **It's ok(h)ay. I kn(h)ow**

The video illustrates the life of Xaviera and her two friends, Yejin and Yeongmee at KAIST University. They are close friends. It can be seen because Yejin and Yeongmee often appear in Xaviera's video and do activities together. At that time, they decide to meet and spend time together and do several activities together. Yeojin and Yeongmee are friends from Xaviera's class, but they have different learning focuses, so their schedules are not the same, and they have to arrange their own time when they want to meet. The two friends were students that originally come from Korea. Therefore, in the transcript above it can be seen that Xaviera uses Korean more when communicating with them than English.

The transcription only shows little forms of translanguaging in Korean-English. Since the interlocutors are her Korean friends, and Xaviera has known the background culture of them, she use Korean more than English in the rest of the dialog. As Garcia and Wei (2014) state that everyday communication includes traditional sign (latter) and images, pictures, and emotion, that is how the instinct work in term of language

use. Nicholas and Starks (2014) illustrate the implication of this language instinct by the expression of affection for particular cities, for example,

'I ♥ NY', to illustrate the interconnectedness of all signs, People who read the writing with the heart symbol, unfortunately will read this as 'I love New York' instead of 'I heart New York' because almost everyone has commonly use the symbol to express love (Garcia & Wei, 2014). The same case happened to Xaviera, when she has know that the interlocutors are those her friends, she spontaneously use Korean rather than English.

The translanguaging is only seen in table number one when Xaviera start the conversation by using Korea and she said *진짜 오랜만이다진짜 오랜만이다* which mean I miss u so much, while Yeongmee as the interlocutor answer it by using English. She answered using common phrase in English such "long time no see", then Xaviera automatically answered with "yaa, it is very long time no see". It may happen cause the phrase is commonly used in English and it is more often remembered in that condition. Then, they use only Korean language in the next conversation. As we can see in the table above that the space to use translanguaging is only in that statement. However, The consequential of translanguaging cannot be underestimated because It creates a social world in which the actor plays a number of roles and occupies a number of positions even though it is only in a short scene (Wei, 2011).

3.	1.58 – 2:28	((Xaviera looks at herself on camera)) Xaviera: *딱 이러나고 바로 나갔어서 볼살이 뚱뚱해 보여. 아니면 그냥 내 볼살이 이런건가?* **$I just woke up$ and went straight out (0.2) My cheeks look $really cubby$. Oh. or is it ju(h)st my cheeks?** Yeongmee: $*I thing so.*$ Yeongmee: $*Wow*$ *(0.2) now you have a blue badge on Instagram.* Xaviera: *I was shocked ↑too. Suddenly I was told my blue badge had been ↑accep(h)ted* *Yeongmee: 멋있어 멋있어. $*__My friend is ↑so cool.$__ $*Congratulations.*$
4.	2:55 – 3:06	((Xaviera and Yeongmee have finished their lunch)) Xaviera: So. >How do you feel?< Yeongmee: 너무 좋아요 **$Very ↓Happy$** Xaviera: 나 있어서? **$Because of me. right?$** Yeongmee: 어 :D 비가 와서 많이 흐렸어 **Y(h)es(0.2) The weather was cold because it had just rained.** Xaviera: heh heh

If we look at the trialectics of translanguaging according to Lee and Wei (2020), which consists of Translanguaging Space,

Translanguaging Instinct, and Translanguaging Potential, the form of translanguaging in this video is included in translanguaging space. A translanguaging space is a space formed by and for translanguaging practice (Lee, Wei 2020). This form of translanguaging tends to discuss translanguaging practices in social interaction. This is also caused by the space that is formed when translanguaging practice occurs due to interactions that occur in the social environment between one person and another.

This is of course influenced by many aspects including experience, personal history, and surrogacy, as well as their attitudes, ideologies, and beliefs, as well as their cognitive and physical skills, are brought into a meaningful and cohesive performance that becomes a lived experience. (Wei, 2011). However, those three kinds of translanguaging actually are interconnected because the emotion and chance of someone that use multilingualism is created the space of translanguaging itself. It cannot stand alone, as what has been explained at the first table of translanguaging forms above that involve the space of translanguaging that create by the instinct of the speaker itself.

The same thing also happen in the table number 3 that consist of translanguaging forms. The focus of this analysis is in the translanguaging that create by Xaviera, but it will not ignore the use of translanguaging by Xaviera's friend to as her interlocutors. At the table number 3, we can see that actually Xaviera uses Korean, but suddenly her friend answered it in

English with different topic to what Xaviera said before. It shows that there is potential to speak English. However, they must be trusted in their ability to language, and to do it in ways that is theirs, and not that of others (Garcia & Wei, 2022). There, her friend talk about Xaviera's new Instagram blue badge and again, the term blue badge is common English term, and it create the space to spontaneously use English. However, for the table number 4 they continue their language in Korean as what has been happening and explaining in table number 1 and 2.

5.	3:40 – 5:06	((It turns out the painting place was full, so we just went to watch)) Xaviera: *We have arrived on painting ↓place But it was so busy we ~couldn't get in~.* *그림 못 그려가지고 우리 드디어 영화 보네* **I can't paint.** **So. > it's better if we just watch a movie<** $*Date tonight*↑$ *It has been so*:: *long I didn't go to cinema.* Yeongmee: Yes↑ right. You went for around three:: months. Xaviera: 나중에 저녁때는 예진이앙 같이 먹을거에요. 드디어 예진이 볼 수 있어 **Later tonight. we will meet $Yeejin$ ↑ Finally:: we can meet Yeejin.** Yeongmee: 어, 맞아 **Yup. Right.**

6.	6:11 – 6.:37	[Movie is done] Xaviera: 자, 영화 봤으니까 기분이 어때요? **How do you feel (.) after watch the movie?** Yeongmee: (umm) heh heh $I'm a bit confu(h)sed$ You have to be ↑very concerned. Xaviera: Yes(.) that's ↑right. It turns out the film is a bit confusing. But Kristen Stewart is really good at acting. hhh He said that because of this film (0.2) he got an Oscar nomination.

Next, the table number 5 and 6 also consist of translanguaging forms. It can be seen for example when Xaviera said "*We have arrived on painting place. But it was so busy we couldn't get in." and she spontaneously reverse to Korean and said "그림 못 그려가지고 우리 드디어 영화 보네* " that means **I can't paint, so it's better if we just watch a movie.** Then, it switch again to English "*Date tonight! It has been so long I didn't go to cinema"* The same thing also happen in the next table, number 6. As mentioned by Canagarajah (2011), translanguaging is the capacity of multilingual speakers to switch between languages by conceptualizing the various languages that make up their repertoire as interrelated. As multilingual speakers, they switch the languages directly when they need to switch. The use of translanguaging can foster effective

conversation, improve comprehension and foster a sense of self (Wei & Lin, 2019).

7.	9:59 – 10:16	((dinner with Yeongmee and Yejin)) Xaviera: ↑*Wah. Long time no ↑see. 예진이가 바쁜데 우리랑 아직 같이 먹을 수 있어요*. **Even though she is busy(0.2) she can still dinner with us.** Yejin: 신세계 어때요? **How about Mall ↑Shinsegye?** Yeongmee: 미술관 가러 갔는데 사람이 많아서 못 들어갔어. **We actually wanted to ↓paint(.) but it was ~full~. ↑So, we changed the ↓plan.** Yeujin: 어디? 무슨 미술관? ↑**Where? Which painting place?** Xaviera: 네 방에 그림 있잖아? 저기였어 **The painting on ↓your room. ↑Nah, I went that place.** Yeujin: ↑Ah I see::
8.	11:30 – 12:09	[Food comes] Yejin: Let's take picture first. Xaviera: 사진 보내줘 **Give me the pictures ↓please.** Yeujin: 에어드랍 이름이 뭐야? **What is your Airdrop**

		name? Xaviera: My airdrop's name is "cumigoreng" hhh (Yejin and Yeongmee laughing)

Therefore, the next tables also consist of translanguaging form. In the table number 7 she said "Wah, long time no see" then she continues with Korean. It also happen to Yejin when she said "Let's take picture first" then she also continue with Korean. This proofs that the use of translanguaging cannot only be applied in the world of education for teaching purpose, but also in the social context. A translanguaging place's borders are always changing because the space is being constructed throughout the course of a person's lifetime and exists mostly in their head.

After the explanation above mentioned the created space by social interaction, it was illustrated that translanguaging uses in everyday practice. Mazzafero (2018) stated that translanguaging as everyday practice means complexes of situated, processional, and interactional communicative practice. Then, everyday here doesn't mean daily mundane activity, tacit, or imperceptible action but it has its own situation that create interactive communication. Everyday involves a totally of relationship (Mazzafero, 2018). Translanguaging as everyday practice does not refer to the institutional situation only such as in education or another formal condition, but it is an intersubjuctive, interpersonal, and dialogical space which marge from individual experience and encounter with others (Wei, 2011).

b. Video 2

Video Tilte: Persiapan Sahur dan Puasa di Korea (**Preparing for Sahoor and Fasting in Korea**)

The second video shows different context to the first video. However, it still about Xaviera's activity in Korea with her uni friends. In the video, Xaviera seems preparing her year rutinity as a Muslim that is Ramadhan. It is her Ramadhan in 2023. She cooks some food for Sahoor and Iftar. The video shows that Xaviera still joins several activities even though she is fasting. As a Muslim, she belongs to a religious minority because she stays in an environment that has kinds of different religions and cultures. It creates the possibility to increase either interculturality or translanguaging.

Translanguaging Forms

No.	Time	Transcriptions
1.	04:39 – 05:13	Xaviera: ↑Oh $Youngmee is here$. Yeongmee: ↑Hi::. $I am ↓here.$ Xaviera: *여기서 Qiuli 랑 제 방에서 과제 하는 중이요*. **She and Quili are still doing their assignments in my room.** *But I can't show you them(.) because they are in a position in which(0.2) very KAIST-like s(h)o str(h)ess.*

		Xaviera: *보여주면 좀 아닌것 같아서, 근데 나오고 싶으면 말해.* **It is not a go(h)od cond(h)ition to show right no(h)w.** **$But, if u want to be seen on this video, just tell me$** Yeongmee: 아닌것 같은데 ㅋㅋ $**I think(.) no$** Xaviera: 그렇지? 그럼 heh heh **$You know, right?$ ↑So**, just look at me in this snow(h)ball.

In this second video, there are two situation that emerged by Xaviera and her friends. The first is the condition where she talked with her two friends in her house.The translanguaging forms showed in the table number 1. The first condition that consisted of translanguaging practice between Xaviera and her two friends, Yeongmee and Quili. However, the conversation was only happened between Yeongmee and Xaviera. They talked about the first day sahoor where Xaviera cooked a Ramyeon as her sahoor menu. It seems Xaviera use Korean to talk with her friends, while use English to talk with her viewers.

Actually this case is not really different with the first video, that she will use kind of language based on her interlocutor. There is a potential that make her choose each language and change it simultaneously. The situation between her and her Korean friend is the chance for her to use translanguaging. We see the different emotion that had by Xaviera

either to her friends or her viewers. She might feel cheerful, sad, and angry to her friends. However, she might only show her happiness to her viewers instead of sad or angry regarding to virtual or digital context reason. It distinguishes humans as social beings who can effectively navigate society on a daily basis (Garcia & Wei, 2014). That is why translanguaging is exceedingly important in communicate.

2.	06:09 – 08:09	Xaviera: 나 라면 먹을거지롱!. **I will eat Ramyeon first ↓guys.** Yeongmee: 나 한입만 주면 안돼? ~umm~ **I want to try just one spoon, can I?** Xaviera: 음…글세.. 줄까? Umm **$should I give you?$** Yeongmee: 아니면 그냥 나도 라면 끓이고 같이 먹을까? °**Should I make one more Ramyeon for you?** ° Xaviera: 난 아무말을 안했어 ㅋㅋ 같이 드시? 너 저녁 많이 안 먹었잖아. **I don't say anything, right? hhh But, you don't eat too much at dinner.** Yeongmee: 근데 여기 오기 전에 소세지 먹인 했어. **But, I had ate sausage before I was here.**

		Xaviera: 혹시 그 매점 소세지? Hhh **Oh, that cheese sausage in the market?** Yeongmee: 어 ↑**Yes**. Xaviera: 그거 맛있지, 내가 왜 매점 안갔지… 배고파? 라면 같이 드실래? ↑**Oh that's delicious(0.2) Why didn't I go to the market earlier, even though I could have bought it? °Are you hungry? ° °Do you want to eat together? °** Yeongmee: 그건 네 Sahur 인데°**That's your sahur food, right.** ° Xaviera: 하나 더 끓여줄까? °**I will make one more Ramyeon for you.** ° Yeongmee: 안돼!! ↑No:: Xaviea: $*Now I don't know who is doing Ramadan, me or them.*$ Yeongmee: ~ahhh I want it.~ Xaviera: *This is only(0.2) Ramadan vlog episode one(0.2) $How about episode two and the next$ This is only beginning guys(0.2) Stay tuned!* Xaviera: *아 맞아, 나 IG 에서 DM 을 자주 받거든 "Sahur*

		때 혼자 먹는거에요?" 그애서 "난 sahur 혼자 먹어본적 이 없읍시다. 항상 친구 있어" :D **Oh on ↑IG, I often get DM. I was asked, do I eat sahur alone? Finally I answered, somehow every sahur I'm never alone, $I always have friends$**

The next table still has related situation to the first table. It still consists of the transcription by Xavier when she did sahoor with her friends, but they did her assignment there. The transcription has the same translanguaging forms. They mostly speak in Korean and the translanguaging forms is only in the last part of the table. This shows that the space to use translanguaging is in that part. Mostly importantly, being multilingual helps them to move freely than monolinguals and interact with different people. Beside, she also has the potential to use Bahasa with her viewers and use Korean with her university friends. As Kibler (2010) shows the potential of using students' home languages as affordances for each other.

3.	08:31 – 10:47	Friend 1: Don't you want to tell about your sandwich? People in general eat strawberry and Nutella(0.2) but this is cucu(h)mber sand(h)wich. Friend 2: [He is from England] Friend 3: $I haven't had this since I was 15$ I just want to

		try again heh heh Friend 2: Cucumber ↑sandwich? Xaviera: Hello. ↑So, ↓today we are at my cl(h)ubs. Honbie: I never see you this sh(h)y. Xaviera: I am fasting right now(0.2) ↑so, I don't really eat. I am here for the vibes. ↑So, ya that's all. Friend 1: Do you want to dance? Xaviera: ↑Ahh kill m(h)e n(h)ow! ((they do palaroid picture)) Xaviera: I know that kind of actually looks good. Friend 1: No, no, don't encourage them. Friend 3: Please try it try it. Xaviera: It's very funny here, but it is like racing green(0.2) He is eating cucumber with nutella. ((Honbie try the cucumber with nutella)) Xaviera: Try i(h)t. ((Everyone laughing, feel like weird moment))

Next is the translanguaging forms at the second situation. it is the situation where she was joining the club and experiencing the summer vibes with her universities friends from very diverse ethnic and country. Since she take a collage in international universality, she is not only having friends from Korea but also from England, Britain, Japan, and so on. Therefore, the translanguaging forms in the table number 3 shows the

situation when she was together with her friends. As we can see in the transcript data, they talk in English only, and so do Xaviera. Ou (2023) on his analysis state that international students mostly use English as a lingua franca. However, the use of translanguaging is still crucial to support the linguistic variety and get the student ready for multilingual society.

4.	12:20 – 14:43	Xaviera: The trees are already(0.2) blooming. It's so pretty. Qiuli : Yes! Xaviera: We actually just wanted to go the nearest Midzone but I think it's not opened yet(0.2) and I don't want to study(0.2) so, I dragged her and now we are just going to go(.) hhh to the Ponyta which is like kind of far over there. Qiuli : Not really. It is five minute walk. Xaviera: ↑*Yeah*:: *probably I am also going to buy some support food(0.2) So, kind of running up.* ((Arriving in Ponyta, then suddenly meet Yeoungmee)) Xaviera: *영미가 우릴 알아봐서 왔어.* $**Even though we look like this, he immediately recognizes us**$ Yeongmee: 얘들 어디서 봐도 보이죠. **Wherever they are, I'll definitely introduce them straight away.** Yeongmee: Quili, 뭐 사는거야? **Qiuli, what do you buy?**

		Xaviera: 무슨 맛이가? **Which one is the best?** Yeongmee: 사과! **Apel!** Xaviera: 그럼, I'll go with 사과! **Oke, I'll go with Apel!** Yeongmee: 맛이 좀 깔끔해. **It feels so crunchy** Xaviera: Emm Okay. You look so ↑pretty:: Yeongmee: $Thank you$ Xaviera: *Alhamdulillah, Ramadhan 첫닐 성공이요*! $**The** **first Ramadhan went smoothly::$**

As mentioned by Wei (2011) that the concept of translanguaging space is especially pertinent to multilingual people because, in addition to their ability to shape and transform their own lives through the use of multiple linguistic resources, multilingual people also create a space translanguaging that has the capacity to transform itself (Wei, 2011). Then, those condition showed that Xaviera had her own space by doing translanguaging practice because she realized that one of her friend, Quili is from Japan, so she use English to talk with her. Otherwise, Yeongmee is from Korea, so she automatically uses Korean to communicate with her as we can see in the transcription data number 4.

Li Wei (2011) stated if they perceive particular recreational and personal benefits, young people are eager and willing to learn languages.

Rather of viewing languages as a burden to learn, they want them to enhance their life. Language plays a crucial role in this context. An important aspect of young culture is language. These young guys want to have fun in life and have access to particular cultural activities, which is why they want to learn specific languages (Wei, 2011)

c. Video 3:

Vlog title: Minggu Pertama Puasa! (**First Week Ramadhan**)

The next video is the first week of Xaviera's Ramadhan in Korea. This is the sort of her activities within a week during ramadhan 2023, and this is the next from the previous video. Here, Xaviera shows that she does her Ramadhan with her friends, even though they have different religions background. She is fasting with her friends and she lets her friends to do the same thing because they want to accompany Xaviera to do her fasting. This video except show the translanguaging forms, it also shows the intercultural happening of them.

Translanguaging Froms

No	Time	Transcriptions
1.	1:55-2:10	Xaviera: Hari ini hari ke:: empat ramadhan kalo ga salah. Aku OTW mau ketemu sama:: Hanbit dan Calire. Jadi kita:: plan untuk iftar bareng. Karena hari ini uda hari ke empat ramadhan(.) kebetulan aku juga ada banyak saos ↓Indonesia dan aku akan coba masak makanan Indonesia untuk iftar.

2.	2:29-	Claire: We're heading ↑back to where we took ↑pics! Xaviera: ↑*Yes. We are gonna take pictures*(0.2) *like over ↓there which we were before. 너의들한테 요리 할게*. ↑**and after this $I will cook for u guys$.**
3.	5:23- 5:40	Hanbit: Our main chef ((pointing Xaviera)) Assistant ↓chef ((pointing Claire)) Xaviera: *We have finished cooking the Nasi Goreng ↓there.* Xaviera: $*Great job*$ *야 이거 봐봐 비쥬얼이 되게 좋아* **Look at the visual of the foods.** Claire: 진짜 너무 재대로 해!! **We are really serious about this.**
4.	6:43- 7:00	Hanbi: ↑Finally, we finished. Xaviera: *Look it this. 잘 먹겠읍니다* $**Enjoy your ↑meal$** Claire: $Happy iftar$ Hanbit: $Happy iftar$

I as a researchers discovered translanguaging forms when Xaviera and two of her friends waited for the time to break the fast by taking a walk to enjoy the blooming flowers, and went to the shop to buy cooking equipment. In table number 1 Xaviera doesn't use Korean much, she uses more English. However, as a multilingual speaker, he still uses other languages, namely Korean at the table number 2 to 4. Translanguaging

practice occurs simultaneously because it has become part of Xaviera's life to use more than one language to communicate. When it was time to break the fast, Xaviera, Hanbit, and Claire prepared to eat the food they had cooked. At that time, Xaviera said "잘 먹겠읍니다" or in English "enjoy your meal" rather than "happy iftar to her friends because she appreciates her friends who had different trust to her. In another hand, Hanbit and Claire also did the same thing. They said "happy iftar" to Xaviera because they knew that Xaviera was fasting at that day. Multilingualism opens up spaces and networks for them (Wei, 2011). No matter the different of personal histories, experiences, attitudes, values, and idology, the social space can still be acquired through the mutually respectful interaction.

As stated by Li Wei (2011) translanguaging has two kinds of concepts, namely creativity and criticality. Creativity means the capacity to decide whether to follow by or defy social norms and standards, notably the language use, while criticality means the ability to use available evidence appropriately to support opinions about linguistic, social, and cultural issues. By using multilingual, Xaviera showed that multilingualism by the very nature of the phenomenon is a rich source of creativity and criticality (We, 2011). Xaviera tried to create a space by the simultaneous language switch. Then, the increasing contacts between people of diverse tradition and background provide new opportunities for innovation, entrepreneurship, and creativity (Wei, 2011). This video

showed two different friends as previous videos data that researcher took above. So, of course they also came from different countries to Xaviera.

At the first minutes video, Xaviera take video alone and she was trying to say hi to the viewers by using Bahasa Indonesia. She looked told the viewers that she was preparing sahur food for her. Even thought she is a multilingual speaker but it does not mean that she cannot speak in one language, especially her mother language. The same case happened to Wei's object of his translanguaging analysis when he analyzed the students in Chines contemporary school which mostly speak monolingual. The students said, thier parents thought that they speak English too much while their friends and teachers thought they speak Chines only. Otherwise, they spoke both English and Chines. In fact, they loved to be bilingual and they wanted to speak whatever they could speak (Wei, 2011). So, here the space of translanguaging created.

There was no a limitation of using languages. Xaviera spoke Bahasa because they would like to say hi to her viewers. In this case, the way Xaviera talked to the viewers did not happen directly but it happened virtually. The situation showed how the computer mediated communication by the internet (Benson, 2015). As we know that we need internet to operate all social media, including YouTube. Therefore, the translanguaging practice could be conveyed to the viewers and here the space of digital context could be created. This different way to deliver communication also give different sense. The emotions conveyed when

YouTubers invite viewers to communicate, there is actually a possibility that the message will not be conveyed effectively, because it is not conveyed directly. However, it is still useful for the viewers to get what it means by Xaviera.

d. Video 4

Vlog Title: Pindah ke Apartemen baru di Seoul! Decorate my room, empty apartment tour (**Moving to A New Apartment in Seoul! Decorate my room, empty apartment tour**)

This fourth video will show another activity Xaviera in Korea as a university student. For the information that she often does her activity and business by herself. She is an independent student since she was being a student in senior high school. Howere, because of her good manner wherever she lives, such as helping each other, attractive, and love to smile to many people, she always get someone to help her if she was in difficulty. At the time, the video shows that Yejin comes to Xaviera's room to help her cleaning the stuffes.

Translanguaging Forms

No.	Time	Transcriptions
1.	01:43- 02:50	((Xaviera and Yeojin are going to new apartment)) Xaviera: *So(.) I am going to go Seoul(.) I will stay in Seoul during my internship and I will stay there for the*

		winter and become 직장인 **office ↑workers::.** *Dan aku juga bakal otw sama Yeojin, dia juga kesana ada keperluan. So(.) we are gonna go there together.* ((Xaviera finally meets Yeojin)) Xaviera: Hi. We are going to bring this box to my new:: apartment. $Thank you for helping$ I will be a *직장인* **office workers** soon. ((Xaviera meets Yeongmee)) Xaviera: 우리는 학교로 돌아가고 있어요 **We are on the way(0.2) to go back to school.** Yeongmee: 나는 알바 가고 있어. **I go to part time work.** Xaviera: 와~하늘이! 잘 나왔다야 **↑Wow the sky! looks good.** (on camera)
2.	13.40-14.10	Xaviera: *We have a guest. 예진이 잠깐 놀러 왔어요 나랑 같이 장 보러 왔고. 다음주 다시 오세요*! **Yejin stopped by the house for a while to accompany me shopping for necessities earlier(0.2) heh heh Next week we'll be busy again(.) OK?**

		Yejin: 네~ ↑Okay Xaviera: 예진이 손님으로 왔는데 집에 아직 아무것도 없어서 미안하네. **Yejin ca(h)me as a gu(h)est but there's noth(h)ing at ho(h)me yet.(.) ~I am so sorry~** Yejin: *We had fun surviving. 괜찮아 재미있어 하하하* **It's okay but it's fun heh heh**

In this video, Xaviera communicated with one of her friends, Yejin. She talked about her movement process and asked Yejin to help her to move her goods. In the video, Yejin is seen approaching Xaviera and helping her carry her big bag to her new house. During the trip, Xaviera said that she would live in that house while she was an intern and became an office worker. However, at the transcript wrote in the table number 18, Xaviera used the word 직장인 (Jigjang-in) rather than "office worker''. Xaviera also emphasized the word 직장인 (Jigjang-in) in her video by writing the word with the quite big size.

It happened because she would like to get internship in one of engineering company in Korea, and by excluding the word 직장인 (Jigjang-in) in her English statement, she brought out the sense of Korean internship program. By using English then excluding one phrase and continuing with bahasa, did not mean Xaviera was not consistent on her

languages, whereas she showed that she did not have a feel like the sense of belonging of certain language and culture (Wei,2011). In the case of three man that interviewed by Wei, nor do they feel very British or Birtish culture because at some moment they could use different languages in different people and different context through their multilingual practices (Wei, 2011).

The next number 2 table showed the translanguaging forms too but actually that it still had same context. However, Xaviera and Yejin mostly communicate by using Korean than English. As happened in previous data, it explained that Yejin was Korean, and here the space of translanguaging created, where Xaviera and Yejin speak English while suddenly switch to Korea. Multilingualism opens up the spaces and networks for the users (Wei, 2011). It helps people or the multilingual speakers build more extensive friendship ties, such as having best friend who can help her in every condition, knowing how to respect each other difference, sharing knowledge and experience together, and so on. The using of the more Korean language increased distinctive space that made them become closer and felt comfortable to communicate through its language.

e. Video 5

Vlog Title: Realita Kuliah Teknik di Korea. (**The Reality of Studying Engineering in Korea**)

The fifth video was about Xaviera and her two friends' activities as a technic students in Korea who has hectic activities. The video was

entitled Realita Kuliah Teknik di Korea. It was a quite long video that showed several days activities during the study days. Therefore, the transcript of translanguaging forms are quite long too. The transcript would show translanguaging practice between Korean and English language. However, this video showed more Korean than English language because several reasons that will be appeared bellow.

Translanguaging Forms

No.	Time	Transcriptions
1.	01:00 -2.30	((New semester vlog)) Xaviera: 개강!! **Go to ↑school::** Yeongmee: 이거 너가 읽은거야? **Are you the one reading the chat?** Xaviera: 아직 안 읽었어. **↑Oh(.) I have not read the chat.** Yeongmee: 아, 예진이가 일겄나봐. **↑Oh it means Yejin who read the chat.** ((We are going to go lunch)) Yeongmee: 내 치킨!! **My fried chicken!** ((We have arrived in campus cafeteria, then will go to the campus after that)) Xaviera: *Today is the first day of the new semester(0.2) with*

		Yeongmee again. Xaviera: *얘가 아침 8 시 이라났어요. 여러분 박수해주세요.* $**She wakes up at 8 in the morning guys$ ↑Everyone(.) let's applaus ↓Yeongmee.** Xaviera: *내 수업은 real-time 아니라서 하나도 아직 못들었어* **My class today isn't real-time(0.2) so I still haven't had time to go in.** Yeongmee: 얘가 늦게 이러났어요. 늦잠잤어요 **Viera woke up late today, guys(.) He need took a nap.** Xaviera: 나 일찍 이러나기로 했는데 못 이러넜어요. 침대가 너무 편해서. 우리가 산 마트라스 제일 짱이야. **So, at first I wanted to get up early(0.2) but I couldn't get out of bed(.) The bed was really comfortable.** Yeongmee: 그렇긴 해. **You'r ri(h)ght.**

This video shows his activities during four days as an engineering student with very hectic activities at KAIST University. Xaviera tells of her first day of entering the new semester after enjoying a long holiday. He started his day with Yeongmee from going to college until lunch, but there

was no Yejin because he was busy. They both went to college together and enjoyed their first day of college.

However, at the first table, the translanguaging form is only in short moment. The translanguaging forms only showed in one scene. That was when she said "*Today is the first day of the new semester with Yeongmee again."* Then, she continued with Korean and said "*얘가 아침 8 시 이라났어요. 여러분 박수해주세요*." Which means she said that Yeongmee wakes up at 8 in the morning and Xaviera asks Yeongmee to applaus herself. Furthermore, the next conversation is continued using Korean. It may happen because in that video, Yeongmee is the only of interlocutor of Xaviera. So, as explained in the first video, Xaviera will mostly use Korean when she talk to Yejin and Yeongme regarding to the background of culture of them.

2.	14:54 - 16:50	((Dinner with the girls)) Yeongmee: 와, 엄청 맛있겠다. ↑**Wow, the rice looks really delicious.** Xaviera: Even though I didn't see them for two days(0.3) I finally see them again:: heh heh ((Video flashback yesterday lunch with Yejin)) Xaviera: *I've been meeting this lady for the past two ↑days:: because Yeongmee is ↑so busy(.) When will you come*

		yeongmee:: ((Then, we are going to mini market)) Xaviera: *어, 이거 마싰어, 머거봤어. 오이도 있네.* **↑Ya(.) it's delicious(.) I've tried it. ↑Oh, there's cucumber too.** Xaviera: *아 여기 있어 이제 꿀맛!* **Oh it has honey flavor ↑now!** Yeongmee: 먹어봤어? **Have you tried ↓this?** Xaviera: 어 **I have.** Yeongmee: 맛있어? **Is it delicious?** Xaviera: 맛있는데 좀 이상하긴 해. Heh heh **It's delicious, but a bit strange.**

Furthermore, the researchers only found those forms of translanguaging in the video, while in another days in that Xaviera's vlog, she mostly used Bahasa Indonesia because she only showed her activities in the whole day alone. So, she only tried to invite the viewers seing her hectic activities, and as researchers analyze in the several videos. She indeed used Bahasa to conversate with because mostly her viewers are from Indonesia. Beside that, she sometimes used English to say hi to the viewers while in front of her Korean friends, like in table 2, Xaviera said "Even though I didn't see them for two days, I finally see them again

hahaha" while showing Yeongmee in front of her and with the gesture like talking to the viewers.

Next, the translanguaging forms is found at the first part of table two. After she said English statement as mentioned at the previous paragraph, she still continued with using English and said "*I recently ate with Yejin for the last two days because Yeongmee is really busy. When will you come yeongmee!."* Then, she suddenly moved to Korean and said "*어, 이거 마싰어, 머거봤어. 오이도 있네."* As researcher saw in the video either the first or the second table, Xaviera uses English while seeing the camera and showing a gesture like talking to the viewers. Then, when she simultaneously move to Korean, she seems facing her friend and talk to her directly. This could happen so that the emotions conveyed either to the viewers or Yeongmee are more pronounced. For instance, it may less conveyed when Xaviera use Korean but she purposed to ask the viewers felt the context of the situation in the video.

f. Video 6

Vlog Title: Kehidupan Murid Korea di Balik YouTube (**Korean Students' lives behind YouTube**)

The sixth translanguaging transcripts came from the video entitled Kehidupan Murid Korea di Balik Youtube. This video was quite different from the previous videos that consists of translanguaging forms of English Korean. This was a short video, and

it was consist of little translanguaging forms too. The thing that made this video different was the activities of Xaviera throughout the day. She told her viewers about another side of Korean students' activities beside studying and doing a lot of assignments. Another thing that made this video different was also the way Xaviera used her translanguging in her everyday life in the past.

No.	Time	Transcriptions
1.	07:30	((D-1 Performing)) Xaviera: ↑Hi. Let's ↑go! D-1. Xaviera: ↑Finally(.) started my hobbies again. If you guys have followed me since I was in high school(0.2) I used to sing(.) join a band(.) perform(.) then the corona came. But(0.2) finally I had(0.2) the time to actually try and sign up for the busking event.
2.	08:30	((D-Day Performing at Campus Festival)) Xaviera: *안녕하세요! 저의는 Disband 이라고 합니다* **↑Halo(.) $we are Disband$** *I feel like(.) we're missing something right ↓now. I feel like we need a little bit "finesse" ((extreme delicacy in action, performance, skill, etc))* Xaviera: *그래서, 저 들려드릴 곡은 바로 바로 "Finesse" 입니다. 준비 돼셨나요? ... 오 아직이요, 잠시만요.* **↑So(.)**

		the song we will perform is "Finesse". Are you ↑ready?? … oh wait. Xaviera: *So, I want to introduce you guys(.) our band members. We have a talented Adiv as the Guitarist(.) we also have Nabila, and Arman on the drum. And then:: there is me 바로 바로 보컬, 비에라 입니다.* **And I am Viera as a vocalist.** ((Xaviera started singing))

The videos illustrated Xaviera's activity on doing her hobby that is sing a song in a campus event. Of course, she had to interact with many people there which is her friends to. As showed in the video, she talked that she usually did some activities that related to music, such as joining a band and perform. She stated that her habit was usually did when she was in senior high school, but since Covid-19 made people could not do anything, she must stop her hobbies on music for a while. However, since the Covid-19 gone, she started to perform again. It was the first day she started her hobby again and performed in front of her friends.

Since her friends came from diverse countries and of course with different languages, researcher found translanguaging practice at the time when she did opening speech before performed. The translanguaging forms were written in the table number 1 and 2. At the first time she started to sing a song she used Korean language, then at the same time she

directly switched to English. She said “안녕하세요! 저의는 Disband 이라고 합니다” **Hello, we are Disband.** Then, she suddenly witch the language and said “I feel like we’re missing something right now. I feel like we need a little bit “finesse”. It shows that the situation has the potential to transform the information both in English and Korean. the history, the context of usage and the emotional and symbolic values of specific socially constructed languages (Garcia & Wei, 2011). And it functioned to deliver emotional sense since Xaviera would like to greet the concert goers.

3.	10:45	((Moving to the next song)) Audience : ↑↑You look so pretty!! ((Xaviera laughing flustered)) Xaviera: So:: the next song is:: I need your help(0.2) for this song, because I need your fullest attention(0.2) and we cannot do it without you guys:: Xaviera: ↓Well, I don’t know what to say actually. But(0.2) I hope you’re enjoying the ↑show. ((All of audiences were clapping and Xaviera started to sing “Attention” by Charlie Puth))

At the last table, the video shows that Xaviera moves to the next song. There, we can see that she use English to dominate the stage and again greet the concert goers. Since the song is English song, Barker (2012)

also states his argument regarding to translanguaging. He said that translanguaging help on the process of making meaning, influence experience, obtaining understanding and knowledge through the use of two language. Then, perhaps if the concert is only using Korean or English it doesn't really liven up the atmosphere of the event.

That was how the space for translnaguging created. The nation of translanguaging space was relevant to multilingual not only because the linguistics resources to transform their own lives, but also because the space they created through their multilingual practices has its own transformative power (Wei, 2011). This space was strengthened what Bhabba (1994) calls “cultural translation” between traditions take place. It was not space were diverse personalities, values, and practices basically co-exist, but combine to create unused characters, values, and practices (Wei, 2011).

2) English-Indonesia

a. Video 7

Vlog title: 24 Jam Nge-vlog sama Nugget Sisters (**24 hours vlogging with Nugget Sisters**)

This is the different transcription to the previous six transcriptions because this is the first video that the researcher transcript in English-Indonesia. The first video entitled *24 Jam Nge-vlog sama Nugget Sisters*. This is not like the previous videos when Xaviera often shows her daily life with her friends in her university. This video was about Xaviera’s

daily life with her family that came to Korea. This is also not only about a long video with a long transcription, but also about the difference of context and interlocutor that faced by Xaviera.

This video talked about Xaviera and her sisters' activities when they accompanied her father to go shopping and go round KAIST university. She and one of her sisters that studied in KAIST would like to share their experiences to their father and invite him to do KAIST tour. The video illustrated the way Xaviera doing conversation with her family, such as what language she used, the way she interacts with her sisters, and her relation among her, her father and sisters. As shown in the transcript table, Xaviera and her sisters were both multilingual speakers indeed. They talked either English or Indonesia, or sometimes they directly switch the language in one statement. It showed that they both doing translanguaging practice. Then, the thing that make this part different is the potential condition that creates using translanguaging.

Translanguaging Forms

No.	Time	Transcriptions
1.	0:38	Xaviera: *Aku suka aja gitu(.) grocery shopping dari dulu.* Xaviera: *Apa yang kamu dapet? What do you get?* Sister: Lucu banget. Xaviera: What? Do you need bandages? Why?

		Sister: Lagi luka.
2.	1:01	Sister: *So:: what's ↑that? Kok sama sih(0.2) salfoknya. Aku juga always love this gummy bear.* Xaviera: *[I really like too] Aku juga suka yang ada kenyel-kenyel(.) atau yang manis.*

In the video, Xaviera looked doing the conversation with her family. The space created by the translanguaging practice came from the situation where she communicated with her family. Even though she is an Indonesian, but indeed she speaks multilingual with her family, especially with her sisters. Her nationality doesn't make her speak in one language even though she is in her origin environment. By this situation, we have also seen how she present different identities to different people in different context through her multilingual practices.

Take a look at the trialsectics of the translanguagin according to Lee and Wei (2020), the situation can be read by the parameters of translanguaging as mentioned by Lee and Wei (2020). The family environment that strongly supports Xaviera and her two siblings to continue pursuing higher education is certainly one of the reasons they use more than one language. In addition, both of her siblings also study abroad. One sister graduated from KAIST University with Xaviera, and the other graduated from MIT (Massachusetts Institute of Technology) in the United States. This shows that she comes from a family that is very aware of education and that provides great potential in the use of

translanguaging in everyday life regarding to the shared background knowledge because they have the same interest of education.

3.	2:15	Xaviera: *Papa Say ↑Hi. He is trying to infiltrate and experience our life in Korea. Kita mau ajak papa menjalani keseharian Viera di KAIST.*
4.	5:20	Sister: Ok. We are gonna go out for(0.2) mini groceries shopping. Xaviera: [*We ↑are at Supermarket::] We are gonna shop. Mau beli es krim dulu. Kita di sini sebenernya mau beli camilan sih.*

Xaviera uses Indonesian and English when with her family, while when with her friends on campus she uses Korean and English. The difference in context makes her determine which language she will use. In addition, this is also supported by her sisters who are also multilingual speakers, so that her family environment also supports Xaviera as a multilingual as Kramsch (2006) states that multilingual speakers will have acquired one or several languages as a child and learned the others in various formal or informal settings. This proves that Xaviera is someone who has a very broad view of language and culture, a global outlook, which is not tied to any geographical location, even though she has spent most of her life in one country, whereas it is not her origin country. It's possible that they don't speak all of these languages fluently or they know them all that well.

b. Video 8

Vlog title: Akhirnya KAIST tour! Bareng @zahidbir + Q&A Anak Rantau (**Finally KAIST tour! Together with @zahidbir+Q&A Overseas Children**)

The different situation was also illustrated by the eighth video. This video is entitled *Akhirnya KAIST tour! Bareng @zahidbir + Q&A Anak Rantau.* This is the longest video transcript than the others, and kind of Bahasa Indonesia and English translanguaging forms. The video did not show Xaviera's daily life with her friends in university nor with her family. She showed her long conversation with her friend as a guest from one of university in Japan. His name is Zahid Ibrahim. He is a scholarship awardee too and he is also a YouTuber with thousands of subscribers. He is Xaviera's friend who come from Indonesia and study abroad in Japan for around 3 years. He was asked by Xaviera to join her YouTube vlog to do KAIST tour and answering the QnA by Xavira's Instagram followers that was aimed to them.

Translanguaging Forms

No.	Time	Transcriptions
1	00:40-01.50	Xaviera: $*Hai:: Halo semua$ I have a special guest. We are right here:: $Bayangin dia jauh-jauh sampai ke KAIST$ Jadi:: hari ini I am actually going to take him around like tour in KAIST(0.2) and then a lot of u guys*

		have requested like KAIST tour and everything, so:: while I take him around. What about you guys? Join us! See u soon.

This first table shows the way Xaviera greet the viewers or tell the brief intro of her video blog. She use either English or Indonesia regarding to the guest start is Indonesian YouTuber that study abroad in Japan. Here, we can see that even though she only talk alone, she is still with her habit to use translanguaging. However, she also still give the subtitle on the video of what she just said.

2.	02:20-03:00	((tiba-tiba ada dua orang yang ngenalin aku dan nyamperin terus ngajakin aku foto bareng di kampus)) Person 1: Did u have(0.2) a time maybe to join with us? Person 2: $You are a big celebrity right?$ Xaviera: ↑Oh maybe(.) next week? So, you can like (.) send me a message on my instagram. Person 2: I am not a professional(.) but I just do my hobby in photography. If I search KAIST location on Instagram(0.2) the top post is posted from you. Xaviera: Maybe if we want to take a picture in campus(.) we can do it on next week? Just tell me on my Instagram DM.

		Person 1: ↑Okay. We will contact you by instagram.

In another side, this video was not only showing the conversation between Xaviera and Zahid, but also between Xaviera and two strangers. It showed in the table number 8 where Xaviera meet them on the way they want to go KAIST. Those two boys were photographers indeed and they asked Xaviera to take pictures with them. In the transcript video, it semmed like Xaviera used English only to communicate with them because they looked like from India, so they talked using English. Again, multilungualism opens up networks and spaces for whoever use it. Mostly importantly, being multilingualism helps the users to build more than extensive friendship ties with a large verity of people (Wei, 2011).

As known that English is international language, those who need to communicate with people from any country that we don't know the language, we can use English as a lingua franca. Such as what happened to Xaviera, even though she met Indian people, they still can communicate using English language. Therefore, Ronald, as one of students from three Chinese that interviewed by Wei on his study, stated that *I speak whatever the language of the people I meet* (Wei, 2011). It is useful for multilingual users. They can use their language comprehension based on their interlocutors.

3.	11:15- 12:10	Xaviera: *Oke. Jadi, sekarang aku bakalan ngajak (.) Zahid ke daerah North(.) karena selama ini kita uda ke*

		daerah west. Now:: I am going to take him to the north(.) where we have the sport complexs. *Ada Gym(.) ada swimming pool(.) ada golf place(.) climbing place(.) and everything(0.2) And there is a food cord too over there.* Xaviera: Sekarang kita sudah sampai di North(0.2) Jadi(.) sebelah sana ada kind of library that we always study in. Zahid: [Jadi nama gedung N10 itu ngelambangin North nomor 10 gitu ya] Xaviera: [Iya. Betul betul] Di sebalah sana juga ada dorm(0.2) untuk anak-anak kalo lagi ada event.

Since the situation is different, so is the context created in using translanguaging. In this video, Xaviera and Zahid seem to use Indonesian more often than Korean. However, this does not mean that they only use one language even though they come from the same country. Zahid seems to use Indonesian more often, while Xaviera uses a lot of Indonesian and English translanguaging. This reinforces Wei's (2011) statement that extensive knowledge of different cultures and languages does not bind one to the customs or language of the geographical location in which one lives. It can be seen from how these two people communicate, none of them feel a sense of belonging to Japanese or Korean culture and language (Wei,

2011). Furthermore, the space of translanguaging was created by the communication between these two students from Japan and Korea.

4.	12:15-14:40	Xaviera: ↑Oh ya, ini kan banyak yang nanya(.) kita kan sama-sama content creator. *Apasih(.) yang memotivasi kamu untuk tetap buat konten tapi tetep sibuk sama your own private life(.) your own goal(.) Gimana kamu make sure satu hal ga nge-overwhelm satu lagi(.) atau prioritasmu ga gonta-ganti terus.* Zahid: Aku rasa:: emang karena kontennya itu(.) berpaku sama kehidupan kita di luar selama menjadi Youtuber. Dulu aku pas gapyear, mikirnya itu bakal ngasih aku waktu luang banyak untuk bikin konten. Tapi, aku ga tau(.) apa alasan yang bikin orang bisa subscribe channelku karena aku sendiri ga tau mau ngapain dan gaada aktivitas untuk dibagikan. Cuma sekarang jadi aku bisa share insight"ku di YouTube(0.2) meskipun ga bisa full fokus ke YouTube(.) jadi:: YouTuber ini hanya sebagai part time aku.

Furthermore, in the fourth data transcript, the conversation between Xaviera and Zahid still continues. However, when viewed from the first to the last transcript data, namely the fourth data, Zahid uses more Indonesian than English. In addition, Zahid also rarely uses

translanguaging practice. As in table 4, Zahid answers questions from his YouTube audience using only Indonesian. It could be that Zahid is more comfortable using Indonesian, or is more proficient in Japanese than English. Kramsch (2006) also explains that some people only understand a language that is often used in their environment, but cannot use it in conversation (Kramsch, 2006).

3) English

a. Video 9

Vlog Title: Seharian Vlog di Rumah dan Q&A Magang di Korea (**All day Vlog at Home and Q&A Internship in Korea**)

In this section, I try to present a transcript that contains Xaviera's conversation while using one language. Researchers want to show that in certain contexts there are also Xaviera's activities that use one language with certain people. In the video entitled *Seharian Vlog di rumah dan Q&A magang di Korea*, the researcher found a short clip where she used English only. As previously mentioned by one of Wei object of his analysis, namely Ronald, he will speak according to the language used by the person he is dealing with (Wei, 2011). Likewise with Xaviera, she uses the language according to the person she is currently talking to and it is concerning to the language strategy by her to overcome the situation. This video will take one transcript table as a data.

No.	Time	Transcriptions

1.	08:55- 11:00	((Xaviera is going to her internship friend, then they are going to cook Vegan food)) Xaviera: Tofu ↑tocu? Ada: Kind of thing(0.2) You like paprika and tomato ↑right? Xaviera: Yes Ada: And mushroom? Xaviera: Yes. I like Vegetables in general. So, today:: I am with the lady(0.2) We are going to cook a $Vegan food::$ Ada: $Yeay::$ Xaviera: So, we are supposed to go some café(.) but now we are here(.) and cook any vegetables as well. So:: >let's go< >let's go< ((Evidently, we forgot to buy potatoes. Then, I am being a volunteer to go to market and buy them)) Ada: In here(.) we have tofu(.) mushroom(.) and onion. But we need to add a lot of seasonings too(0.2) This is Mexican sweet paprika(0.2) I bought in English, so, it is hard to get in Korea. ((Start cooking)) Xaviera: Welcome to:: xaviera's random life. Ada: The sound is(.) very loud.

		Xaviera: It seems not really seen(.) but we are cooking and cutting the ingredients. ((Finally finish cooking))

In the video, Xaviera seems visiting the house of her friend who is an intern at the same place as Xaviera. Her friend's name is Ada and she is from England. They plan to cook vegan food. While preparing the ingredients and tools for cooking, the language they use is English language. As happened to Xaviera, she only used English when communicating with her friend, Ada. This could be because Ada is her internship partner who is a native English speaker. Xaviera is able to use different languages when dealing with someone from a different background, especially a native English. As someone who has the ability to master more than one language, Xaviera is able to build more extended ties with a larger variety of people (Wei, 2011).

4) Korea

a. Video 10

Vlog title: Rasanya magang di perusahaan Korea? Seharian Kerja Pakai Bahasa Korea Sebagai Data Engineer! (**What's It Like Interning in A Korean Company? Working All Day Using Korean As A Data Engineer**)

The last data is not really different to the previous data. This brief transcript also shows a brief conversation that showed the situation where Xaviera talked using one language. However, slightly different to the

previous video, the transcript shown uses Korean only. She uses Korean while doing her daily activities as a student interning at a company in Korea. She shows the way she talks with her mentor or colleague. As previous data, the use of one language by Xaviera to communicate is the way Xaviera takes control of the situation.

No.	Time	Transcriptions
1.	03:18 - 03:30	Mentor: 우리 1, 2, 3 하면 되나요? **Let's count 1,2,3 then hi:: okay? Heh heh** Xaviera: 오?? 네! ↑**Oh Ye(hh)a** Xaviera: **1 2 3 heh heh** Togheter: 야!! ㅋㅋㅋ **H(h)i::**
2.	05:00 - 06:00	((At the office)) Colleague: 음.. 오! 5 시반이네.. 일찍 들어가세요. **Oh, it's already 5:30(.) let's go home early.** Xaviera: 근데.. °**But, hmm..** ° Colleague: 할거 있어요 비에라? **Viera, do u still have works?** Xaviera: 있는데 1 시간 더 일찍 퇴근하셔도 된다고 해

		서... °↓**Yes, But the mentor said I could finish work one hour earlier** ° Orang kantor: 하고 싶으면 일찍 퇴근하죠 :D **If so(.)** **$leaving earlier is fine too$** ((Getting ready to go home)) Xaviera: 혹시 퇴근하실거에요? °**Are you going home now?** ° ((asking my intern friend)) Intern friend: 네 **Yes.** Xaviera: 설날 잘 보내세요!! $**Ok(.) happy celebrating lunar new year** °$ Intern friend: 언제 퇴근하실거에요? **What time do you plan to come home?** Xaviera: 저는 아마 한 6 시? 저는 뭔가.. 출근 시간도 좀 늦어서... (umm **) I think 6 pm. I came into the office a little later in the day so::**
3.	08:43 - 09:10	((The next day. Kimbab was bought by my mentor)) Mentor: 맛있죠? **Is it <u>delicious</u>?**

		Xaviera: 진짜 맛있어요. 와사비가 좀 센데 맛있어요 **$Very ↑delicious$ °The wasabi is a bit strong, but delicious °** Mentor: 다음에는 소 불고기도 먹어보세요. **Next time you have to try eating beef bulgogi.** Xaviera: 아, 그쪽 뭐 사셨어요? **Ahh:: What flavor does mentor buy?** Mentor: 저도 와사비 **I also bought wasabi flavored.**

In the video, Xavira shows her daily life while interning at a Korean company. She is seen communicating with some of her coworkers in the office and also her mentor. In her conversations, she only uses Korean. Xaviera explained that the department she was working in at the company did use Korean, so she had to use it when communicating with people in the office. As a student who has studied Korean since senior high school and is still actively using it now in college, using Korean is not a heavy demand. The internship office environment gives Xaviera the space to use only one language, and again helps her to build closeness and good relationships with people around her with diverse backgrounds. (Wei, 2011).

Intercultural Communication

After finding the translanguaging forms of Xaviera's Youtube video blogs, the next step is knowing the intercultural communication that happened in the videos. In this part, the researcher will be analyzed using Dervin (2016) perspective of interculturality that writes in his last part of book, namely The Ten Commandments of Interculturality in Education. However, this Ten Commandments will be contextualized to the context of Xaviera's videos.

1) ***Put an end to differentialist biases***

This commandment is the first important point that must be understood in facing intercultural situation. Since the intercultural communication is considered as communication where cultural and linguistics different that relevant to the interaction, there must be diverse cultures that play a role in the interaction (Baker, 2014). The more cultures, the more differences. So, Dervin (2016) highly recommends to put an end to differential biases when we face intercultural situation. In facing the situation, the first thing that should be ask to ourselves is "What kinds of similiarities that I have in common with these other people?" Almost all The Xaviera's videos above exactly consists of intercultural communication. It may happen because the situation shows her activities in her daily life with diverse people from diverse countries.

The researcher found around seven from ten videos which consist of intercultural communication. However, the videos that related to this

commandment can be seen in several data. The first is the video number 1 at the 3rd table, page 55. The scene shows the interaction between Xaviera and her university friends when they do small party in experiencing summer vibes. Her friends are not from Korean only, but also from western. So, the language use there is English. They talk about the different sandwich of one of their friends from England where he eats cucumber sandwich instead of strawberry and Nutella. Then, he said that the last time she ate that kind of sandwich when he was 15th. That is a weird thing to the others but it doesn't make them judge him, but they make it as a funny thing and make them laughing at the last time.

The second videos that related to this commandments is the video number 8 at the 2nd table page 93. The scene shows the interaction between Xaviera and two strangers that suddenly come to her and ask her for being their model concerning to their profession as photographers. As shown in the video, they are Indian. Since Xaviera recognizes their identity, she use English to communicate with them. Chung and Toomey (2012) in her book states about identity meaning involves issues such as the display of respect or disrespect and identity approval or disapproval. Then, the way Xaviera and those strangers communicate proves that the intercultural communication runs well even though they realize the difference but it seems no problem for them.

2) Move away from individual biases

A difference is not a barrier for someone to have a good relationship and good interaction. Mutual understanding and respect for each other will foster a sense of belonging and caring for one another (Dervin, 2016). In this case, different means the diverse identities of human beings. An identity is created and exists because there is another identity that can be compared or opposed to (Bauman, 2004). Dervin (2016) also states that his identity is based on the presence of others, and vice versa. He thus needs to include all those involved in intercultural encounters to explain and understand them instead of just one of them.

Therefore, if it is implemented to Xaviera's video blogs, there are several videos that show some action related to this commandment. The first is in video number 2 and it can be seen in the 1st and 4th table page 63. Xaviera's friends who are not Muslims accompany Xaviera to fast all day from dawn to breaking. This is one form of religions tolerance carried out bu Xaviera's friends. This shows that Xaviera is not an individual person, she can have good social relations and well adapted even though in different identity. The tolerance act is proved by the interaction among them when iftar time. Xaviera's friends say "Happy iftar" instead of "먹겠읍니다 " (jal meoggess-eubnida), the phrase that usually use by Korean people when they want to start eating the foods. It may happen because her friends appreciate her Ramadan fasting. It is strengthened by Wahyudi (2016) statement which stated that even though he lives with people from

different culture and religion, they still talked about their each own religion but it seems posed no problems at all.

The second videos that related to the commandment is in the video number 3 at the 1st and 2nd table page 71. Since this part is about move away from individual biases, this video also shows that Xaviera is helped by her university friends, Yejin. She is her friend from Korea, but they have been friends for a long time. Intercultural communication can occur when two or more people from different cultural backgrounds can communicate with each other, until finally they can socialize and help each other. Researchers believe that every culture must teach goodness, including helping each other. However, not everyone can apply it. Therefore, Dervin (2019) also emphasized to stay away from individual biases. So that we can easly adapted to all sorts of environments.

In addition, the video also shows the moment went Xaviera invite her friend to go her house to eat together. Xaviera cooks Indonesian food to her friends, which is Nasigoreng. As shown in the video, they like Xaviera's food and praise her food. Even though Nasigoreng is common food in many countries, but Xaviera's Nasigoreng is made by Indonesian ingredients. It is related to the study by Wijaya (2019) that study about the diversity of Indonesian food. She states that Indonesian food strongly reflects the diversity of the Indonesian population consisting of more than 1340 tribes and each tribes has local and unique culinary traditions (Wijaya, 2019).

Furthermore, the last video that illustrates intercultural communication by Xaviera and her friend which shows that humans as social beings must move away from individual biases is located in video number 9 page 98. In the video, Xaviera is seen being cooked typical English food by her friend who also comes from England, Ada. She will make Vegan food with the Mexican signature seasoning. In the video, we can see the intercultural communication between them. They share their own knowledge about the vegan food that Ada will cook. Social interaction certainly has a positive impact on its users, such as having many friends, being able to share, help each other, and can also share experiences and knowledge that are not owned by each other.

3) Be reflexive

Having a reflexive attitude is also important in dealing with intercultural situations. How someone reflects on one's experiences, feelings, and history consider how it can shape interactions and understanding with others (Dervin 2019). This is a social skill that should be possessed by someone, especially in an intercultural environment.

As shown in the transcript data above, such as in video number 1. This is the first transcript data that was taken by the researcher, and it shows how Xaviera expresses her closeness and familiarity with her two friends. This is not without a process, because they have been friends for a long time so they already understand each other, so the reflectivity between them is quite good. For example, in transcript table numbers 3

and 4 page 55 until 56, where Yeongmee without hesitation expressed her feelings of joy when her friend got a bluebadge. In addition, Xaviera also joked with Yeongmee when they finished eating, and Yeongmee replied casually. That interaction will not happen if someone is too rigid in communicating, especially in the video where both Xaviera and Yeongmee use translanguaging of English and Korean, and it just happens to be about conveying the desired emotions.

Next, it is also illustrated in the video number 10 page 101, where Xaviera shows her new activity as an office worker or in the video she called 직장인 (Jigjang-in). She has an advantage of being multilingual speaker, one of them is she is easier in doing intercultural communication. As she does in her office. The office rules require her to use Korean. It seems a simple thing to her because she has lots of experiences in either using one language or translanguaging. As Ou (2023) mentioned in his analysis, the study examine cross culture communication among multilingual students as transnational University in China that use English as its medium of interaction. In this case, the intercultural communications among Xaviera, her office colleagues, and her mentor appear throughout the video transcript.

4) Language use is a central to interculturality in education

The use of language still becomes the central to inteculturality in sorts of context including social context. Language has a very important rule in social interaction. Through the different dimensions of ideology,

personal history, experience, attitude, belief, and environment (Wei, 2011), the interaction can be formed. In the video number 9 page 98, Xaviera uses her language ability to speak wih her friend, Ada. She knows Ada's background that Ada is a native English. So, along the conversation, she always speaks English. As Roland's states in Wei (2011) analysis that "I speak whatever languages of the people I meet". It is related to Xaviera who uses language based on the interlocutor. In addition, it is also a language strategy that she uses to speak in English because she meets Ada. The ability to communicate is indeed influenced by each individual, but cultural and environmental aspects also have a great influence (Rahayu, et al., 2018). For example, politeness and greetings are reflected in the way Xaviera, as an Indonesian student, communicates with the people around her.

The same thing happens in several videos that show the language as a central of interculturality in social interaction, especially in the context or situation where there are several cultures inside. Similar thing can be found in videos except number 7 and 8 because both videos does not consist of speakers that come from different cultures or even countries. The video number 7 illustrates Xaviera's interaction with her family which means they have same culture and identity. While the video number 8 shows Xaviera's interaction with her friend from Indonesia. Even though both of videos consist of translanguaging forms, it does not mean the

videos consist of interculturality communication regarding to the same identity of them.

5) Take into account the importance of intersectionality

In understanding an intercultural condition, it is important to consider or pay attention or pay attention to various intersecting identities, such as race, ethnicity, gender, sexuality, class, and ability in order to be able to analyze social phenomena that occur due to these cultural differences (Dervin, 2016) it will greatly affect how people communicate with each other. Moreover, effective communication in the intercultural context requires considering cognition, emotion, and different levels of communication (Dervin & Gross, 2016).

From all those ten videos, the researcher highlight the intercultural communication that related to this commandment. That is the video number 10 when Xaviera becomes intern student and she must talk with using Korean. The intercultural communication can be seen in the table number 3 page 103. She communicate with her mentor which means someone who has higher position in the office. In Korean, there are two level of language, 반말 (banmal) or informal and 존댓말 (jondaesmal) formal. The banmal language usually does not have sign or added symbol to sign respectful. However, the jondaesmal language use several symbols to sign it, such as -요 (-yo) and ㅂ니다 / 습니다 / 까 (biemnida/seumnida/seubnikka) as a sign of respectful (Hanani, 2022).

The video shows that Xaviera always uses sign -요 (-yo) in every last sentence, which means she shows the respect sign to the mentor because she recognizes that he is her senior.

However, the use of ㅂ니다/습니다/까 is use in the more formal context, such as talking to the lectures, directorates, and strangers. It proves that intercultural communication is not about knowing the different of cultures but also the identity and position of the interlocutors. Beside, the way Xaviera talks to her senior shows current Korean culture in the context Korean workplace. It show that Xaviera and her mentor can respect each others even between intern worker and senior. However, it contradicts to the study by Soe, et al (2012) that states about South Korean culture that is shaped by history and values like respect for authority. It may happen because the limitation of the data that does not consist more activities in workplace context.

In conclusion, this analysis only related to the five commandment that written by Dervin (2016). The five others are not related to this study regarding to the different context between educational context and social context. Besides, it is still possible to social context related to the other five that do not include in this analysis, but these ten vidoes only relates to the five commandments above. For example, there is no interaction that is related to the commandment that sound “Failure in interculturality is normal and we can learn from it.” Because the researcher does not see a

failure in the ten videos. Xaviera is a confident person and well communicate even with strangers.

Furthermore, the fourth others commandment, those are; 1) Look at exceptions, instabilities, and processes rather than mere structures 2) Pay attention to power differentials. 3) Place Justice at the centre of interculturality in education. 4) Delve into the hidden; go under the surface of discourse and appearances. It is becuase the data of this study is limited regarding to the limit of the time, so that the others do not appear in this study.

B. Discussion

The study found that the use of translanguaging is very helpful in Xaviera's activities in her university life. Since she is being student in Korea from senior high school until now in university, she learn Korean and actively use Korean in her daily life. As shown in the transcription data, it found that Xaviera being multilingual speaker in three languages, those are Korean, Bahasa Indonesia, and English. However, the translanguaging forms happen in two kinds of translanguaging those are English-Korean and English-Indonesian. Besides, this present study also found the certain situations where Xaviera talked in English only or Bahasa only.

The use of multilingual or one language is influenced by different contexts, such as different interlocutors, different potential, and different emotions. In addition, Translanguaging forms of English-Korean usually

uses in condition where Xaviera talked with her friends who are from Korea, or understand Korean. However, Xaviera sometimes also use Korean only. In the data shows that Xaviera uses Korean when she communicates with her best friends who are from Korea, namely Yejin and Yeongmee. Then, she also uses Korean only in her intern environment because it is the office regulation. The next is the translanguaging forms of English-Indonesia usually uses in informal condition where she talked with her family or her friend who are from Indonesia. In another hand, Xaviera also uses English only in several conditions. First, when she communicates with Ada, her friend from England. Then when she talks with her university friends who are from other country except Korea. The last, she also uses English when she meet two strangers from Indian who ask Xaviera to take picture together. It proves that different context and different interlocutors create different language use.

In addition, the research on translanguaging in context of education by Martin-Beltran (2014) conducted a translanguaging analysis on students between English and Spanish learners in a school event that implemented reciprocal learning. In her findings, the practice contributed to children's second language acquisition. This research also supports equity for culturally and linguistically diverse students. However, in the social context, especially Xaviera's YouTube or environment, the more language is practiced, the more language acquisition a person has. Moreover, in her YouTube, Xaviera also explains that she has been

learning Korean since senior high school. However, the study by Martin-Beltran (2014) does not contain about intercultural context, it is only about the learning language by the students in high school and he does not deeply show the cultural context of the students.

The next study of translanguaging in educational context is from Johanna (2015) about translanguaging pedagogies that would be a reasonable and suitable means of putting the Finnish National Core Curriculum for Basic Education (FNCCBE's) ideals and ambitions into practice. The difference to the present study is certainly in the context of the translanguaging use. However, this study also has significant differences such as, in the study, learning becomes the main focus as a relatively stable and dominant language in Finnish schools. Meanwhile, in Xaviera's video, the use of English or translanguaging by involving English is not the main focus. English in this present study is a medium to communicate according to the interlocutors and is also her habit in communicating with her family. Thus, there are no specific rules when and where English should be implemented.

Furthermore, Rasman (2018) also analysis about translanguaging. However, the study was EFL classroom analysis that discussed about learner interactions by using their entire linguistics repertoire, which included English, Indonesian, and Javanes, while the present study included Korean, Indonesian, and English that used in everyday communication and it was not only focus on the classroom, even the

content never highlights the ways those student use languages in learning process. In addition, Rasman (2018) also discussed the benefits and drawbacks of using translanguaging to enhance learning.

Partly similar, this present study also found several benefits that had written in the findings, and it showed the translanguaging benefit in social interaction, such as knowing how to position themselves in different situation, surviving in new environtment, knowing how to acceptance the difference, moving away from individual biases, and of course being multilingual made people rich of language education. In another hand, in Rasman (2018), the use of translanguaging facilitates language acquisition and the ways in the border of translanguaging space are shaped by Indonesia's political framework setting. However, this present study does not discuss the political framework but the intercultural framework that shaped the translanguaging forms.

Then, one of the studies by Wei and Lin (2019) also takes place in an educational context but not in a typical classroom. The analysis explored the role of embodied vocabulary in teaching and learning at a multilingual karate club in East London. It highlights the importance of translation and the integration of diverse semiotic systems in the teaching process. The research of course also analyzes multilingual practices, but in a social context. In the study, people in karate clubs predominantly used Roman as a form of respect, solidarity, and sharing heritage, while English and translingual were commonly used in certain karate comps (Wei and

Lin, 2019). In contrast, Xaviera's use of translanguaging on YouTube does not indicate a specific reason. However, different conditions and interlocutors determine her language use as she considers respecting others.

In addition, this study also found the space of using translanguaging among Xaviera, her friends, her families, and even people or strangers around her. The space that is created by sorts of people or interlocutor that she met influenced the increasing of interculturality. Beside that, it also creates the translanguaging forms because of many people she met also come from different ethnic, countries, religions, moreover languages. Partly similar, the study by Fung, et al (2022) also discuss about translanguaging. However, the study by Fung uses in classroom to facilitate learning while the present study doesn't discuss about how communication process in the class. It discusses communication outside of the class. Besides, the study by Fung only focuses in pedagogical translanguaging, but this study is focus in social translanguaging.

Then, the study conducted by Wahyudi (2023b) also analys the use of translanguaging in the educational context. Those studies show how translanguaging is effective in the learning process in his own class. Furthermore, the study analyses the term of translanguaging by interviewing his two students. However, the present study does not use interview or observation ways to collect the data, it uses transcription ways because it is impossible to meet the YouTuber directly.

Even though the context of Wahyudi's study is education, while this present study is social context, these two analyses happen in digital context. This is related to the study by Benson (2015) which is computer mediated communication by the internet, so do the analysis use YouTube to discover the data answered the research. The way Wahyudi (2023b) teach student about translanguaging is done by allowing the students write their assignment with half English and half Bahasa. He also allows the students to use multilingual in the class. Eventually, his study focuses on translanguaging practice to express emotion, identity, agency, and social justice. However, this present study focuses on translanguaging that is influenced by the interculturality and social context which consists of translanguaging practice to express emotion, identity, and potential.

This research also supports one of the previous studies conducted by Jones, et al (2015). In his book he explains about YouTube as a text, that YouTube functions not only as a social media for entertainment, but there are also new insight, namely promoting social contact and networking while recognizing it as a place for digital discourse and media exchange. This is evidenced by the increasing use of YouTube as a medium to promote social environments. In addition, YouTube also helps account owners with many subscribers and viewers to benefit from the videos they share. One example is Xaviera's YouTube. Jones (2015) also explains how internet language affects conversations. According to the book, YouTube and other digital discourse platforms are not limited to

specific domains, but rather transcend spatial and genre boundaries. If it is implemented in Xaviera's YouTube. The text does not only mean the subtitle of Korean or English use, but also the videos that consist of Xaviera's activities and the comments by the viewers in each video.

In some points, the study extends findings of previous studies such as, Codreanu and Combe's (2018) that was also analyzed the translanguaging practice in social media Facebook which included the written communication by young Noongar women who spoke Aboriginal English and Standard Australian English. Besides, the intercultural communication in one of volgger, namely Michael between him and his viewers was the topic of Codreanu and Combe's (2018).

This present study did not discuss the intercultural communication between Xaviera and the viewers, but among Xaviera, her friends, her family, and people around her. The study also found that Xaviera's content did not focus to how to learn language, such as Korean or English but she still helped the viewers which was mostly Indonesian by putting subtitle every time she talked using Korea or even English. Then, the study by Codreanu and Combe (2018) only analyse by written text in Facebook status or comments, while this present study also analyses both spoken or written YouTube by the video blogs, either in comentar column or Korean and English subtitle that is provided by Xaviera.

Futhermore, Al Zidjaly (2019) also analyses interaction by digital context. It disucsses several social medias such as Facebook, Instagram,

and game that increase communication and those are built by digital environment. However, in this present study I only chose YouTube as a media to see by Xaviera's activities or daily vlogs. Similar with this research, Xaviera also examined the relationship between online and offline engagement. Al Zidjaly (2019) perhaps showed that the interaction between people in online and offline could be done easly in seconds or minutes because the social media choose like Facebook and Instagram is easy application to chat, but in Xaviera YouTube, it was mostly focus on the long video and doing interactions by YouTube comments. Besides, to get replay comments from Xaviera was not an easy thing that could get in short time, because there were so many comments that sometimes unreadable.

The analysis by Al Zidjaly (2019) consists of the written topic about the use of emojis to resist predisposition against female online gamers, negotiation of language ideologies on Ukrainian Twitter, and the development of political contradict on Arabic Syrian Facebook. Comperatievly, the present study focus in spoken conversation and visual appearance of YouTube content. So, the data is transcription data. Al ZIdjaly (2019) also explores online interaction as linked to offline interaction. However, the present study focuses in online interaction only but what inside videos are the activities in offline social context.

The research on translanguaging in the context of YouTube is not the first time this study has been conducted. Researcher found another

similar research on translanguaging in the context of YouTube conducted by Permadi, et al (2023). Although this research analyzes translanguaging, it turns out that there are many differences in it. The study only focuses on the language used by one YouTuber who is a storyteller. The analysis also states that the YouTuber is more dominant in using code-switching with a percentage of 83% and translating and interpreting as much as 17%. In addition, this study mentions that code-switching is one of the components in translanguaging.

In contrast to the present study, this study focuses on translanguaging due to the intercultural context that supports YouTubers and the people around them to use it. In addition, the use of translanguaging is also intended to better convey the speaker's emotions according to the interlocutors at hand (Wei, 2011). In addition, this study also argues that code switching is different from translanguaging, because the concepts in the two are certainly different and the researcher believes that the object of this study is more suitable if analyzed from the perspective of translanguaging because it is supported by various aspects such as histories, experiences, and surroundings as well as their attitudes, beliefs, and ideologies.

In addition, the study by Ou (2023) also discusses intercultural commnucation. This study also examines cross-cultural communication among multilingual students at a transnational university in China. However, the thing that make different to the present study is the use of

English as its medium of interaction. It also focuses on student's attitudes and practices regarding English as lingua franca (ELF). However, Xavira's vlogs does not specifically use English as lingua franca. The data transcriptions illustrate the language use of Xaviera in Korean. Yet, English is still being a medium to communicate with other people outside the KAIST University. Besides, the present study only emphasizes the use of translanguaging in social context instead of in educational context such as in Ou (2023) analysis.

Dervin & Gross (2016) also analyses one of chapters in his book about intercultural communication. However, they discuss the factors of young people in Iceland see as important for active communication and participation in a diverse society. Partly similar, the chapter also draws on research conducted with students from various ethnic backgrounds in upper secondary schools and universities in Iceland. Yet, this present study also focuses on university students. The study by Dervin & Gross (2016) consists of obstacles for communication that face by the object of the research in order to communicate with different origins, cultures, values, and religions. However, this present study does not provide those factors and does not find any obstacles by Xaviera in using translanguaging. This may happen because the researcher is not able to do direct observations.

Another intercultural study is analysed by Wahyudi (2016). Similarly, he also shares his empirical experience when he studies abroad. As a result, Wahyudi (2016) states that it is not able to only see

interculturality from the culture lenses. It may include perspective from; religion, politics, sociology, and others. It is exemplified an Australian who is easly to say “Thank you” in their daily life. One of videos in Xaviera’s vlogs also shows the same thing, when she communicates with her mentor in the intern office. She always uses sign -요(-yo) in every last sentence, which means she shows the respect sign to the mentor. For instance, 진짜 맛있어요. 와사비가 좀 센데 맛있어요 which means *Very delicious! The wasabi is a bit strong, but delicious!*

To an extent, the study also supports the study by Lee and Wei (2022) that discuss the circumstance that make translanguaging possible in interactional situations by proposing the nation of the the Trialectics of Translanguaging. This present study was using the Trialectics of Translanguaging to identify the term or the forms of translanguaging that happen in Xaviera’s video blogs. It appeared the interconnecting among Translanguaging Space, Translanguaging Potential, and Translanguagin Instinct. The study found the interculturality in university life influenced the space of translanguaging. They come with their own life stories, beliefs, feelings, and perhaps biases and quirks, along with a complete set of mental and physical abilities, into a spontaneous expression of language and personal identity (Lee & Wei, 2020).

The next study is still from Wahyudi (2023a) in a different context of interculturality. The study is about Interculturality in Language and

Literary Study (ILLS) Course. In his research, he explained about his empirical experience when teaching at one of the Islamic campuses consisting of students with various background cultures. Although they both discuss intercultural communication which also results in space for the use of translanguaging, this research certainly has difference with the present study. In Wahyudi's analysis, he also uses Quran perspective in addition to postcolonial and post-structural perspective to see interculturality regarding the Islamic university. However, the present study does not discuss certain religions specifically, it is just that there are some conditions that also show certain religious habits, such as fasting in the month of Ramadan.

In addition, this study extends the Ten Commandments of interculturality in education by Dervin (2016). However, this present study used those commandments as parameter to measure interculturality in social context. This was concerning the different context in the Dervin (2016) context to the social interaction in university life. The intercultural communications that appear in Xaviera's vlogs does not consist of another five commandments. For instance, there is no interaction that shows failure or Xaviera in facing intercultur environment. She also looks weel adapated and there is no power relation that researcher found in the video. In addition, there is not the lack of justice in the intercultural condition of her and her friends. However, these both analyses still talked about the interconnection between diverse cultures and the communication using

several languages, and researcher found that the situation is well helpful for her.

To sum up, the researcher has already answered the overarching questions of the study regarding the translanguaging space for intercultural communication performed by the Indonesian YouTuber that study abroad in KAIST University Korea. Then, it answered the how Xaviera use the language strategy in their everyday life every time she meets with different interlocutors. Ultimately, there are two novelties in this study. First, the use of translanguaging in social context. Even though this is not the first study that analyses social context, this study offers several different contexts and different findings regarding to the intercultural condition in daily communication.

Second, it investigated how the translanguaging practice was done virtually by social media YouTube. Therfore, even though the context was social context, the study was not actually field research, it was cyber research. So, the digital context became the main analyzing process of this study. It is because all the process of analyzing in this study is done by virtual and there is no such as interviewing or observing the YouTuber directly. The data collection is proved by the transcriptions of the videos, the subtitles of Korean and English, and the comment column to know the viewers responds and interaction between them and the Youtuber. Besides, the digital context is also helpful to this study because it is more flexible

and whenever we need to repeat the data it is also very possible to do it easily.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusion

The study shows there are several contexts that creates space of translanguaging, such as when they communicate with her friends in university environment, her families, her mentor, her intern friends, and the strangers around her. Then, it is inseparable from instinctive and potential translanguaging which called trialectics of translanguaging and it is determined the language choice of Xaviera. In addition, in fact Xaviera's language is also influenced by the viewers request in comment column that mostly like Korean language instead of English of Indonesian language. It is because the viewers can learn Korean language from Xaviera's video.

In short, there are three key findings of this research. First is translanguaging space. This is the main topic of the study. Translanguaging is an important topic in this study and how translanguaging is formed is determined by many factors besides the diverse cultures, including personal histories, experiences, and surroundings, In addition, several factors such as age, profession, and social status are also taken into consideration in the use of translanguaging.

Furthermore, intercultural communication is the second key finding in this study. Intercultural communication has a high connection

with translanguaging space. However, this study also illustrates that translanguaging spaces are not always due to interculturality. The translanguaging use also happens when Xaviera talk with her families and her friend, Zahid, that is from Indonesia. In this study, intercultural communication refers to the environment or situation among Xaviera, her university friends, and the people around her, such as the strangers from Indian.

The last key finding is digital context. The way researcher analyzed this study is that the main process of this analysis. The researcher found that in Xaviera's video, the intercultural communication happens directly in real life. However, it becomes digital when it is uploaded in YouTube. Besides, the researcher also found the influence of viewers comment in Xaviera's videos. This proves that computers can mediate social needs in real life.

Besides, Xaviera also use three kinds of languages in her daily life, those are English, Indonesian, Korean and it is separate to two kinds of translanguaging forms, such as English-Indonesian and English Korean. Different situation creates different language use. For instance, Xaviera used Korean or English-Korean when she talked with her university friends that were from Korea. Then, she used English-Indonesian when she talked with her university friends or her family.

The last, she sometimes used English or Korean only. In conclusion, she use the language based on the interlocutors. Then, it

happens because several reseasons regarding to the intercultural context that created in the Xaviera's environment. Those reasons are, different situations, everyday practice, background knowledge, and background culture. These situation called language strategy.

B. Suggestions

Based on the result of the findings, the researcher offers several suggestions for next studies. First, Future studies can conduct similar studies by using different translanguaging context, such as business context, work context, or tourism context. I believe that the translanguaging practice is posible to use in many context since the influence of the personal history, experience and environtment, attitude, belief, and ideology can create a translanguaging space in many context (Wei, 2011). It might have different forms of translanguaging since it happens in different context. Moreover, the present study is only analyse translanguaging context from intercultural communication of university student in university environment.

The second is future studies can also explore further translanguaging forms in another social media platforms. Nowdays, to find out lots of information, data, or phenomena can be done easily by digital world. The use of translanguaging may also happen in many social media platforms since the communication can be mediated by computer, so all platforms consists of interaction that is possible to reach people in the all corners of the world by the internet (Benson, 2015).

In addition, Xaxiera also has another platform that is Instagtram to share her daily life, but it becomes the limitation of this present study. So, the researcher suggested to further analys another Xaviera's platform to differentiate the content or the respons by the instagram viewers. There will be different aspect that can be seen in these both different platforms, it because YouTube may not allow people directly communicate, and while Instagram may people directly communicate by the instagram DM, question box, or comment column.

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Appendix

Jefferson Transcription Symbols

No.	Symbols	Meanings
1.	[ ]	Square brackets mark the start and end of overlapping speech. They are aligned to mark the precise position of overlap as in the example below.
2.	↑ ↓	Vertical arrows precede marked pitch movement, over and above normal rhythms of speech. They are used for notable changes in pitch beyond those represented by stops, commas and question marks.
3.	→	Side arrows are used to draw attention to features of talk that are relevant to the current analysis.
4.	Underlining	indicates emphasis; the extent of underlining within individual words locates emphasis and also indicates how heavy it is.
5.	CAPITALS	mark speech that is hearably louder than surrounding speech. This is beyond the increase in volume that comes as a by product of emphasis.
6.	that's r*ight.	Asterisks precede a 'squeaky' vocal delivery.
7.	(0.4)	Numbers in round brackets measure pauses in seconds (in this case, 4 tenths of a second). If they are not part of a particular speaker's talk they should be on a new line. If in doubt use a new line.

8.	(.)	A micropause, hearable but too short to measure
9.	((stoccato))	Additional comments from the transcriber, e.g. about features of context or delivery.
10.	she wa::nted	Colons show degrees of elongation of the prior sound; the more colons, the more elongation.
11.	hhh	Aspiration (out-breaths); proportionally as for colons.
12.	. hhh	Inspiration (in-breaths); proportionally as for colons.
13.	Yeh,	'Continuation' marker, speaker has not finished; marked by fall-rise or weak rising intonation, as when delivering a list.
14.	y'know?	Question marks signal stronger, 'questioning' intonation, irrespective of grammar.
15.	Yeh.	Full stops mark falling, stopping intonation ('final contour'), irrespective of grammar, and not necessarily followed by a pause.
16.	bu-u	hyphens mark a cut-off of the preceding sound.
17.	>he said<	'greater than' and 'lesser than' signs enclose speeded-up talk. Occasionally they are used the other way round for slower talk.
18.	solid.= =We had	'Equals' signs mark the immediate 'latching' of successive talk, whether of one or more speakers, with no interval.
19.	heh heh	Voiced laughter. Can have other symbols added,

		such as underlinings, pitch movement, extra aspiration, etc.
20.	sto(h)p i(h)t	Laughter within speech is signalled by h's in round brackets.
21.	$funny$	Smile voice – laughing/chuckling between markers
22.	#sad#	Talk between markers is croaky
23.	t, d,	Boldface consonant represent a hardened sound
24.	°°help°°	Whispering – enclosed by double degree signs.
25.	~grandson~	Wobbly voice – enclosed by tildes.
26.	k(hh)ay	Aspiration in speech – an 'h' represents aspiration: in parenthesis indicates a