

**IDENTITY AND POWER DYNAMIC CONVEYED IN THE
CROSS-CULTURE DIALOGUE OF *WORLD FRIENDS*:
TRANSLANGUAGING ANALYSIS**

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG**

2025

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CROSS-CULTURE DIALOGUE OF *WORLD FRIENDS*:
TRANSLANGUAGING ANALYSIS**

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang In Partial Fulfillment of
the Requirement for Degree of *Sarjana Sastra* (S.S)

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2025

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **“Identity and Power Dynamic Conveyed in the Cross-Culture Dialogue of World Friends Translanguaging Analysis”** is my original work. I do not include any materials previously written in bibliography. Hereby, if there is any objection or claim, I am the only person responsible for that.

Malang, 4 June 2025

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MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا

"Maka sesungguhnya bersama kesulitan ada kemudahan. Sesungguhnya bersama kesulitan ada kemudahan."

(QS. *Asy-Syarh* [94]: 5–6)

"Success does not belong to the intelligent. Success belongs to those who keep trying." – B. J. Habibie

DEDICATION

With gratitude, I dedicate this thesis specifically to my parents who always provide endless support in every step I take. Their undying spirit has been a source of tremendous strength in my academic journey. The love, sacrifice, and trust they have instilled have been the main impetus for me to move forward, face various challenges, and realize my dreams up to this point.

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ABSTRACT

Afifah, Fitriana (2025) Identity and Power Dynamic Conveyed in The Cross-Culture Dialog of World Friends: Translanguaging Analysis Thesis English Department of Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor. Dr. Lina Hanifiyah, M.Pd.

Keywords: *translanguaging, identity, Power Dynamic, Cross-Culture Dialog.*

This study aims to examine how identity and power dynamics are displayed through translanguaging practices in cross-cultural dialogues on the World Friends YouTube channel. This research uses a descriptive qualitative approach with Li Wei's (2018) Translanguaging Instinct and Translanguaging Space theories as the basis of analysis. The data were taken from four multilingual interaction videos, and 21 conversational data were analyzed. The results show that out of 21 data, there are 10 data that represent translanguaging instinct and 11 data that describe translanguaging space. Of all the data, 9 data show the performance of identity and power dynamics. Identity is reflected through the use of idioms, vocabulary, and language expressions that show the speakers' cultural background. The power dynamics can be seen from who controls the meaning or acts as an explainer in the conversation. This study concludes that translanguaging is not only a communication strategy, but also a means to negotiate identity and social position in cross-cultural interaction spaces. The findings are expected to enrich the study of sociolinguistics and multilingual communication in the digital context.

مستخلص البحث

عفيفه، فطراثة (2025) "الهوية والديناميكية السلطوية في الحوارات العابرة للثقافات على قناة وورلد فريندز: تحليل باستخدام نظرية التعدد اللغوي." قسم اللغة الإنجليزية، كلية العلوم الإنسانية، الجامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانغ. المشرفة: الدكتورة لينا حنيفة، ماجستير في التربية.

الكلمات المفتاحية: التعدد اللغوي، الهوية، الديناميكية السلطوية، الحوار العابر للثقافات، وورلد فريندز.

يهدف هذا البحث إلى دراسة كيفية عرض الهوية والديناميكية السلطوية من خلال ممارسات التعدد اللغوي في الحوارات العابرة للثقافات على قناة يوتيوب "وورلد فريندز". يستخدم هذا البحث نهجاً وصفيًا كميًا مستنداً إلى نظريتي "غريزة التعدد اللغوي" و"فضاء التعدد اللغوي" لـ لي وي (2018) كأساس للتحليل. تم جمع البيانات من أربعة مقاطع فيديو لحوارات متعددة اللغات، وتم تحليل 21 بيانات محادثة. أظهرت النتائج أنه من بين 21 بيانات، هناك 10 بيانات تمثل غريزة التعدد اللغوي، و11 بيانات تصف فضاء التعدد اللغوي. ومن بين هذه البيانات، أظهرت 9 بيانات تجليات الهوية والديناميكية السلطوية. وتنعكس الهوية من خلال استخدام التعابير الاصطلاحية والمفردات والتعبيرات اللغوية التي تُظهر الخلفية الثقافية للمتحدثين. أما الديناميكية السلطوية فتُلاحظ من خلال من يسيطر على المعنى أو يؤدي دور المفسر في المحادثة. خلصت هذه الدراسة إلى أن التعدد اللغوي ليس مجرد استراتيجية تواصل، بل هو وسيلة للتفاوض حول الهوية والمكانة الاجتماعية في فضاءات التفاعل الثقافي المتعدد. ومن المتوقع أن تساهم هذه النتائج في إثراء الدراسات السوسiolغوية والتواصل متعدد اللغات في السياق الرقمي.

ABSTRAK

Afifah, Fitriana (2025) Identitas dan Dinamika Kekuasaan yang Tersampaikan dalam Dialog Lintas Budaya *World Friends: Analisis Translanguaging*. Tesis Sarjana. Jurusan Sastra Inggris Fakultas Ilmu Budaya Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Dr. Lina Hanifiyah, M.Pd.

Kata kunci: *translanguaging, identitas, dinamika kekuasaan, dialog lintas budaya.*

Penelitian ini bertujuan untuk mengkaji bagaimana identitas dan dinamika kekuasaan ditampilkan melalui praktik translanguaging dalam dialog lintas budaya pada kanal YouTube *World Friends*. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teori Translanguaging Instinct dan Translanguaging Space dari Li Wei (2018) sebagai dasar analisis. Data diambil dari empat video interaksi multibahasa, dan diperoleh 21 data percakapan yang dianalisis. Hasil penelitian menunjukkan bahwa dari 21 data, terdapat 10 data yang merepresentasikan translanguaging instinct dan 11 data yang menggambarkan translanguaging space. Dari keseluruhan data tersebut, 9 data menunjukkan performa identitas dan dinamika kekuasaan. Identitas tercermin melalui penggunaan idiom, kosa kata, dan ekspresi bahasa yang menunjukkan latar budaya penutur. Dinamika kekuasaan terlihat dari siapa yang memegang kontrol makna atau bertindak sebagai penjelas dalam percakapan. Penelitian ini menyimpulkan bahwa translanguaging tidak hanya menjadi strategi komunikasi, tetapi juga sebagai sarana untuk menegosiasikan identitas dan posisi sosial dalam ruang interaksi lintas budaya. Temuan ini diharapkan dapat memperkaya studi sosiolinguistik dan komunikasi multibahasa dalam konteks digital.

TABLE OF CONTENT

THESIS COVER.....	i
STATEMENT OF AUTHORSHIP	ii
APPROVAL SHEET	Error! Bookmark not defined.
LEGITIMATION SHEET.....	Error! Bookmark not defined.
MOTTO	v
DEDICATION	vi
ACKNOWLEDGEMENT	vii
ABSTRACT	ix
مستخلص البحث.....	x
ABSTRAK	xi
TABLE OF CONTENT	xii
CHAPTER I : INTRODUCTION	1
A. Background of the Study.....	1
B. Research Question.....	7
C. Significance of the Study	7
D. Scope and Limitation	8
E. Definition of Key Terms	8
CHAPTER II : REVIEW OF RELATED LITERATURE.....	10
A. Translanguaging	10
a. Translanguaging Instinct.....	11
b. Translanguaging Space	12
B. Identity	13

C. Power Dynamic	14
D. Cross-culture Dialogue.....	16
CHAPTER III : RESEARCH METHOD.....	19
A. Research Design.....	19
B. Research Instrument.....	19
C. Data & Data Sources	20
D. Data Collection.....	21
E. Data Analysis	21
CHAPTER IV : FINDINGS AND DISCUSSION	23
A. Findings.....	23
1.1 Translanguaging Instinct.....	23
1.2 Translanguaging Space	33
2.1 Identity and Power Dynamics in Cross-Cultural Dialogue.....	43
2.2 Translanguaging and Identity Performance	46
2.3 Translanguaging and Power Dynamics.....	48
B. Discusion	50
CHAPTER V : CONCLUSION AND SUGESTION	53
A. Conclusion	53
B. Suggestion.....	54
BIBLYOGRAPHY	Error! Bookmark not defined.
CURRICULUM VITAE	62

CHAPTER I

INTRODUCTION

The first chapter of the study is the introduction, providing a general overview related to the title. The researcher organizes the study into five chapters, which include the background of the study, research questions, significance of the study, scope and limitations, and the definition of key terms.

A. Background of the Study

Identity and power dynamics play an important role in cross-cultural interaction, especially in multilingual societies (Syam,2023). In social interactions, identity is not static but is continuously negotiated through various aspects, including language, culture, and power. Power dynamics emerge when individuals or groups use different strategies to maintain their position within the social hierarchy, either by asserting their identity or by adapting to dominant groups. One way power dynamic is maintained or negotiated is through language use, which can serve as a symbol of dominance or as a tool to preserve cultural identity. Thus, identity and power dynamic are interconnected in cross-cultural interactions, where language often becomes the main medium in the negotiation process.

The acceleration of cross-cultural interaction is driven by globalization and digitalization through social media platforms. Communication between individuals from different cultural and linguistic backgrounds encourages the emergence of the practice of translanguaging, which is the flexible use of various languages in one interaction (Khotimah et al., 2024). Translanguaging not only serves as a means of

communication, but also a means of negotiating identities and power dynamics in a broader social context. In the digital space, individuals can use a variety of languages to show cultural affiliation, affirm social positions, or even challenge the dominance of certain languages. Therefore, understanding translanguaging in cross-cultural interactions is important in analyzing how identity and power are constructed and maintained in a multilingual environment (Canagarajah, 2011).

Cross-cultural communication is an important part of broader global interactions. Cross-cultural communication occurs when individuals or groups from different cultural backgrounds interact in a conversation, either directly or through digital media (Zulfaningrum & Wahyono, 2020). This process is not just an exchange of information, but also involves different perspectives, norms, and cultural symbols that shape intercultural understanding. In this context, language is a key factor in building social relationships as well as understanding how identity and power are negotiated in multilingual interactions.

According to Wibowo (2020), identity plays an important role in cross-cultural communication, where language is the main way to determine how a person perceives themselves and others. Identity helps people communicate and exchange ideas and meanings in cultural interactions (Aini, 2019). According to the relationship between language and identity, language forms identity not only as a means of communication but language also helps people reflect on their cultural background and develop identity through cross-cultural conversation (Ayuna, 2023).

One of the platforms that accommodates various discussions with perspectives and cultural diversity from various parts of the world is the *World Friends* YouTube account. This study aims to examine the identity and dynamics of power that appear in each episode using translanguaging analysis. Translanguaging, as a tool to connect cultural differences and as a linguistic process of language styles, has words used that can indicate power relations between cultures (Syawitri, 2024). YouTube, as a global platform, shapes power dynamics and cultural identity representation. "*World Friends*", a YouTube account known for exchanging opinions of fluent English-speaking people from various countries and cultures, has become an interesting forum to research.

The relevance of YouTube as a platform for observing audiences that respond to cross-cultural interactions is supported by a study by Muis et al. (2023) that shows YouTube's effectiveness in understanding audience interactions and responses to identities displayed in videos. O'Sulvivan (2021) also noted the role of platforms such as YouTube in facilitating users to share their cultural experiences. "*World Friends*", which has been part of YouTube since 2008, now has more than a million subscribers and more than 900 uploaded videos, with content in the form of cultural comparisons, language challenges, comparisons of schools and lifestyles from each country and differences in words. This YouTube channel aims to entertain, educate, and encourage understanding between individuals from different cultural backgrounds through engaging and diverse videos. One of the interesting aspects of interaction in *World Friends* is the use of multiple languages in a single

conversation. Participants often switch or mix languages to communicate more effectively, a phenomenon known as *translanguaging*.

In this context, *translanguaging* is a communication practice in which individuals flexibly use multiple languages without being tied to one specific language system. Wei (2018) developed this theory to show that *translanguaging* is not only a means of communication, but also a reflection of identity and power dynamics in social interactions. Wei's *concepts of Translanguaging Space* and *Translanguaging Instinct* explain how individuals negotiate their identities through language and utilize multilingual abilities naturally. For example, in a video on YouTube *World Friends*, a German man interacts with participants from Indonesia and Brazil using body language as well as English. This language change helps to express identity and facilitate communication. In addition, the dominance of certain languages in conversation often indicates the social status of individuals (Bianco, 2020).

Previous research on *translanguaging* has been conducted in various contexts. In the context of creativity and empowerment, Brownlie (2021) showed that translanguaging helped female asylum seekers from Congo express their personal experiences through creative writing, while Takaki (2019) found that translanguaging and multimodal practices in student migration workshops encouraged identity expression and reflection on migration issues. However, both studies remain limited to creative spaces and small communities, and have not yet addressed translanguaging practices in broader public digital spaces.

In the context of family and society, Guo (2023) revealed that Chinese students used translanguaging as a social adaptation strategy in Canada, while Reichmuth (2024) found that translanguaging within Korean-Canadian families served to maintain heritage languages while adapting to local culture. However, these studies remain focused on interpersonal relationships and have not extended to global cross-cultural communication.

In the context of social and digital media, Alifa and Degaf (2024) studied the use of translanguaging in the YouTube content of K-pop group WayV as a strategy to reach global audiences, Dumrukcic (2020) found that translanguaging became a fluid identity expression on social media, and Nuryogawati (2023) criticized the use of translanguaging in English learning videos for potentially causing confusion without clear context. While these studies demonstrate the potential of digital media in supporting translanguaging, they have not deeply explored its impact on identity and power negotiation in cross-cultural interactions.

In the educational context, Yu (2023) showed that translanguaging supports immigrant students' inclusion by allowing them to use their mother tongue while learning, Linares (2024) revealed the natural presence of *translanguaging instinct* among students, though hindered by monoglossic ideologies, and Rajendram (2023) found that translanguaging helped student comprehension in English-only classrooms but was limited by teachers' negative attitudes and restrictive policies. These studies focus primarily on formal education and do not yet address social dynamics such as identity and power explicitly.

From the studies above, it is evident that research on translinguaging remains limited to specific contexts such as creativity, family, digital media, and formal education. Research that specifically focuses on how translinguaging is used in cross-cultural dialogue particularly within the context of digital and social media is still rarely explored. Therefore, this study aims to fill that gap by analyzing translinguaging practices in the *World Friends* YouTube channel, a platform that facilitates interaction between individuals from diverse countries. This research seeks to understand how identity and power are negotiated through multilingual language practices in digital cross-cultural interaction. Social media platforms like YouTube offer an authentic and open context to understand translinguaging as a communication strategy, a tool for identity representation, and a reflection of global power dynamics.

By using Li Wei's (2018) theories of *Translinguaging Instinct* and *Translinguaging Space*, this study will analyze how individuals construct identity and negotiate power through translinguaging practices in cross-cultural interactions. This research will apply the theory to view translinguaging not merely as a linguistic ability, but also as a social and cultural process that reflects individuals' positions within social dynamics. The study aims to identify the forms of translinguaging and understand how identity and power dynamics are formed in cross-cultural conversations on the *World Friends* YouTube channel. The findings are expected to provide insights into how language is used to create meaning, strengthen identity, and negotiate power within multilingual digital communication spaces.

In addition, the results of this study are expected to explain how the elements of language used in dialogue can create new meanings and influence social dynamics in cross-cultural contexts. Thus, this research will contribute to a broader understanding of translanguage and identity in cross-cultural dialog.

B. Research Question

Following the background description, the researcher aims to answer the study problems presented below.

1. What are the translanguaging forms demonstrated in dialogue “*World Friends*” cross-cultural on YouTube channel?
2. How does the cross-cultural dialogue of *World Friends* perform identity and power dynamics?

C. Significance of the Study

This research has theoretical and practical benefits in understanding the use of translanguaging in cross-cultural conversations on YouTube. Theoretically, this study contributes to the study of language by showing that translanguaging plays a role in negotiating identities and power dynamics in the digital space. This research can gain insight into translanguaging not only as a way of communicating, but as a tool to shape social positions and power in cross-cultural interactions.

In practice, this research is useful for students, researchers and educators in understanding the importance of flexible language use to strengthen social

relationships and improve intercultural understanding. This study can also be a reference for language educators, content creators, and other digital communities to better understand and utilize translanguaging in cross-cultural communication. In addition, this research can be the basis for designing a more inclusive and effective communication strategy in the digital era.

D. Scope and Limitation

This research focuses on the sociolinguistic analysis of the use of translanguaging in cross-cultural dialogue on the YouTube channel World Friends, a YouTube channel that focuses on conversations between individuals from different countries. In analyzing the data, the researcher draws on Li Wei's theory (2018), which will be used to understand how individuals build identity and power dynamic through language in cross-cultural interactions. Drawing on the theory of translanguaging space and the translanguaging instinct, this study will examine how participants use language and culture mixing to express their identities and how power relationships arise between participants in YouTube videos. There are several limitations in this study. The study focused on only one YouTube account, World Friends, videos taken between 2022 and 2024, and the data taken were only videos with original transcripts from the World Friends YouTube account.

E. Definition of Key Terms

In this study, several keyword terms need to be defined to clarify the scope of the study further. These terms include identity, power dynamics, translanguaging

practices, and cross-cultural dialogue on the YouTube platform World Friends. This definition aims to understand the terms used in this study comprehensively.

1. Identity: refers to how individuals express themselves in social, cultural, and linguistic contexts. In this study, identity will be analyzed through the World Friends YouTube account video, which refers to the aspects of identity.
2. Power dynamic: refers to the interaction patterns in which they maintain power, as seen in the cross-cultural conversation videos. Power, authority, and influence will be negotiated and contested through the language used by participants in the World Friends YouTube account.
3. Cross-culture dialogue: a conversation between individuals from different cultural backgrounds, where they interact and share experiences from their respective countries of origin in the World Friends YouTube channel.
4. Translanguaging: using alternating languages in a conversation to construct meaning flexibly. This research will analyze translanguaging as a strategy participants use to build identity characters and direct power dynamics across cultures.
5. World Friends: is a YouTube channel where videos introduce and discuss cultural differences. This YouTube channel is the main subject of research to identify how identity and power dynamics are expressed through intercultural conversations.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, we present relevant theories and references with a research focus. The discussion includes translanguaging, identity, power dynamics of cross-culture dialogue. Each section will be thoroughly elaborated to provide a theoretical framework to support the understanding of the main issues raised in the research.

A. Translanguaging

Translanguaging was initiated by Cen Williams whose origin of the word is "trawsiethu" which is now translanguaging. This well-known concept is a teaching method in which two or more languages are used in the same lesson (Nagy, (2018: 42). Translanguaging is used in teaching to include linguistic repertoire (Lewis et al, 2012). According to Garcia & Lin (2017), translanguaging is an effort to utilize language skills to learn and understand information, not just the process of switching languages or switching codes. Although code-switching and translanguaging have similarities, the terms have different perspectives. Code-switching sees bilingualism as two separate language systems while translanguaging considers all multilingual capabilities as a whole entity.

Garcia & Wei (2014) explain that translanguaging is different from code-switching. Translanguaging is not just about moving between two languages or switching to another but about creating and using complex ways of communicating. A person's language ability cannot be directly related to the way of one particular language but covers the whole language. For example, in the class code switching

emphasizes the grammar of each other, while translanguaging only focuses on the language used for social purposes in bilingual communication. In line with this, Agustin & Wahyudi (2024) stated that translanguaging allows students to use the language they are proficient in such as Indonesian or local languages to support their understanding of the learning material delivered in English. Translanguaging is also related to identity when viewed from a post-structural and post-colonial perspective.

The concept of *Translanguaging Instinct* and *Translanguaging Space* by Li Wei (2018) deepens understanding by emphasizing flexibility and dynamics in the use of language. The following is the definition and examples of *Translanguaging Instinct* and *Translanguaging Space*:

a. Translanguaging Instinct

Translanguaging Instinct is the natural human ability to explain and utilize various linguistic and non-linguistic resources simultaneously, which is defined culturally and politically. Creating meaning in this process, individuals use a combination of elements such as images, sounds, and gestures. As in the following example.

Seetoh: Aiyoh, we are all <ka ki nang> (= "own people", meaning 'friends'), bian khe khi (= "don't mention it"). Ren lai jiu hao (= "good of you to come"), why bring so many 'barang barang' (= "things"). Paiseh (= "I'm embarrassed"). "*Nei chan hai yau sum*" (= "you are so considerate").

Jamie: Don't say until like that. Now you make me malu (= "shame") only. You look after my daughter for so many years, *mei you gong lao ye you ku*

lao (= "you have done hard work even if you don't want a prize") Source: (Li Wei, 2018)

In the above conversation, the speaker uses various language elements such as English, Malay and Mandarin. This shows the natural ability of speakers to combine different languages and cultures. Speakers use Translanguaging Instinct to express respect, gratitude and emotions that cannot be expressed in more detail if only one language is used.

b. Translanguaging Space

Li Wei (2018) introduced Translanguaging Space as a space where multilingual language users create new meanings by utilizing interrelated cultural elements. In this Translanguaging Space, the use of language is not only for communication, but also as a means that reflects the identity, values and experiences of the individual himself. For example, in the example of "New Chinglish" in China, this term creates a new meaning that is described as a local cultural context while processing words in English. As the following example:

- 1) Niubility: the word *niubi* is a Chinese word that means "great" with the connotation of taboo and *ability* in English. This term is used to show extraordinary abilities but has a sense of cultural pride.
- 2) Democrazy: The word "democrazy" is a combination of the words "demo" and "crazy" that describes social criticism of a democratic system that is considered full of contradictions.

In Translanguaging Space, language is not just about speaking, but about creating terms that are conveyed from the perspective of culture, social criticism, and local identity. For example, the word "democracy" is often used by netizens to comment on the political situation in China which is considered unreasonable or contrary to the ideals of democracy. It is similar to "neubility" being a creative way for someone to express their humor.

Translanguaging Space can enable individuals to transcend linguistic norms by interacting with others through more inclusive communication. Through multilingual communities, it can expand linguistics and create a more adaptable space for communication, criticism and expression. Translanguaging Space illustrates that language is not only a means of communication but also a medium to build identity and maintain cultural values in the face of global challenges.

B. Identity

According to Mary & Hall (2005), identity is the "social position of oneself and others" that is built through social interaction, not something that is fixed or comes from the individual alone. This means that identity is not only how one sees oneself but also how others position the individual in interaction. (Covington, 2008) states that identity refers to traits, beliefs, personality characteristics, appearance and the way a person or group expresses themselves. Thus, identity is not a fixed

thing, but something dynamic that continues to develop and is influenced by internal and external factors.

Identity plays a role in determining the way a person introduces himself to others or society, as well as how others perceive and recognize him (Stuart Hall, 1997). Thus, the identity that a person has can describe himself. Identity is relational because it is formed through social interaction and is given meaning through certain symbols (Block, 2007). This means that identity has a social relationship and the use of symbols has a big role in shaping a person's identity. Therefore, a person's identity can change according to the way, time and context in which the social injunction and symbols are used.

According to Burke and Stets (2009, p. 124), personal identity is the way a person sees himself as an individual who has uniqueness and differences compared to others. In other words, each individual has a distinctive personal identity, which is a distinguishing mark between himself and others. Social categorization involves grouping oneself and others based on similarities with a particular group, so that individual identity refers to characteristics that are unique to each individual, while group identity includes the same characteristics within one group, both aimed at differentiating individuals or groups from others Turner et al. (1992, p. 3).

C. Power Dynamic

In the context of cross-cultural communication, power dynamics play an important role in shaping how participants interact, understand each other, and position themselves socially. Based on the concepts of *Translanguaging Space* and

Translanguaging Instinct from Li Wei (2018), power dynamics are understood not as a static hierarchy, but as something fluid and built together through the practice of language. Translanguaging allows speakers to use their entire linguistic repertoire to convey meaning, negotiate roles, and respond to communication challenges. In multilingual interactions, especially those involving inequality of language access—speakers who are able to move between language codes often take over discursive authority, shaping the direction and nuances of interaction (Wei, 2018).

Li Wei (2018) introduced the concept of *Translanguaging Space* as a dynamic space in which individuals integrate various language practices, not only to communicate but also to display identities and challenge power relations. In this space, speakers can challenge monolingual ideologies and construct hybrid meanings. Meanwhile, *Translanguaging Instinct* refers to the natural tendency of multilingual speakers to use all the linguistic resources they have in interaction, and adapt flexibly to their communication environment.

One relevant conceptual approach to explaining this aspect is collaborative *negotiation* in translanguaging. García and Wei (2014) state that the practice of translanguaging creates a space of interaction that allows collaboration between speakers from different linguistic backgrounds. The collaboration is not only to convey meaning, but also to distribute power more evenly. In the context of multilingual education, Canagarajah (2013) also noted that translanguaging can

increase the accessibility of meaning for learners with different language backgrounds, while minimizing the dominance of the majority language.

For example, in a cross-cultural situation, an Indonesian speaker might say: "Sambal is a spicy chili paste usually eaten with rice," when talking to a foreign friend who doesn't know sambal. In this sentence, there is a mixture of Indonesian ("sambal") and explanations in English. Speakers not only convey literal meaning, but also introduce cultural elements. He positions himself as a cultural mediator as well as the owner of meaning, which creates a power dynamic based on cultural knowledge. This is in line with the view of Martin-Jones & Heller (1996), that language is an important arena in the relationship of power and social control.

Based on this illustration, it can be understood that translanguaging is an important means to bridge communication gaps and allow for flexible negotiation of identity and power. The power dynamics in this practice are fluid, depending on who has access to linguistic resources, and how they use those resources to actively participate in intercultural dialogue. Therefore, the practice of translanguaging not only reflects communication strategies, but also uncovers symbolic tensions within broader social structures.

D. Cross-culture Dialogue

Cross-culture dialogue is communication between individuals or groups from different backgrounds ranging from age, ethnicity, race, gender and how they work (Quang, 2006). According to uspal (2020), cross culture dialogue is a conversation between people from different countries and backgrounds. In cross-

cultural communication with different backgrounds, sometimes different preferred styles are used between language users. Cross- culture dialogue is the process of exchanging messages from one person to another from different backgrounds.

Hurn and Tomalin (2013) define that cross-cultural dialogue is considered a complex concept that includes various elements of disciplines such as linguistics, psychology, philosophy, and anthropology. This concept discusses individuals from cultures or cultural backgrounds who interact and communicate, either directly through face-to-face or through the media. Cross-cultural communication can occur in any context, ranging from intimate relationships between two individuals to interactions within organizations or mass communication that blends differently (Irawaty & Prasastiningtyas, 2023). Cross-culture dialogue also studies the mass media used in communicating between two or more countries that have different backgrounds. This aims to understand the way people understand culture and exchange information with each other by considering their cultural differences (Nur et al., 2008).

Cross-cultural dialogue is defined as an interaction between individuals or groups from different backgrounds, involving adaptation to differences in language, norms, social and communication habits. The main barriers to cross-cultural communication arise due to differences in dialects, pronunciation, grammar and word choice (Pratama, 2022). According to Ting Toomey and Kurogi, there are ten aspects of cross-cultural dialogue including happiness, surprise, sadness, anger, reprimand, disgust, attraction, attraction, and determination. In human life, it is inseparable from cross-cultural conversations by

involving comparisons of interaction processes with different cultures (Kikuko, 2017). So it can be concluded that cross-cultural dialogue is a process of interaction between individuals or other groups from various different backgrounds, where culture is the main factor in influencing the way information is exchanged.

CHAPTER III

RESEARCH METHOD

This chapter describes the research methodology used to analyze the data in this study. This chapter consists of research design, research instrument, data and data sources, data collection and data analysis.

A. Research Design

This study uses qualitative descriptive analysis to understand and describe power dynamics in cross-cultural conversations on the *World Friends* YouTube channel. According to Creswell (2009), qualitative research is a method to explore and understand the meaning of individuals or groups by using procedures that develop by utilizing data sources in the form of words and images. In this case, the transcript of conversations and visuals in the video can be analyzed to gain a deeper understanding of the phenomenon of translanguaging, identity and power dynamics in cross-cultural conversations on the *World Friends* YouTube account.

B. Research Instrument

In this study, the researcher plays the role of the main instrument in the process of data collection and analysis. As a research instrument, researchers are responsible for observing, recording, and interpreting identity data and power dynamics in translanguaging in cross-cultural conversations on the *World Friends Youtube channel*.

C. Data & Data Sources

The data for this study was taken from video transcriptions on the World Friends YouTube channel, which can be accessed via the following official link: <https://www.youtube.com/@worldfriends77> . The videos used in this study were taken in the time span between 2023 and 2024. The data of this study are in the form of utterances containing translanguaging practices in Indonesian and English. The transcripts were obtained through the original subtitle feature provided directly by the World Friends channel on YouTube.

The researcher selected the videos based on certain criteria, such as the presence of clear cross-cultural conversations between participants from different countries, as well as the use of Indonesian and English alternately in one interaction. This selection aims to ensure that the practice of translanguaging actually occurs naturally in the context of intercultural interaction.

The following is the source data taken from the transcription of the video on the YouTube channel World Friends with the title:

- a. How Similar Are They? Can They Understand Each Other? (Indonesia vs Malaysia) published on 19 September 2023.
<https://youtu.be/AVHsQ6jI7OU?si=WxgboxLu03R4hjgI>
- b. Malaysia and Indonesia Comparison!! Similarities & Differences in Culture and Languages! Published on 13 September 2023
https://youtu.be/bIB6dwYB8DI?si=ABUBTdcvGga3UE_1

- c. Learning World's Easiest Language in 20mins Bahasa Indonesian US, Spain, Philippines, Portugal published on 23 Juni 2024
<https://youtu.be/SGpxt1elqko?si=MOJ8juAiFXK9Ji6p>
- d. Can Southeast Asian Understand Each Other? (Indonesia, Thailand, Philippines, Vietnam) published on 1 Desember 2023
https://youtu.be/Jjx2reEbDHY?si=dYsocYTLHE0pl_jl

D. Data Collection

This research involves data collection activities in the form of actions. Data collection techniques are the methods used by researchers to obtain data to be analyzed. The study used in-video conversations on the *World Friends* YouTube channel that showcased cross-cultural interactions.

Because this research is qualitative, the data collected are in the form of words, phrases, and sentences in conversations between individuals from different cultural backgrounds. Researchers take several steps to obtain the necessary data. First, watch all selected videos on *the World Friends YouTube channel* that contain cross-cultural conversations. Second, recording dialogues that contain translanguaging and identifying identities and power dynamics are manifested in good conversations from direct speech and from subtitles. Finally, the researcher re-examined the records to ensure the accuracy of the data.

E. Data Analysis

The data in this study will be analyzed using a thematic approach by referring to the theory of Translanguaging Space and Translanguaging Instinct from

Li Wei (2018). This approach was used to identify patterns of translanguaging use, identity construction, and power dynamics in cross-cultural conversations in the *World Friends* video.

The analysis will cover three main aspects. First, forms of translanguaging, namely how participants move between languages, mix languages, or create new forms of communication in their interactions. Second, identity construction, which is how the use of language shapes and negotiates participants' cultural, social, and personal identities in cross-cultural contexts. Third, power dynamics, namely how power relations between participants are negotiated through the use of language. The data will be grouped based on recurring patterns and themes, especially those related to translanguaging, identity, and power dynamics in cross-cultural conversations in the *World Friends* video.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher describes the results of the data analysis by referring to the theories that have been presented in the previous chapter, and discusses them based on the findings to provide an explanation related to the focus of the research.

A. Findings

This section presents findings from an analysis of excerpts from the video conversation on the World Friends YouTube channel. The analysis was carried out using the Translanguaging theory of Li Wei (2018), which consists of two main concepts of Translanguaging Instinct and Translanguaging Space. Translanguaging instinct refers to the natural urge of multilingual speakers to mix languages spontaneously, whereas translanguaging space is a space of social interaction where identity and meaning are negotiated through diverse language practices. These findings show how translanguaging is used not only as a means of communication, but also as a way of expressing cultural identity and responding to power dynamics. Therefore, the data will be grouped into two main categories: translanguaging instinct and translanguaging space.

1.1 Translanguaging Instinct

Data 1

Malaysian Participant (00:03:34.11):

"So we use *puru siku*. Malaysia. What about in Indonesia?"

Indonesian Participant (00:03:38.28):

"We didn't have any. That kind of phrase actually. But the word itself, we have *buruk*, it's bad and *siku* is elbow."

This data shows the practice of translanguaging instinct as both participants use English as the primary framework for conveying information, but insert local terms from their respective languages such as "*puru siku*," "*buruk*," and "*siku*." This shows a natural urge to mix languages in cross-cultural communication situations, especially when explaining typical idioms or phrases that have no direct equivalent in other languages. The Malaysian participant started with an explanation of a typical Malaysian phrase and then asked the participants from Indonesia, opening up a dialogue room. The Indonesian participant then responds by explaining the meaning of the phrase in their own language and then transferring that knowledge into English to make sure the other person understands.

Data 2

Indonesian Participant (00:04:30.12):

"Yeah, we say *terbalik lidah*."

Malaysian Participant (00:04:37.22):

"Turn around."

Indonesian Participant (00:04:39.27):

"You turn back your words..."

In this dialogue, there is a practice of translanguaging instinct, where participants spontaneously mix Indonesian and English to explain a local idiom. Sentence "Yeah, we say *terbalik lidah*" It begins with English, followed by a typical Indonesian term. After that, the Malaysian participant

responded with the equivalent meaning in English, namely "Turn around," then the Indonesian participant expanded the meaning by saying "You turn back your words." This shows that they change languages not because of limitations, but because they feel comfortable using more than one language to explain meaning more clearly. This is in line with Li Wei's concept of translanguaging instinct, which is the natural habit of multilingual speakers to mix languages as part of how they communicate their intentions effectively.

Data 3

Indonesian Participant (00:05:02.29):

"In Indonesia, we say *bau kencur*."

Interviewer (00:05:05.14):

"Well, if you had to make a guess, what would it be?"

Indonesian Participant (00:05:08.14):

"Maybe something that smells bad."

In this dialogue, the practice of translanguaging instinct was carried out spontaneously by participants from Indonesia. He began his statement with a sentence in English, namely "*In Indonesia, we say bau kencur*," and then proceeded by mentioning the local term *bau kencur*, which is a typical phrase in Indonesian culture. When asked by the interviewer about the meaning, the participants answered in English. "Maybe something that smells bad."

The language transfer from Indonesian to English did not occur because of limited language mastery, but as a natural communication strategy. Speakers choose to mix languages to explain the meaning of

idioms more easily and efficiently to intercultural interlocutors. This is what Li Wei calls translanguaging instinct, the subconscious impulse of multilingual speakers to combine various language sources as a means of communication. Participants used English as a bridge to explain local terms to a global audience.

Data 4

Indonesian Participant (00:08:28.04):

"In Indonesia we say *salam temple*. Can you guess?"

Indonesian Participant (00:08:36.01):

"*Tempeh is food. But temple in Indonesia. I just telling you that the temple in Indonesia is like something stick.*"

Indonesian Participant (00:09:14.19):

"*Salam temple is something like yongton. They have a good meaning and the bad meaning when asking some yongton some money from other people... Instead we say mana salam tempelnya nih, not backhanded but low key asking.*"

In this dialogue, the speaker mixes Indonesian and English naturally to explain the idiom of the local culture to the interlocutor from different backgrounds. The sentences above show how Indonesian participants use English to explain the meaning of the term "*salam temple*", which is a typical expression in Indonesian society. In his explanation, he said "not backhanded but low key asking," which is an informal way of describing a situation where someone is asking for money implicitly.

The use of this mixture of languages arises because of the desire to make interlocutors from different cultures understand the meaning of the idiom. It reflects the speaker's ability to adapt the language to the context and audience. He still maintains the meaning and value of local culture from the phrase "*salam temple*" but try to explain it in words that are better

understood by international audiences. This is what Li Wei means as translanguaging instinct of spontaneous and functional language transfer, not due to coercion or limited language ability.

Data 5

Indonesian Participant (00:10:07.19):

*Actually the **jalan-jalan** one, I think it's different because when we say "**jalan-jalan**" we also mean it as traveling, yeah*

In the above statement, the Indonesian participant uses English as the main sentence structure, but inserts the term Indonesian "*jalan-jalan*" in the middle of the sentence. This is a form of spontaneity in speaking, where the speaker mixes language naturally without prior planning.

Term "*jalan-jalan*" is used because it does not have a completely equal equivalent in English. Although it can be translated as "to go for a walk" or "to go out," the cultural meaning of "*jalan-jalan*" in Indonesia is much broader, it can include leisure activities, traveling, or relaxation.

Therefore, the speaker chooses to stick to local terms and explain them through context in an English sentence. This selection shows how the speaker intuitively uses translanguaging to retain cultural meanings that are not easily transferred to other languages. This phenomenon is in accordance with Li Wei's concept of translanguaging instinct, where multilingual speakers use their entire language repertoire to communicate efficiently and meaningfully.

Data 6

Indonesian Speaker (00:00:35.18):

“So now I'm going to introduce myself in my language, Indonesian. Let's see if you can guess what I'm trying to say. *Selamat sore, nama saya Jolin, saya dari Indonesia dari kota yang bernama Medan, makanan kesukaan saya adalah ayam goreng dan senang bertemu dengan kalian semua.* Anything you understand or... Actually, the last sentence. Actually, I did say nice to meet you.”

This sentence from an Indonesian speaker is a translanguaging instinct, which is the natural tendency of a bilingual or multilingual person to change languages flexibly in one conversational context. The speaker starts with English to explain his intention ("So now I'm going to introduce myself in my language, Indonesian"), then switches fully to Indonesian to deliver the introduction. This shows that he consciously uses Indonesian not only as a means of communication, but also as a form of expression of cultural and national identity. This transfer is carried out without pause or formal transition, reflecting spontaneity and fluency in managing the two language systems as well as the main characteristic of translanguaging instinct according to the theory of Li Wei (2018).

Furthermore, after delivering an introduction in Indonesian, the speaker again uses English to ask if the other person understands the end of the speech, and even gives an explanation ("Actually, I did say nice to meet you"). This indicates the existence of metalinguistic awareness, in which the speaker not only uses the language, but also reflects on the active use of the language. In this context, translanguaging instinct not only shows linguistic ability, but also the ability to manage intercultural communication effectively. This combination of languages creates an interactive space that

allows audiences from different backgrounds to engage and understand the meaning they want to convey, while introducing Indonesian culture in a natural and easily digestible form.

Data 7

Instructor (00:04:14.24):

"If it's in the past, I guess '*sudah makan*'. It means you've been eating. It can apply in every word."

Student (00:04:43.13):

"If I want to say, I already ate, I would say, I ate in the past. It's like, I already eat."

Instructor (00:04:49.20):

"Yeah, yeah. We just say it again, like the multiple times."

This conversation shows the practice of translanguaging instinct that arises spontaneously in the language learning process. Instructor uses phrases "*sudah makan*" in Indonesian to explain the past tense of the verb, then directly translate it and explain its use in English. This language transfer is not planned or forced, but rather arises naturally in the context of teaching interactions that aim to make students understand the concepts being described. This is an example of how bilingual teachers use all the language resources they have to bridge the linguistic differences between themselves and students.

The use of two languages in this conversation is not just translation, but rather a functional communication strategy that reflects the speaker's linguistic instincts to achieve clarity of meaning. Without having to formally change the sentence structure, instructors can explain Indonesian grammar concepts to international students who are familiar with the structure of the English language. This is in accordance with the concept of translanguaging instinct from Li Wei (2018), which is a person's natural urge to use the entire

repertoire of language in communicating, especially in cross-linguistic and cultural contexts like this.

Data 8

Instructor (00:09:13.16):

"The next is the basic words. The first thing is Thank you (*terima kasih*)"

Student (00:09:25.18):

"*Terima kasih*"

Instructor (00:09:26.22):

"Exactly. Sound like Indonesia. And informal form, it's '*makasih*', no R, so I think it's more easier"

Instructor (00:09:45.26):

"...if you want to have a good Indonesian you say '*makasih*', because it's more friendly."

In this dialogue, translanguaging instincts are created that arise naturally in the process of cross-cultural learning. The instructor introduced the formal form of the expression "thank you" in Indonesian, then proceeded by explaining the informal form, namely "*makasih*". This explanation is delivered in English so that it can be understood by students from different language backgrounds. The transition between Indonesian and English was carried out spontaneously to help participants understand the meaning as well as the social context of the term.

This practice shows how a multilingual speaker uses his or her entire language repertoire to bridge meanings and explain the differences in usage in formal and informal situations. There are no rigid language boundaries in these interactions; Instead, language is used as a flexible tool to create understanding. This reflects the translanguaging instinct according to Li Wei (2018), where the speaker blends language reflexively and functionally in real communication situations, without pressure or restrictive formal rules.

This approach is effective in building cross-cultural understanding while contextually introducing aspects of local culture.

Data 9

Instructor (00:09:49.14):

"...*Ini berapa?* 'ini' means 'it', '*berapa*' is how much."

Student (00:09:50.20):

"*Ini berapa?*"

Instructor (00:09:54.08):

"Sound like Indonesian already nice."

This conversation reflects the practice *of translanguaging instinct* as described by Li Wei (2018), where language is used flexibly and spontaneously without prior planning. Instructor delivers phrases "*ini berapa?*" in Indonesian, then immediately explain the meaning in English. This is done naturally as part of the process of teaching international students. There are no hard and fast limits between one language and another; rather, they are used simultaneously to build understanding. This process not only facilitates the literal understanding of meaning, but also introduces the structure of the Indonesian language contextually.

In addition, the positive reaction from the instructor to the way the students pronounced the phrase, such as "Sound like Indonesian already nice," showed that there was an encouragement to build students' confidence. This shows that the practice of translanguaging here is not just a language aid, but also part of a social and pedagogical strategy. Instructors use both languages in complementary ways to bridge linguistic differences and support learning success. This is called translanguaging instinct, a

natural instinct to use all the language resources that are possessed dynamically and situationally in the process of communication and learning.

Data 10

Indonesian Speaker (00:02:32.15)

“I actually said, like, my name is violin. Like, I come from Indonesia in a city called Medan, and my favorite food is fried chicken. Yeah. *Like, ayam is chicken and goreng, goreng is fried.*”

Filipino Speaker (00:02:50.20)

“Because I love *nasi goreng*.”

Indonesian Speaker (00:02:53.07)

“Yeah. That's where you get all the *gorengs* from *Nasi goreng, mie goreng*.”

This data is included in the category *of translanguaging instinct* as stated by Li Wei (2018), because it shows the practice of language mixing that occurs spontaneously, reflexively, and without formal engineering. In this excerpt, Indonesian speakers use English as a tool to explain local terms in Indonesian such as “*ayam*”, “*goreng*”, “*nasi goreng*”, dan “*mie goreng*” to other participants from different countries. Explanations such as “*goreng is fried*” is a form of translanguaging that is used to clarify meaning to the interlocutor who does not share the same mother tongue. This practice is carried out naturally and not because of limited language mastery, but as an inclusive and functional communication strategy.

Quick response from Filipino participants such as “*Because I love nasi goreng*” It shows that this cross-lingual communication succeeds in creating mutual understanding instinctively. The language mixing here is not only technical, but also reflects a shared understanding in a multilingual social context. This interaction highlights how multilingual speakers use

their linguistic intuition to bridge language differences in dynamic contexts. Therefore, this form of conversation is a concrete example of *the* translanguaging instinct, where the process of exchanging meanings takes place spontaneously with the aim of facilitating intercultural understanding.

1.2 Translanguaging Space

Data 11

Malaysian Participant (00:06:22.23):

“So this phrase is '*tangkai jering*'. Do you guys have it in Indonesia?”

Indonesian Participant (00:06:42.01):

“But in this phrase, since it's. It's a phrase. And *jering* in Indonesia, it's not the same, but *jering* seems similar to "*jengkol*". And the "*jengkol*" is kind of one of the plant name. I think it's something that a person...”

Indonesian Participant (00:07:06.28):

“Something like *clip a klepto*. Mental illness.”

In this dialogue, a translanguaging space is formed, which is a space where two cultures and two languages meet each other to explain meanings that are difficult to translate directly. In this conversation, participants from Malaysia introduced the local idiom "*tangkai jering*" and participants from Indonesia tried to understand it by connecting it to terms known in their country such as "*jengkol*" and even mentioning "*klepto*" in the context of bad habits.

Although the conversation takes place in English, the meaning discussed is full of the local cultural context of each country. They not only exchange languages, but also exchange social meanings and the values inherent in the language. This is where translanguaging space is formed a conversation space that makes meaning negotiable together.

Data 12

Indonesian Participant (00:01:34.10):

"In Indonesia we say *apa kabar*."

Malaysian Participant (00:01:38.18):

"Malay we say *apakaba Apakhabar*."

Indonesian Participant (00:02:02.01):

"Because in Indonesia we spell *a P a K a B a R* without."

In the dialogue above, it shows the practice of translanguaging space because the conversation takes place in English, but the content conveyed is about typical greetings in Malay and Indonesian. The two participants actively compared the way they pronounced and wrote similar greeting phrases in both cultures.

Indonesian and Malaysian participants explicitly mentioned the form of greeting in their respective languages: "how are you" and "*apakhabar*." Then, Indonesian participants continued by spelling out the form of the writing "how are you" in letter by letter, to emphasize the difference with the Malaysian version. These conversations create a space where each participant displays their national form of language, but remains within the framework of English-language communication.

Data 13

Indonesian Participant (00:02:23.05):

"In Indonesia we say *Terima Kasih*."

Malaysian Participant (00:02:27.12):

"In Malay we say *trimakase*."

Indonesian Participant (00:02:36.18):

"But Malaysia, I think it's more... again, it's pronounced different like *terimakasee*... kind of silent, something like *trimakasi*."

In this conversation, both participants used English as a medium of communication, but the content of their conversation focused on comparing local expressions of phrases "*terima kasih*" between Indonesia and Malaysia. Indonesian and Malaysian participants both mentioned the form of gratitude in their respective languages, then the Indonesian participants explained in detail how the word was spelled in Indonesian, and showed the difference in pronunciation in Malaysia.

Although there is no mixing of languages in one sentence, this dialogue shows how two languages and cultures interact with each other in one communication space. This space is called translanguaging space by Li Wei (2018), which is a space that allows the exchange of meaning and identity between speakers from different cultural and linguistic backgrounds. By still using English as the language of instruction, they introduce each other to each other's linguistic peculiarities.

Data 14

Indonesian Participant (00:03:33.27):

"Now what about goodbye? For Indonesia, we say *da-da*."

Malaysian Participant (00:03:36.03):

"No."

Indonesian Participant (00:03:37.16):

"Or *dada* is more like to friend but informal. We say *selamat tinggal*."

Malaysian Participant (00:03:42.11):

"We also say *selamat tinggal*."

The data was part of a conversation that showed how participants from two different countries compared and confirmed the form of farewell greetings in their respective languages. Although the conversation takes place in English, the content of the discussion focuses on local terms such

as “*dada*”, “*selamat tinggal*”, and “*bye*”, each of which reflects a different cultural context.

Indonesian participants began by mentioning “*dada*” as an informal form of goodbye and explaining that in a formal context they use “*selamat tinggal*”. The Malaysian participants then responded by saying that they also used “*selamat tinggal*”, shows the linguistic similarities in Malay and Indonesian cultures. At the end of the dialogue, Malaysian participants also added the words “*bye*” as a more universal form of farewell greeting.

This interaction is a translanguaging space because in this conversation space there is an exchange and validation between cultures about the meaning and use of similar linguistic expressions. English is used as the medium of instruction to explain local terms, and this allows both parties to understand the cultural nuances of each expression.

Data 15

Indonesian Participant (00:04:07.03):

“When it comes to Indonesian food, I have a lot talk about and about regions in Indonesia, also and the famous are the world's number one food is *Rendang*. ”

Malaysian Participant (00:04:14.22):

“So I think the most popular similarity similar food we have would be *rendang or nasi goreng*. But like, *rendang* is the most controversial.”

Indonesian Participant (00:04:24.20):

“Yeah, the confirmed version.”

In this conversation, Indonesian and Malaysian participants used English as the main medium, but retained local terms such as “*rendang*” dan “*nasi goreng*” A Sense of Cultural Significance. The term is not translated because it serves as a symbol of national identity that contains

pride and emotional value. Indonesian participants called rendang "the world's number one food" and "the confirmed version," which showed pride in Indonesian cuisine, while Malaysian participants called it "controversial," indicating a crossover of cultural claims between the two countries.

This exchange creates a balanced discursive space, where each participant does not dominate the other, but instead negotiates differences openly and reflectively. National identity is consciously displayed through culinary symbols, and power dynamics take place in cooperative relationships. Therefore, this dialogue not only reflects the mixing of languages, but also contains complex social and cultural dimensions. Language is a means to bridge differences, while strengthening the position of each culture in an inclusive atmosphere, in accordance with the main characteristics of translanguaging space.

Data 16

Indonesian Speaker (00:01:27.24):

"That's it. How do you say my name is in each of your countries? In Indonesia, I would say '*nama saya adalah*', which is the more formal, like, version. But, like, sometimes '*saya*' is a formal version of me. *I*. If you're, like, friends would be like '*namaku*', '*nama aku*'."

Filipino Speaker (00:01:43.12):

"*Nama aku Jedney.*"

Filipino Speaker (00:01:47.05):

"There's one word that's a little bit similar to yours. When you say AKU in Filipino, we say *AKO*. Which also means *I*."

Filipino Speaker (00:02:00.12):

"*Kami.*"

Indonesian Speaker (00:02:01.20):

"It's exactly the same. Really? We would say *kami*."

This dialogue creates a translanguaging space as described by Li Wei (2018), where participants from different cultural and linguistic backgrounds

build a discursive space to share linguistic knowledge with each other. This conversation started with a question about how to state “*nama saya adalah...*” in various languages, which then developed into a discussion of personal pronouns such as “*aku*”, “*ako*”, and “*kami*” in Indonesian and Tagalog.

Although the language spoken was predominantly English as the lingua franca, participants actively inserted elements of their local language to introduce distinctive linguistic structures and demonstrate phonological and semantic similarities between the languages. It forms a space of communication that aims not only to translate meaning, but also to build cross-cultural understanding and reflection of collective identity.

By showing that the word “*aku*” in Indonesian similar to “*ako*” in Tagalog, as well as the word “*kami*” Used with the same meaning in both languages, the participants showed high linguistic awareness. They are aware of the similarities between their languages, thus strengthening the cultural connections in the dialogue space. This conversation does not show the dominance of a particular language, but rather an equal coexistence, where each participant is given space to show their language and cultural identity in a balanced way.

Data 17

Instructor (00:05:03.07):

“Yeah. It's Tagalog also ‘*anak*’ it means child.”

Instructor (00:05:07.10):

“Oh, same. Yeah, yeah. Same. Wow... *Ana, Ana. Ana, Ana.*”

In this conversation, there is a moment when the instructor realizes that the word "*anak*" meaning "*anak*" or "child" in Indonesian also has the same meaning in Tagalog. When the speaker voices surprise and acknowledgment of these similarities ("Same. Wow... Ana, Ana."), A cross-cultural interaction space is formed that reflects *the translanguaging space* as explained by Li Wei (2018). This is not just a mixing of languages, but an exchange of values and linguistic awareness that opens up participants' insights into the similarity of identity in the Malay-Austronesian language family.

This situation shows how intercultural conversations serve not only to learn languages, but also to build a collective understanding of shared cultural heritage. The awareness that the same word is used in two different countries reinforces regional identity and fosters a sense of togetherness. In this context, *translanguaging space* emerges as a collaborative space in which participants explore each other's linguistic similarities, not through formal instruction, but through casual and mutually reflective conversations. This reinforces the value of inclusive multilingual education and respects shared cultural heritage.

Data 18

Instructor (00:09:55.14):

"Can you guys first read it in *Bahasa Indonesia*?"

Student (00:09:56.20):

"*Bisakah kamu menunjukan jalannya?*"

Instructor (00:09:59.02):

"*Bisakah kamu menunjukan jalannya?* Sounds really different. The intonation for a question sounds like English."

The interaction in this quotation is a representation of translanguaging space because there is a meeting between the two Indonesian and English language systems which not only touches on the linguistic aspect, but also the cultural aspect of communication. When the instructor asks students to read Indonesian sentences, what emerges is not just the practice of literal translation, but the negotiation of intonation and expression influenced by the student's native language, namely English. Students' intonation in asking questions still follows the pattern of English question sentences, even though the vocabulary used is Indonesian. This creates a space for discussion and reflection on how language is spoken, not just what is spoken.

The translanguaging space here serves as a collaborative learning place, where the linguistic identity of each participant is brought into the classroom and becomes part of the learning process. The instructor does not correct rigidly, but invites students to realize these differences in a reflective and communicative way. In this space, language serves as a tool to bridge cultures, build cross-identity understanding, and enrich the intercultural competence of participants.

Data 19

Indonesian Speaker (00:05:41.04):

Nope. I keep hearing Haitilau, like, three times. Maybe I'm hungry. And you said you actually mentioned Indonesian food or something. That sounds very similar. What is it like *gulai*?"

Filipino Speaker (00:05:52.24):

"*Gulai*. That's actually vegetable in Filipina."

Indonesian Speaker (00:05:55.19):

“That’s like a type of cooking, like a dish you would find in Indonesia with, like, yellow curry sauce.”

This data is a translanguaging space, because in this conversation there is an interaction space that allows the exchange of cultural meaning and knowledge between speakers from Indonesia and the Philippines. Discussion about words *gulai* It is a linguistic and cultural meeting point that shows the similarity of word forms, but with different meanings and contexts of use in each country. Word *Gulai* in the Philippines means vegetable, while in Indonesia it refers to a typical dish spiced with yellow curry. This difference in meaning is what triggers further exploration in cross-cultural communication.

In this interaction, the participants used English as the language of instruction to explain the local terms of their native language. This is in line with the concept of *translanguaging space* from Li Wei (2018), where discursive spaces are formed to facilitate the exchange of identity, culture, and linguistic values between multilingual speakers. Speakers not only focus on translating words, but also share cultural perspectives and experiences related to the use of the term in their daily lives.

Data 20

Vietnamese Speaker (00:07:47.05):

“How can you say dog in your language?”

Indonesian Speaker (00:07:49.14):

“So in Indonesia, we say *anjing*.”

Thai Speaker (00:07:51.10):

“In Thailand we say...”

Filipino Speaker (00:07:53.08):

“And in Filipino we say *aso*.”

In this dialogue, translanguaging space is formed because there is a linguistic and cultural exchange between speakers from various country backgrounds in one collaborative communication space. In this dialogue, the participants asked each other and answered how to “*anjing*” (dog) spoken in their respective languages, which shows a collective awareness of the differences and similarities of the language systems they have.

The use of English as an introduction ("How can you say dog in your language?") is followed by a response in their native language (*Indonesia: anjing, Tagalog: aso, dll.*) depicts active interaction between multilingual speakers who not only exchange vocabulary, but also display their respective linguistic identities. This is in line with the concept of *translanguaging space* from Li Wei (2018), where communication spaces are used for the exploration of cross-linguistic meanings that are reflective and inclusive.

Data 21

Vietnamese Speaker (00:09:12.22):

“Okay. How are you gonna say my favorite animal is in your language?”

Indonesian Speaker (00:09:24.03):

“*Binatang kesukaan saya adalah...* I don't think we could understand each other except for the word *café*, I guess, because that's pretty global. Like, you use it in English and any other languages. But other than that, I think it's almost impossible to guess what you were saying.”

Filipino Speaker (00:09:34.18):

“Yes, me, too.”

Thai Speaker (00:09:35.19):

“If you guys don't speak, like, English language, I really don't understand.”

This data describes the practice of translanguaging space because it shows how participants from various cultural backgrounds seek to build a

common understanding through language exchange. The conversation begins with a question that provokes cross-border linguistic exploration “How do you say 'my favorite animal' in your language?” Participants from Indonesia responded by delivering phrases in Indonesian *binatang kesukaan saya adalah...*, Then reflectively added that only the word “café” can be understood cross-lingually because its use is global.

This response shows a metalinguistic awareness of the limitations of cross-lingual communication without the use of an intermediate language, namely English. Statements from Thai participants also corroborated this condition by saying that if they do not speak English, then it is difficult to understand each other. This interaction reflects the translanguaging space as described by Li Wei (2018), which is a collaborative space that allows participants to negotiate meanings, recognize the boundaries of cross-language understanding, and build connections through reflection on the limitations and strengths of each language.

2.1 Identity and Power Dynamics in Cross-Cultural Dialogue

This section discusses how identity and power dynamics are displayed in the cross-cultural conversations analyzed in this study. The analysis was carried out by referring to the theory of *Translanguaging Space* and *Translanguaging Instinct* put forward by Li Wei (2018). Of the total 21 data collected from cross-cultural conversations on the *World Friends YouTube channel*, there are 9 data that explicitly show the existence of identity performance and power dynamics in translanguaging

practices. These findings are the basis for answering the problem formulation of how cross-cultural dialogue displays identity and power relations between participants.

No	Sentence	Translanguaging	Identity	Power dynamic
	"So we use puru siku. Malaysia. What about in Indonesia?" (Data 1)	A mix of English and local Malay/Indonesian terms	Showing Malaysian cultural identity through unique idioms comparing with Indonesian culture	This line of questioning suggests that Malaysian culture is being referenced, creating implicit pressure on other participants to respond.
2	"In Indonesia, we say <i>bau kencur</i> " ... "Maybe something that smells bad." (Data 3)	A mix of Indonesian idioms and English explanations	Representation of typical Indonesian idioms that indicate youth/lack of experience	Indonesian speakers challenged other participants to guess meaning, positioning themselves as cultural explainers
3	"Salam tempel is something like yongton..." (Data 4)	Combination of local and English terms	Conveying local social and cultural values that only certain communities understand	The speaker has power over meaning because only he knows the idiom deeply
4	" <i>Ayam</i> is chicken and <i>goreng</i> is fried." (Data 10)	Lexical mix between Indonesian and English	Showcasing Indonesia's culinary identity	The speaker takes on the role of a source of cultural information, thus holding a dominant

				position in the discussion
5	"Selamat sore, nama saya Jolin..." ... "Anything you understand?" (Data 6)	Moving from Indonesian to English	Introducing national identity and region of origin (Medan)	The speaker leads the conversation and tests the understanding of the other participants, demonstrating control over the initial interaction
6	"Jering in Indonesia... seems similar to jengkol..." (Data 11)	English with Indonesian local words inserted	Displaying local Indonesian food identities that have certain connotations	Speakers connect foreign idioms with local meanings that contain social stereotypes
7	"In Indonesia, I would say 'nama saya adalah'... 'namaku', 'nama aku'." (Data 16)	A mix of English explanations and Indonesian variations	Demonstrate linguistic identity through formal and informal distinctions in the Indonesian language	The native speaker takes an authoritative role in explaining the local language system
8	"So in Indonesia, we say anjing." (Data 20)	English and local vocabulary	Conveying Indonesia's national language identity through basic terms	Interaction takes place on an equal basis, without domination between participants from different countries
9	"Binatang kesukaan saya adalah..." + "... I don't think we could understand each other..." (Data 21)	Indonesian + metalinguistic reflection in English	Reflecting the limitations of cross-language communication reinforces mother	Speakers acknowledge limited understanding and show an inferior position to the dominance of the global

			tongue identity	language (English)
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2.2 Translanguaging and Identity Performance

The translanguaging practices in the observed cross-cultural dialogs demonstrate the important role of language as a medium in shaping and affirming national, regional, and cultural identities. In Data 1, the Malaysian participant said, “So we use *puru siku*. Malaysia. What about in Indonesia?” This utterance is a form of translanguaging that combines English with phrases in Malay. This strategy not only reflects the speakers' cultural distinctiveness, but also becomes a means to distinguish their national identity from other participants. The questions asked to the Indonesian participants became a way to emphasize cultural differences while building a dialogical space between identities. This indicates that translanguaging is used strategically to show a certain cultural position in the context of multilingual communication.

Furthermore, in Data 3, the Indonesian participant responded by saying, “In Indonesia, we say *bau kencur*.” The expression is a typical idiom in Indonesian culture used to refer to someone who is inexperienced. By retaining the idiom in the original language, speakers express a cultural identity that is local and contextual. The use of untranslated idioms indicates that the meaning contained is culturally specific and difficult to transfer to another language without losing the nuances of meaning. This phenomenon is in line with Li Wei's (2018) concept of Translanguaging

Space, where language use becomes a reflection of the social and personal position of speakers in a particular cultural context.

Data 6 shows another form of translanguaging in statements: “Good afternoon, my name is Jolin. I am from Medan. Anything you understand?” The speaker starts the interaction with Indonesian to introduce herself, then switches to English to verify the understanding of the interlocutor. This code-switching is not simply a form of communication, but rather reflects the speakers' dual identity-as individuals rooted in Indonesian locality and at the same time as part of a multilingual global community. This reflects the concept of Translanguaging Instinct, which is the natural tendency of speakers to move between languages in order to establish social presence in conversation.

In Data 16, the Indonesian participant said: “In Indonesia, I would say 'my name is', 'my name', 'my name'.” This utterance displays several variations of sentence structure to introduce oneself, which reflects speakers' understanding of formal and informal language varieties in Indonesian. The delivery of these variations shows metabasic awareness, namely the ability to reflect on the form and function of language in a social context. Thus, speakers not only show linguistic competence, but also display cultural authority as native speakers. This strategy strengthens identity performance through the exploration and presentation of linguistic elements in the translanguaging space.

2.3 Translanguaging and Power Dynamics

In addition to representing identity, the cross-cultural dialogues analyzed in this study also reveal shifts in power relations among speakers. These shifts often emerge depending on who holds access to cultural knowledge or has the ability to explain terms and meanings that are specific to their own culture. In multilingual interactions, speakers who can serve as cultural mediators by providing interpretations or explanations tend to gain more authority in the discourse. This indicates that power is not solely derived from formal social structures but can also be constructed through meaning-making during conversation (Li Wei, 2018).

For example, in Data 4, the Indonesian speaker says, “Salam temple is something like yongton...”, introducing a local term that is unfamiliar to others. In this situation, the speaker who can explain the meaning holds control over the discourse, as other participants rely on them to understand the cultural context. This form of power, often referred to as “power through meaning-making” as explained by Li Wei (2018), emerges when linguistic and cultural understanding gives one speaker an advantage in communication.

A similar case is seen in Data 10 and 11, where the Indonesian participants explain local food terms such as “ayam goreng” and “jengkol.” These explanations not only reflect cultural richness but also demonstrate how local speakers can dominate the discourse by being the

main source of cultural knowledge. The other participants, unfamiliar with these terms, depend on the native speakers for understanding, thereby reinforcing the latter's discursive authority.

However, not all power dynamics benefit the local speaker. In Data 21, one participant reflects, “I don’t think we could understand each other except for the word *café*...”, acknowledging the communication gap and positioning non-native speakers in a subordinate role. This illustrates how English, as a global language, continues to dominate cross-cultural interactions. When participants rely on English to achieve understanding, it indicates a linguistic power imbalance that favors those fluent in English.

In contrast, Data 20 shows a more balanced power relation. In this interaction, participants from different countries take turns explaining how to say “dog” in their own languages. No single speaker dominates the conversation. This exchange exemplifies a collaborative setting where information is shared equally and respectfully. Such moments reflect horizontal interaction, where translanguaging functions as a tool for mutual learning rather than linguistic competition.

Therefore, the findings of this study show that translanguaging serves not only as a communicative strategy but also as a space for negotiating meaning, identity, and social position in cross-cultural discourse. Power in these interactions is flexible and dynamic, shifting

depending on who is able to explain, contextualize, or define cultural concepts. The theoretical concepts of Translanguaging Space and Translanguaging Instinct from Li Wei (2018) are clearly visible in these interactions, where speakers naturally combine their linguistic and cultural resources to co-construct understanding within cultural diversity.

B. Discussion

This study aims to examine how translanguaging practices in cross-cultural dialogues on the World Friends YouTube channel reflect identity performance and power dynamics. Using Li Wei's (2018) theories of Translanguaging Instinct and Translanguaging Space, the researcher analyzed 21 data samples from four purposively selected videos. It was found that 10 data reflect the practice of translanguaging instinct namely, the spontaneous and flexible use of language in social situations while 11 data demonstrate the existence of translanguaging space, which is a discursive arena where participants dynamically negotiate meaning, identity, and social position. Of the total data, 9 explicitly reveal how identity and power dynamics are manifested in cross-cultural interactions.

The findings show that translanguaging functions not only as a communication strategy but also as a medium for meaning making, and as a tool to perform identity and assert power. In multilingual interaction, the participant who holds the authority to explain a cultural term, translate a local phrase, or interpret an idiom gains discursive power, shaping how

meaning is understood by others. For instance, when an Indonesian participant explains the term “bau kencur” to foreign participants, they are not merely translating but also controlling the process of constructing meaning and positioning themselves as an authoritative source within that cultural context.

Conversely, when other participants are unable to interpret or negotiate meaning equally, it creates a power imbalance. This is particularly evident when participants have to rely on a dominant language like English to continue the conversation, implicitly placing fluent speakers in a more dominant role in shaping the direction and interpretation of the dialogue. Thus, meaning is not just negotiated, but often monopolized by those who control linguistic resources, reinforcing power relations in cross-cultural discourse.

These findings reinforce and extend the results of previous studies outlined in Chapter I. For example, Guo (2023) and Reichmuth (2024) showed how translanguaging is used as a strategy for social adaptation and heritage language maintenance in diasporic communities and families. However, this study goes further by showing that in public digital spaces like YouTube, translanguaging becomes a more open arena for negotiating meaning and identity, displayed before a global audience.

Furthermore, this research also supports the findings of Dumrukci (2020) and Alifa & Degaf (2024), who view translanguaging as a fluid expression of identity on social media. However, this study adds a new dimension by showing that translanguaging not only shapes identity, but also reflects and constructs power (or power imbalance) through the process of meaning making in cross-cultural conversation. Therefore, this study makes an important contribution to expanding the context of translanguaging research from personal and educational spaces to global digital public interactions, where control over meaning becomes central to power dynamics.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter consisted of the conclusion and suggestions that relate to research findings. It concluded the findings that were discussed in the previous chapter and provided suggestions to the reader.

A. Conclusion

This study aims to examine how translanguaging practices that emerge in multilingual interactions on the World Friends YouTube channel represent intercultural identities and power dynamics. The research was conducted using a descriptive qualitative approach and based on Li Wei's (2018) Translanguaging Instinct and Translanguaging Space theories. With this theory, the author can map how the speakers in the video naturally and consciously utilize their entire linguistic repertoire to construct meaning, demonstrate identity, and negotiate social position in a cross-cultural context.

From the four videos analyzed, 21 data excerpts were found that showed the practice of translanguaging, both from English to Indonesian and vice versa. Of these, 10 data indicate a form of translanguaging instinct, which refers to the tendency of speakers to switch languages spontaneously and intuitively in an effort to build effective communication. Meanwhile, 11 data belong to translanguaging space, which is a social dialog space where participants can negotiate meaning, cultural norms, and identity through flexible and contextual language mixing.

Of the 21 data, 9 data explicitly display elements of identity and power dynamics. Identity is shown through the use of local vocabulary, regional idioms, and discussion of phonological or syntactic differences between languages. These identities not only distinguish one culture from another, but also serve as a means of linguistic affirmation and pride. Meanwhile, power dynamics are reflected in discursive interactions such as who explains meaning, who corrects, who dominates the conversation, and who is in a passive position or experiences limited language access. These findings show that translanguaging is not just a linguistic phenomenon, but also a social practice full of meanings and power relations.

Thus, it can be concluded that cross-cultural dialogue on the World Friends channel not only features translanguaging practices as a means of communication, but also as a medium of identity representation and a space for negotiating power. This research supports Li Wei's view that translanguaging creates a dynamic social space, where individuals can express themselves and adapt flexibly in multilingual interactions. It shows that in the current global context, the ability to translanguage reflects not only language competence, but also social, cultural and ideological skills.

B. Suggestion

After conducting this research, the researcher realizes that there are several limitations that need to be considered. This study only analyzes identity and power dynamics in translanguaging practices on one YouTube channel that features cross-cultural conversations in the context of language learning.

Therefore, the results obtained are still limited and cannot be generalized to other contexts. The results of the study may be different if applied to other situations, communities, or digital platforms. Based on this, the researcher suggests that the study of identity and power dynamics in translanguaging be expanded both in terms of the context of interaction, the type of social media platform, and the duration of the study. Future research can involve other digital channels such as TikTok, Instagram, or other online multilingual forums, as well as extend the period of data collection and expand the variety of participants, in order to produce findings that are more in-depth, diverse, and representative of the practice of translanguaging in a global society that is increasingly connected across cultures and languages..

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CURRICULUM VITAE



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