

ANALYZING MULTILINGUAL PRACTICES OF CAK DAVE IN LONDO KAMPUNG'S YOUTUBE VLOGS

THESIS

By:
Ja'far Kamali
NIM. 210302110118



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
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Analyzing Multilingual Practices of Cak Dave in Londo Kampung's YouTube Vlogs

THESIS

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By:

Ja'far Kamali

NIM. 210302110118

Advisor:

Dr. Ulil Fitriyah, M.Pd., M.Ed.

NIP. 198208232023212021



DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2026

STATEMENT OF AUTHORSHIP

The thesis entitled “**Analyzing Multilingual Practices of Cak Dave in Londo Kampung’s YouTube Vlogs**” is my original work. I do not include any materials previously written or by another person, except those cited references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person responsible for that.

Malang, 29 Juni 2026



Ja'far Kamali

NIM:210302110118

APPROVAL SHEET

This to certify that Ja'far Kamali's thesis entitled "**Analyzing Multilingual Practices of Cak Dave in Londo Kampung's YouTube Vlogs**" has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

Malang,

Approved by
Advisor,



Dr. Ulil Fitriyah, M.Pd., M.Ed.
NIP 198208232023212021

Head of Department of
English Literature,



Dr. Agwin Degaf, M.A.
NIP. 198805232015031004.

Acknowledge by
Dean of Faculty of Humanities,



Dr. A. F. F. Sol, M.Ag.
NIP. 1976012003121003

LEGITIMATION SHEET

This is to certify that Ja'far Kamali thesis entitled “**Analyzing Multilingual Practices of Cak Dave in Londo Kampung’s YouTube Vlogs**” has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.

Malang,

Board of Examiners

1. Prof. Dr. Rohmani Nur Indah,
M.Pd
NIP 197609102003122011
2. Dr. Ulil Fitriyah, M.Pd., M.Ed.
NIP 98208232023212021
3. Habiba Al Umami, M. Hum
NIP 199008122019032018

Signatures

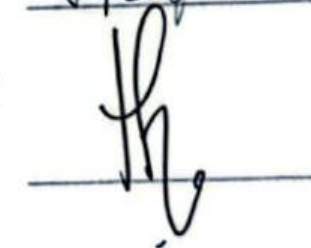
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(Examiner I)



(Examiner II)



Acknowledged by
Dean Faculty of Humanities,



MOTTO

“Every fall is a chance to rise”

DEDICATION

I dedicate this thesis with deep gratitude to Allah SWT for all His blessings and guidance. From the bottom of my heart, I would like to thank to my Father Aan D.K, my mother Nurul K, my sister Putri Puji N, who have always given me their love, prayers, and boundless support. Thank you for always being the source of my strength and motivation in facing every challenge. This success is the result of the love, sacrifice, and support that you have given me throughout my journey.

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ABSTRACT

Kamali, Ja'far (2026) *Analyzing Multilingual Practices of Cak Dave in Londo Kampung's YouTube Vlogs*. Undergraduate Thesis. Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Advisor: Dr. Ulil Fitriyah, M.Pd., M.Ed.

Keywords: Multilingual practices, Vlog videos.

This study aims to analyze the multilingual practices used by Cak Dave in the Londo Kampung YouTube channel using a qualitative descriptive approach through video recordings and transcript analysis. The focus of the study is to explore the types of multilingual practices and how it reflects the sociolinguistic dimensions proposed by Holmes and Wilson (2022) in interactions involving English, Indonesian, and Javanese. The analysis applies Pieter Muysken's (2000) theory of typology of code-mixing which includes insertion, alternation, and congruent lexicalization. To analyze the social meanings behind the language use, this study also applied the sociolinguistic dimensions proposed by Holmes and Wilson (2022) namely Solidarity-Social Distance Scale, Status Scale, Formality Scale, and Referential-Affective Function Scale. The findings show 35 multilingual patterns, consisting of 16 insertions, 14 alternations, and 5 congruent lexicalizations. Insertion is the most dominant pattern, as Cak Dave often inserts Indonesian and Javanese terms into English structures, especially the names of local foods and cultural expressions. The study also shows that multilingual practices reflect several the sociolinguist dimension. The most dominant dimension occurred is the Referential function, followed by the Solidarity-Social Distance Scale, Status Scale, Formality Scale, and Affective function. This study emphasizes that multilingual practices are not limited to formal educational settings but also occur in everyday life or in digital communication, such as YouTube vlog videos.

ABSTRAK

Kamali, Ja'far (2026) *Analisis Praktek Multilingual Cak Dave di YouTube Video Vlog Londo Kampung*. Undergraduate Thesis. Department of English Literature. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Ulil Fitriyah, M.Pd., M.Ed.

Kata Kunci: Praktek Multilingual, Video Vlog

Penelitian ini bertujuan untuk menganalisis praktik multibahasa yang digunakan oleh Cak Dave di saluran YouTube Londo Kampung dengan menggunakan pendekatan deskriptif kualitatif melalui rekaman video dan analisis transkrip. Fokus penelitian ini adalah mengeksplorasi jenis-jenis praktik multibahasa dan bagaimana hal tersebut mencerminkan dimensi sociolinguistik yang diusulkan oleh Holmes dan Wilson (2022) dalam interaksi yang melibatkan bahasa Inggris, bahasa Indonesia, dan bahasa Jawa. Analisis ini menerapkan teori tipologi code-mixing karya Pieter Muysken (2000) yang mencakup penyisipan, pergantian, dan leksikalisasi kongruen. Untuk menganalisis makna sosial di balik penggunaan bahasa tersebut, penelitian ini juga menerapkan dimensi sociolinguistik yang diusulkan oleh Holmes dan Wilson (2022), yaitu Skala Solidaritas-Jarak Sosial, Skala Status, Skala Formalitas, dan Skala Fungsi Referensial-Afektif. Temuan menunjukkan 35 pola multibahasa, yang terdiri dari 16 penyisipan, 14 pergantian, dan 5 leksikalisasi kongruen. Penyisipan merupakan pola yang paling dominan, karena Cak Dave sering menyisipkan istilah-istilah dalam bahasa Indonesia dan Jawa ke dalam struktur bahasa Inggris, terutama nama-nama makanan lokal dan ungkapan-ungkapan budaya. Penelitian ini juga menunjukkan bahwa praktik multibahasa mencerminkan beberapa dimensi sociolinguistik. Dimensi yang paling dominan adalah Fungsi Referensial, diikuti oleh Skala Solidaritas-Jarak Sosial, Skala Status, Skala Formalitas, dan Fungsi Afektif. Penelitian ini menekankan bahwa praktik multibahasa tidak hanya terbatas pada lingkungan pendidikan formal, tetapi juga terjadi dalam kehidupan sehari-hari atau dalam komunikasi digital, seperti video vlog di YouTube.

ملخص

كامالي، جعفر (2026) تحليل الممارسات متعددة اللغات في مقاطع الفيديو المدونة على يوتيوب الخاصة بـ «لوندو كامبونغ»: بحث اجتماعي لغوي. أطروحة البكالوريوس. قسم الأدب الإنجليزي. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانغ. المشرفة: الدكتورة أوليل فيترياه، ماجستير في التربية. ماجستير في التربية.

الكلمات المفتاحية: الممارسات متعددة اللغات، مقاطع فيديو المدونات المرئية

«تهدف هذه الدراسة إلى تحليل الممارسات متعددة اللغات التي يستخدمها «كالك ديف» في قناة «لوندو كامبونغ» على يوتيوب، وذلك باستخدام نهج وصفي نوعي من خلال تحليل التسجيلات المرئية والنصوص المكتوبة ويركز البحث على استكشاف أنواع الممارسات متعددة اللغات وكيفية انعكاسها على الأبعاد الاجتماعية اللغوية التي اقترحها هولمز وويلسون (2022) في التفاعلات التي تشمل اللغات الإنجليزية والاندونيسية والجاوية ويطبق التحليل نظرية بيتر موبسكن (2000) الخاصة بتصنيف خلط الأكواد اللغوية، والتي تشمل الإدراج والتناوب والتحويل المعجمي المتوافق. ولتحليل المعاني الاجتماعية الكامنة وراء استخدام اللغة، طبقت هذه الدراسة أيضاً الأبعاد اللغوية الاجتماعية التي اقترحها هولمز وويلسون (2022)، وهي مقياس التضامن-المسافة الاجتماعية، ومقياس المكانة، ومقياس الرسمية، ومقياس الوظيفة المرجعية-العاطفية. تُظهر النتائج 35 نمطاً متعدد اللغات، تتألف من 16 حالة إدراج، و14 حالة تناوب، و5 حالات تحويل إلى مفردات متوافقة. ويُعد الإدراج النمط الأكثر شيوعاً، حيث يقوم «كالك ديف» في كثير من الأحيان بإدراج مصطلحات إندونيسية وجافانية في التراكيب الإنجليزية، لا سيما أسماء الأطعمة المحلية والتعبيرات الثقافية. كما تُظهر الدراسة أن «الممارسات متعددة اللغات تعكس عدة أبعاد لغوية اجتماعية. وكان البعد الأكثر شيوعاً هو «الوظيفة المرجعية يليه مقياس التضامن-المسافة الاجتماعية، ومقياس المكانة، ومقياس الرسمية، ثم الوظيفة العاطفية»

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CHAPTER I

INTRODUCTION

A. Background of the Study

YouTube is a video platform that allows users to upload, watch, and interact with videos from various categories, such as entertainment, education, vlogs, music, games, and more. There are many contents that are mostly watched, such as game streamers, educational content creators, and vlogs. One of the most popular YouTube contents is vlog. According to Nguyen (2018), more than half of Americans watching vlogs, with the millenials generations in (72%) being particularly likely to do so. One interesting linguistic phenomenon in vlogs is the use of multiple languages in communication.

David Andrew Jepchott, the owner of Londo Kampung's YouTube channel is an example that often applies multilingual practices in its content such as Javanese, Indonesian and English. The uniqueness of this YouTube channel is that the content creator, Cak Dave is a person who was born in Australia but grew up in Surabaya, Indonesia. He is a multilingual speaker and he is fluent in English, Javanese, and Indonesian. He uses multilingual practice in everyday life not only in multilingual classes. Another uniqueness of this study is, Indonesians who do not use English as their mother tongue and do not have academic background could speak English to explain Cak Dave about the context they talk.

There are several previous studies on multilingual practice has been conducted. First research was conducted by Masruroh (2020), this research was discussing the YouTube channel Londo Kampung by using code mixing theory. This research analyzes the type of language mixing in the sentence grammatical system. Another research was by Fitria (2021) discussing about code mixing in Londo Kampung's videos with the aim of classifying the types, levels, and reasons for use. The researcher used Stavans and Hoffman code-mixing theory (2015) which discusses code mixing in bilingual communication. Misir (2023) discussed vlogs as one of the media to reflect cultural and language interactions through multimodal communication in digital platforms. By analyzing 30 YouTube vlogs from Turkish influencers using the Social Media Influencer Corpus (SMIC), this study reveals how text, sound, and visual elements work together in digital communication.

Afriadi (2021) discussed about the use of multiple languages was used to analyze enhance the EFL (English as Foreign Language) classrooms by integrating the students' native languages to aid learning. The finding shows that using local, national, and the English languages help teachers manage the classroom and explain the material effectively. Wahyudi (2023) explained about the multilingual practice in multilingual classrooms and found that speakers used different languages to support communication in classroom interaction. Raja et al (2022) discussed about Indonesian EFL teachers' attitudes towards the use of multiple languages in teaching and found that multilingual language use could be beneficial for the learning and helping discussions for students

whose language and culture were different. Most of the previous studies focused in multilingual classroom and still limited in technology-based online learning such as YouTube, Zoom and Google Meet in these previous studies.

Another multilingual practice research was conducted by Rabbidge (2019). The finding discussed about while multilingual practice can improve students' understanding, it can also limit students' control over their learning environment when used a rigid IRF (Initiation-Response-Feedback) sequences. Yuvayapan (2019) discussed about the complexity of implementing multilingual practice in EFL classrooms in Turkey. Even though recognizing the benefits of multilingual for enhancing students understanding, teachers often face the social constraints that favor an English-only approach. Gatil (2021) also conducted about multilingual analysis in the Philippines English Language Teaching. Another researcher from Indonesia named Putri & Rifai (2021) also conducted research about multilingual practice involving four English teachers from two high school in Sidoarjo, East Java. The findings discussed that teachers primarily use some languages when they explained the challenging material, such as grammar, where the complexity is better conveyed using both the students' local language and English.

The previous studies mainly focused on code switching and code mixing in Londo Kampung's YouTube channel. Multilingual communication in Cak Dave's videos is involving various multilingual patterns such as insertion, alternation, and congruent lexicalization.

Based on the gaps identified in the previous studies above, it can be concluded that there is still a wide space for research on multilingual practices in digital communication that have not been fully explored. Firstly, most of the previous studies focus more on the offline classroom and have not touched on the application of multilingual practice in technology-based online learning such as YouTube or Zoom. Second, these studies are generally conducted in the context of multilingual classroom. Third, research examining multilingual practice specifically related to YouTube content such as Londo Kampung is still limited. The previous studies focus on multilingual practice used as a strategy to support teaching and learning process, while the research that examine how language choices are used to reflect the social relationships, status differences, levels of formality and communication purposes in digital interaction are still limited. This research attempts to fill this gap by analyzing multilingual practices from a sociolinguistic perspective.

Therefore, this study extends previous research by analyzing multilingual practices based on Muysken's (2000) typology of code-mixing theory to identify and classify the forms of multilingual language use namely insertion, alternation, and congruent lexicalization. This theory helps the researcher to understand how different languages are combined. The researcher also examines the social dimensions behind the multilingual practices through sociolinguistic perspective by using Holmes & Wilson (2022).

B. Research Questions

The researcher makes two research questions of the study to be discussed in this research:

1. What are the multilingual practices are used by Cak Dave in Londo Kampung's YouTube vlogs?
2. How do multilingual practices function in Cak Dave's communication with his audience in Londo Kampung's YouTube vlogs?

C. Significance of The Study

This research contributes practically by providing insights into how multilingual practices occur naturally in everyday communication, especially in digital media interactions. The findings help readers understand that the use of multiple languages serves various social purposes, such as building solidarity, showing respect, adapting to different social situations, and giving information effectively. This research is also beneficial for linguistics students because it expands the discussion of multilingual practices from a sociolinguistic perspective. The study provides a useful reference for future researchers who are interested in multilingual communication, language choice, and language use in digital contexts.

Based on previous studies, most studies on multilingual language use have been conducted in school settings, especially in English as a Foreign Language (EFL) classroom. There are still very few studies that examine multilingualism in everyday

life and in digital media. The YouTube channel Londo Kampung represents a relevant context for analyzing the multilingual practices because it provides natural, everyday communication in places such as markets, food stalls, and public places.

D. Scope and Limitation

The scope of this study is to analyze the multilingual practice in vlog videos on the Londo Kampung channel. This study focuses on the use of diverse languages in the dialogue between Londo Kampung (Cak Dave) to his interlocutors. This study also examines the social dimension in these multilingual practices by using Holmes & Wilson (2022) sociolinguistic framework.

This study has several limitations in some factors such as place and time. First, this research only limits in one YouTube channel, Namely Londo Kampung, the videos to be analyzed are only 2, namely the video entitled “Namanya “KAMPUNG INGGRIS” Kira Kira Sefasih Apa Bahasa Inggris Mereka??”, “KAPOK!! Bule Jowo Ngerjain Bule Di Pasar, Ternyata Dia Fasih Bhs Jawa!”. Second, this study also limited in Cak Dave’s utterances to the interlocutors not the viewers. This study also limited in another factor like regional especially in East Java Indonesia where most of the society are able to speak English only a bit. Another factor such as time that influences the multilingual practices is also limited only time in the videos. So that this study can be useful for future researchers who will use the same topic as this study.

E. Definition of key terms

Some terms used in this study to avoid misunderstanding are:

Londo Kampung: Londo Kampung is a YouTube channel that the content creator is a multilingual speaker who is fluent in English, Javanese, and Indonesian.

Multilingual: The ability of a person to use more than two languages fluently.

YouTube: YouTube is a video platform that allows users to upload, watch, and interact with videos from various categories, such as entertainment, education, vlogs, music, games, and more.

Vlog: (video blog) is a type of video content that contains recordings of a person's activities, opinions, or stories, usually in a casual and personalized format. Vlogs can cover a wide range of topics such as daily life, travel, hobbies, tutorials, or opinions about something.

CHAPTER II

LITERATURE REVIEW

A. Sociolinguistic

Hudson (1996) defined that sociolinguistic is the study of language usage by speakers in relation to larger social systems and society. In another definition of sociolinguistic, Wardhaugh (2010) defined the goal of sociolinguistics is to identify relationships between linguistic and social structures and track any shifts that occurred. Furthermore, he claims that the objective of understanding how language works in society and how language structure relates to it is the goal of sociolinguistics. According to Holmes & Wilson (2022) Sociolinguistics is the study of how language and society interact. The purpose of language and its ability to convey and understand several aspects of social identity are examined by Janet Holmes which also explains how language operates in different social contexts.

Language and society are closely connected because language is not only a tool for communication but it also can be a reflection of social relationships and social identities. People choose different languages or language varieties based on people they talk to, interaction takes place, and the goals of communication they want to achieve Holmes & Wilson (2022). Based on the statement of Holmes and Wilson, it can be concluded that sociolinguistics examines how social factors influence language use in everyday interaction.

The main goal of sociolinguistics is to understand how language use in social, cultural and situational contexts affects communication. Language choice in multilingual communities becomes an important topic in sociolinguistics. Multilingual speakers often combine and choose different languages based on the social factors such as participants, setting, topic and communication purposes. Therefore, in this research, the analysis of multilingual practice on Londo kampung YouTube Channel will provide insights into how content creator uses languages, because the creator blends Javanese, Indonesian, and English in his videos.

In this research, sociolinguistics provides a useful perspective for understanding the multilingual practices in Cak Dave's videos in the Londo Kampung YouTube channel. As a multilingual speaker, Cak Dave often combines English, Indonesian, and Javanese when interacting with the interlocutors. This research examines how multilingual practices are used and how they function in social dimension of language choice according to Holmes & Wilson (2022) theory.

B. Multilingual Practices

Multilingualism refers to the ability of a person or people to use more than two languages in communications Cenoz (2013). Multilingual speakers may use different languages based on the context, interlocutors, and communication purposes. The use of various languages also becomes a common part of social interaction.

Multilingual practice refers to the use of more than two languages in communication by a multilingual speaker. The language used can vary depending on the situation, the topic being discussed, and who were talked to. In this study, the focus is on the use of English, Indonesian, and Javanese by Cak Dave to his interlocutors on the YouTube channel Londo Kampung.

The development of digital media helped the researcher to see some opportunities for multilingual practices occurred in daily interactions such a vlog. A platform like YouTube allows content creators to interact with audiences with some different linguistic backgrounds that makes this multilingual practices often occur in digital content, where the multilingual speakers combine several languages to interact with viewers or interlocutors.

In this research, the focus is on the multilingual practices used by Cak Dave in Londo Kampung YouTube Channel. Cak Dave often uses English, Indonesian, and Javanese when interacting with the interlocutors. These multilingual practices provide some data for understanding how languages are used in digital communication.

C. Code-Mixing as A Form of Multilingual Practice

Code mixing is one of the phenomena found in multilingual practices. According to Wardhaugh (2010), code-mixing occurs when speakers mix some elements from different languages in the utterance. While according to Hoffmann (1991), code mixing refers to the use of linguistics units such as words, phrases, or clauses from

different languages in a conversation. A multilingual speaker often combines several languages during a conversation in a multilingual practice.

Even though this study focuses on multilingual practice, the forms of language combination occurred during the multilingual practice in the videos are analyzed using the Muysken (2000) typology of code-mixing which consist of some forms such as insertion, alternation and congruent lexicalization.

1. Insertion

Insertion occurs when a word or phrase from a language is inserted into another language. According to Muysken (2000) insertion involves lexical items such as nouns, noun phrases, adjectives or other linguistic elements that are borrowed from another language into one language structure.

For example: an Indonesian speaker said, “*Besok saya ada meeting dengan wali murid*”. The English word “*meeting*” is inserted into Indonesian structure that makes this sentence categorized as insertion

2. Alternation

alternation refers to the changing of languages between clauses or sentences in the same conversation. According to Muysken (2000), alternation occurs when speakers switch from language to another language while keeping the grammatical from each language separately.

For example: a speaker said “*I will call you later, tapi sekarang saya masih mau makan*”. The first clause is in English while the second clause is expressed in Indonesian while keeping the grammatical structure of both languages separate.

3. Congruent lexicalization

Congruent lexicalization occurs when elements from different languages are combined in the same grammatical structure. According to Muysken (2000) this type appears when multilingual speakers freely mix the linguistic elements from different languages with the similar grammatical patterns.

For example: “*Aku lagi browsing informasi tentang jadwal pertandingan football world cup.*” The Indonesian, and English elements are combined with a single grammatical structure. The sentence does not clearly insert one word or a clear switch from clauses, instead it shows more integrated linguistic elements in one sentence that makes this sentence categorize as congruent lexicalization.

These types provide a frame work to help the researcher for identifying how Cak Dave combine the languages during the multilingual practice. This theory is also relevant because Cak Dave often combines English, Indonesian, and Javanese in his vlog videos. For example, local terms such as “*ketan susu*” and “*kampung inggris*” are inserted into English utterance, languages are changed between clauses when interacting with various interlocutors, and languages are creatively combined through

utterance such as “royal widow” and “beautiful children.” This theory helps researchers to identify how language combinations are formed.

D. Social Dimensions of Language Choice

Language use is determined not only by someone’s linguistic ability but it is also by various social factors surrounding the communication. According to Holmes & Wilson (2022) a speaker chooses languages based on social relationships, social situations and communicative purposes. To understand why a multilingual speaker chooses a certain language in a specific context, sociolinguistics examines the various social dimensions that affect language use. These dimensions help the researcher to know how multilingual speakers show respect, adapt to different situations and how they achieve specific communicative goals. Holmes & Wilson (2022) also discussed four important dimensions in choosing language, Solidarity-Social Distance Scale, the Status Scale, the Formality Scale and the Referential-Affective Function Scale. These dimensions are relevant to this study because they provide a framework to understanding the social reason behind multilingual practices used by Cak Dave in his interactions with different interlocutors.

1. Solidarity-Social Distance Scale

The-Social Distance Scale shows how close or far the relationship is between the speaker and the conversation partner. According to Holmes & Wilson (2022) language choices are often influenced by the social relationships that participants in a

conversation have. Speakers tend to use more informal language when speaking with close friends, family members, or people with whom they have strong social bonds. More formal language is often used when communicating with strangers. This dimension is useful for analyzing how multilingual speakers use language to create closeness to the interlocutors, reduce the social distance, and build solidarity with others.

2. Status Scale

The Status Scale indicates the relative social position of participants in an interaction. According to Holmes & Wilson (2022), language choices are often influenced by differences in social position, power, age, occupation, or other social roles. A speaker tends to use more polite and respectful language when talking to someone of higher status, the more casual language is often used when interacting with the equal interlocutors.

3. Formality Scale

The formality scale indicates the level of formality in a communication situation. According to Holmes & Wilson (2022) speakers often adapt their language depending on the situation and context of the interaction. Formal situations, such as meetings, ceremonies, or academic discussions, commonly require more polite language. Informal situation such as conversations with friends or casual interactions in daily life, allow speakers to use more relaxed and easily understood expressions.

4. Referential-affective Function Scale

The referential-affective Function Scale indicates the communicative purpose behind language use. According to Holmes & Wilson (2022), language is used not only to convey information but also to express feelings and maintain social relationships. The referential function focuses on clearly conveying messages, facts, explanations, or information to others, while the affective function relates to expressing feelings or emotions, friendliness to the interlocutors.

E. Theoretical Framework

This research is conducted from a sociolinguistic perspective because language is closely related to social life. Multilingual speakers often use more than one language and choose different languages based on people they are talking to, situation, and the purpose of the interaction. The concept of use multilingual practice is used to understand how Cak Dave uses English, Indonesian and Javanese in his interactions on the Londo Kampung YouTube channel.

To identify the multilingual practices found in the data, this research applies Muysken (2000) typology of code mixing that discussed about insertion, alternation, and congruent lexicalization. By using this theory, the researcher is able to see how different languages are combined during the interaction.

This research also applies the social dimensions of language choice by using Holmes & Wilson (2022), this theory provides social dimensions to see how languages

are used through Solidarity-Social Distance Scale, Status scale, Formality Scale, and Referential-Affective Function Scale. These dimensions help the researcher to explain the functions of multilingual practices in communication.

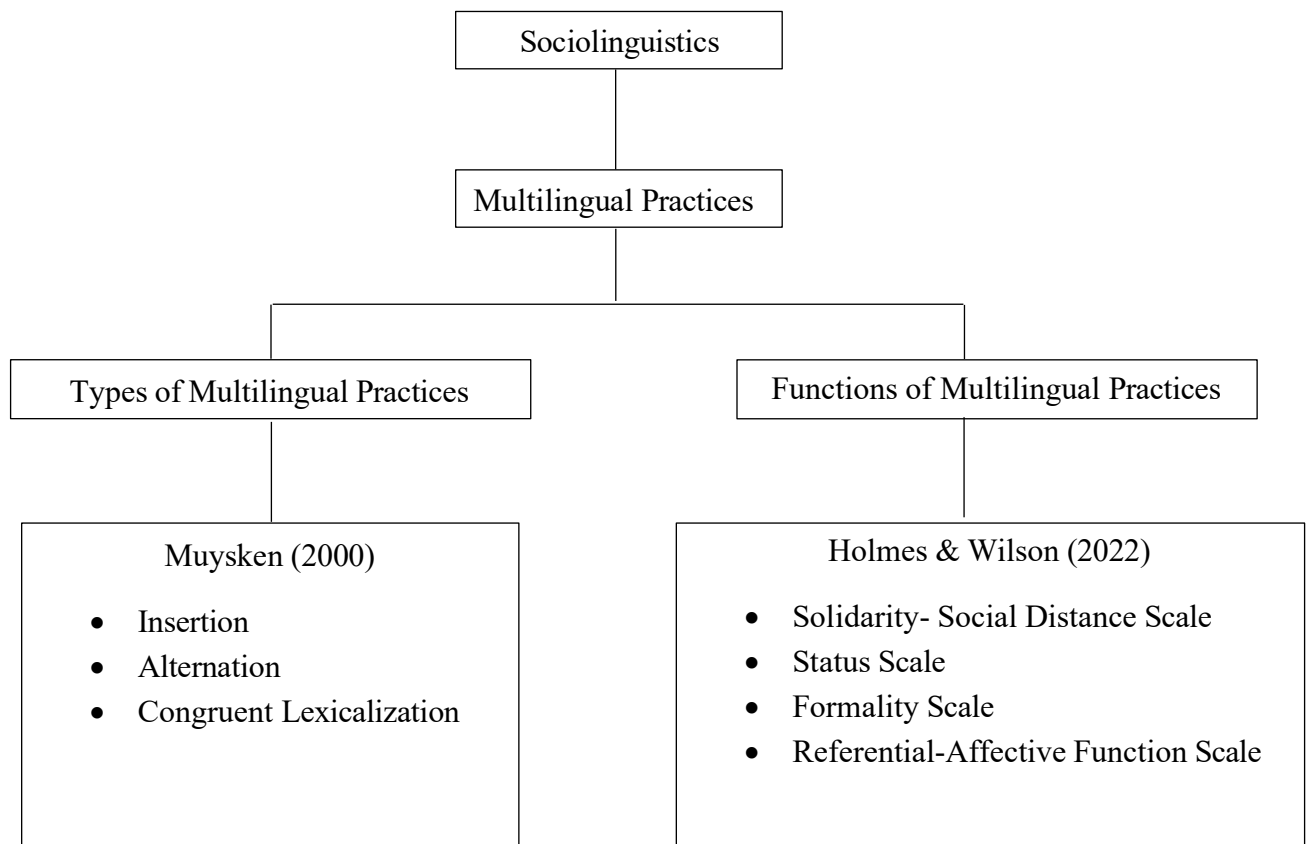


Figure 1: Framework of analysis

CHAPTER III

RESEARCH METHOD

A. Research Design

This research adopts a qualitative approach to explore the depth and context of multilingual practice in the Londo Kampung YouTube channel. The goal of qualitative approaches is to provide a detail description and interpretation of an issues or a phenomena Creswell (2017).

This research aims to identify the types of multilingual practices based on Muysken (2000) typology of code-mixing and to examine how the multilingual practice reflects social dimensions using the Holmes & Wilson (2022) sociolinguistic perspective.

B. Data and Data Source

The data of this research are obtained from words, utterances, and sentences from Cak Dave. The researcher took only these two videos of Cak Dave's 851 total videos because in these videos contain frequent multilingual practices involving English, Javanese and Indonesian rather than the other videos. The researcher also took these two videos because one of them took place in Kampung Inggris pare where many of the local people familiar with English. The data is specifically taken from a YouTube video entitled “ (Namanya KAMPUNG INGGRIS)” Kira Kira Sefasih Apa Bahasa Inggris Mereka??” with the link that can be accessed in

<https://youtu.be/n7uSZhHSm04?si=985Tc95qX-Bk7mRt> KAPOK !! Bule Jowo

Ngerjain Bule Di Pasar, Ternyata Dia Fasih Bhs Jawa! With the link that can be accessed in <https://youtu.be/xe6KxVOUV3w?si=BZBs1KffWWhkcWge>

The video features an intercultural interaction between an Australian content creator and native Javanese speakers in a casual, everyday situation. The selection of these videos is based on the spontaneous language diversity, particularly the use of Javanese, Indonesian, and English to make people understand about the context they were talking. It makes the videos relevant to analyze the multilingual practices and language combinations in daily communication. This research focuses on the language combination that occurs in conversations, as well as how a vlogger adjusts to the local linguistic environment. Through the combination of video data and language analysis, this research is expected to share contributions in understanding the multilingual communication in digital context, and also showing a linguistic practice that is occurred in everyday life as displayed on the Londo Kampung YouTube channel.

C. Research Instruments

In this study, the researcher serves as the main instrument because the researcher directly involved in the data collection and analysis process. The researcher is also fully responsible for this research because as the lifeblood of this study, I serve as its primary driving force Rowley (2012). The research process was carried out independently by the researcher through the stages of exploring, listening, observing, identifying, classifying, and concluding findings from the data that had been obtained.

It is expected that the results of the analysis obtained can accurately describe the dynamics of language use.

D. Data Collection

Data collection in research is done to get useful materials, facts, and reliable information Barlian (2016) The researcher uses listening method and notes taking techniques to obtain the data. Sudaryanto (2015) said that the listening method involves paying attention to how language is used. The researcher carried out several steps in conducting the study, including the following;

In this research process began with downloading a number of videos from the Londo Kampung YouTube channel that consistently featured interactions in multiple languages. After the downloading process was complete, the researcher conducted a transcript of the dialog that consist of multilingual practices.

Each of these steps was done carefully that makes the data of this research collected well. These whole activities form an important foundation in the linguistic analysis of how the researcher utilize his language repertoire in digital context such as videos in Londo Kampung YouTube channel.

E. Data Analysis

The researcher used the data analyzing technique proposed by Miles et al., (1994). The first step is reducing the data by selecting the important parts of data from long notes, focusing, simplifying and abstracting the details to make the information to

be shorter and easier to understand. Next, the analysis continued by displaying the data uses narrative description as technique in analyzing the data. Narrative description means to describe the result of the research in the form of narration or a coherent and meaningful description. The researcher also used some codes to refer the number of the videos, table, and number of the data. The first number refers the video, the second number to refer the number of the table and third to refer the number of the data, for example (1.2.3), number 1 to refer the video 1, number 2 to refer the table and number 3 to refer data number 2. The final stage of this process is drawing conclusions based on the results of the previous analysis. The findings from the classification and interpretation of the videos are used as a basis to form a comprehensive understanding of the multilingual practices that appear in the Londo Kampung vlogs.

To analyze the data and answer the research questions, the researcher conducts several analytical procedures based on the selected theories. To answer the first research question, this research applies Muysken (2000) typology of code mixing that discussed about insertion, alternation, and congruent lexicalization. This theory is used to identify the multilingual practices in Cak Dave's utterances. By using this theory, the researcher is able to see how different languages are combined during the interaction.

To answer the second research question, this research applies the social dimensions of language choice by using Holmes & Wilson (2022), this theory provides social dimensions to see how languages are used through Solidarity-Social Distance

Scale, Status scale, Formality Scale, and Referential-Affective Function Scale. These dimensions help the researcher to explain the functions of multilingual practices in communication. The researcher also able to analyze how Cak Dave uses different languages to build closeness, show respect, adapt to formal or informal interactions, convey information, and express feelings during the interactions with the interlocutors.

This research combines the concept of multilingual practices by Muysken (2000) typology of code mixing, and Holmes & Wilson (2022) social dimensions of language choice to analyze the multilingual practices and their functions in Cak Dave's multilingual practice on the Londo Kampung YouTube channel.

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter contains the research findings and discussions to answer the research questions about what multilingual practices are found in the videos and how multilingual practices reflect the social dimension. The data will be analyzed based on Code mixing theory by Muysken (2000), Holmes & Wilson (2022) sociolinguistic dimensions to help the researcher analyze the data. The researcher uses that theory to identify how languages are combined and explained the social meanings reflected through the multilingual practices by Cak Dave.

A. Findings

In this section, the researcher discussed the results of the data analysis about the types of multilingual practices used by Cak Dave in the YouTube video and how the social dimensions function through those multilingual practices. The multilingual practices identified in the data include the use of English, Javanese, and Indonesian in different situations of communications. The researcher also uses some codes to refer videos, kind of tables and number of the data in the table that occurred in attachment. The researcher used the first number to refer the video, the second number to refer the number of the table and third to refer the number of the data, for example (1.2.3), number 1 to refer the video 1, number 2 to refer the table and number 3 to refer data number 2.

1. Multilingual practices are used by Cak Dave in Londo Kampung's YouTube vlogs.

This part is discussing about the result of the first research question about multilingual practices that occurred in the two videos. Some multilingual practices have been identified based on Muysken (2000) typology of code-mixing, the findings were classified into three types, they are insertions, alternation, and congruent lexicalization. Some of the types are shown when Cak Dave used English, Indonesian, and Javanese during the interaction with various interlocutors. The findings show there are 35 total multilingual practices are identified in the data, 16 insertions, 14 alternations and 5 congruent lexicalizations. Cak Dave mostly uses insertion where one word or phrase are inserted into one structure of different languages. Alternation pattern occurred when Cak Dave switches different languages between clauses while the congruent lexicalization occurred when Cak Dave uses the words from different languages inserted into one grammatical structure.

1.1 Insertion

In this research, there are 16 data that included into insertions Muysken (2000). Insertions appears when Cak Dave uses lexical or phrasal from Indonesian inserted into English structure. There are 6 data included into lexical while the 10 data are included into phrasal from the 16 data. These insertions included Javanese and Indonesian words inserted into English structure during the vlog video. Insertion is frequently observed throughout the vlog as Cak Dave interacts with various interlocutors. The local words

or phrases inserted usually relate to traditional foods, places, cultural expressions, and everyday terms that are more familiar when used in their original form. The use of insertions shows that Cak Dave flexibly uses his multilingual skill to keep the smooth communication, clarify the context of the conversation. Insertions also help interlocutors understand the topic of the conversation without changing the local terms from the language used.

1.1.1 Lexical insertion

Lexical insertions appears when Cak Dave uses a word from different languages inserted into another language structure. In this research, there are 6 utterances are categorized as lexical insertion. Those words are Indonesian or Javanese inserted into English. The use of lexical insertion in Cak Dave's shows how local words are used in conversation even though the main sentence structure is in English. These words are usually used to refer to cultural terms, specific objects, or daily expressions that are easier to understand when used in their original terms.

Data 1.1.19 (Cd to students)

“oh you are puasa, It's fasting”

In this sentence, the word “*puasa*” is inserted into English structure. Cak Dave uses the local term to refer religious practice which means Muslim are prohibited to eat and drink during Ramadhan period. Cak Dave explains the term “*puasa*” in English after saying that Indonesian word by saying “it's fasting”. The lexical insertions appears because Cak Dave wanted the interlocutors understand about the context they were

talking with keeping the local term used, Cak Dave translated the word “*puasa*” into English to inform students about the international term of the word “*puasa*.” So, the use of lexical insertion in these utterances to give easy understanding to interlocutors.

Data 1.1.10 (Cd to the local interlocutor)

“So, I just go in mriko?”

Another lexical insertion was used by Cak Dave to different interlocutor. The word “mriko” was inserted by Cak Dave in to English Structure in this utterance that make this utterance categorized as lexical insertion. The word “mriko” is higher level of Javanese politeness word from “kono” which means over there. In Javanese there is a politeness language level that are “kromo” and “ngoko”, both of them reflect the different levels of politeness in Javanese language. He used this word for asking direction to the interlocutor who understand English only a little. The function of using this lexical insertion is the same with the example above which is giving easy understanding to the interlocutor who understood English only a little.

Data 2.1.28 (Cd to the local interlocutor)

“Is this kendi?”

Another example of lexical insertion also used by Cak Dave to different interlocutor in different context. The Indonesian word “*kendi*” was used by CD in English structure that makes this utterance categorized as lexical insertion. Cak Dave used Indonesian word “*kendi*” to refer a traditional object which in English it refers to a clay jug. The reason why CD used the word “*kendi*” is because the interlocutor was a grandma in

the market whose background was not able enough to speak or understand English, it also makes the interlocutor understands the object being referred to.

Data 2.1.26 (CD to the local interlocutor)

“This one serabi, 2 please, what about green lemper?”

Another example of lexical insertion also used by Cak Dave to different interlocutor in different context. The Indonesian word *“lemper”* and *“serabi”* were used by CD in English structure that makes this utterance categorized as lexical insertion. Cak Dave used Indonesian word *“lemper”* to refer a traditional food which in his country, Australia does not exist this traditional food that makes there is no direct translation of it. The reason why CD used the word *“serabi”* and *“lemper”* is because CD wanted the interlocutor understood about the context they were talking. It is because the interlocutor was a street food seller in the market whose understanding about English only a little.

1.1.2 Phrasal insertion

Phrasal insertion appeared when Cak Dave used Indonesian or Javanese phrase into English structure. In this research there are 10 utterances are categorized as phrasal insertion most of them were used by Cak Dave to refer some places or local foods. The use of phrasal insertion indicates that Cak Dave often uses local terms with his English speech to make sure that the cultural meaning and local context are clearly expressed. Some phrases, such as the name of traditional foods or places, are not translated into English because these terms are more familiar to the listener and do not have a direct

translation in English. Phrasal insertion helps Cak Dave to build communication that is easier to understand while keeping the authenticity of local terms in the conversation.

Data 1.1.3 (Cd to students)

“I’ll get all of you some ketan susu, okay?”

In this sentence, the phrase “*Ketan susu*” was inserted into English structure. An Indonesian phrase “*Ketan susu*” refer to Indonesian food, Cak Dave used this phrase as insertion in an English structure. Phrasal insertion appeared because Cak Dave often used local phrase to mention something known easily in its local terms, such as place or food. For example, in the sentence “*I’ll get all of you some ketan susu, okay?*” the phrase “*ketan susu*” used because it’s the name of traditional food with no exact translation in English so that the interlocutors can easily understand the context they were talking.

Data 1.1.18 (Cd to seller)

“So, is this your job? Selling a delicious Bihun Telur Gulung?”

Another example of this also used by Cak Dave to one of interlocutor who sold “*Bihun Telur Gulung*”. The utterance “*Bihun Telur Gulung*” was inserted by Cd into English structure that makes this utterance is categorized as a phrasal insertion. This phrase referred to a local street food which contained of vermicelli and egg. Cd did not translate this phrase into English because he wanted that the viewer of the vlog and

also the interlocutor who mostly from the local society easily understood about the context they were talking.

Data 1.1.21 (CD to one of his YouTube channel followers on a street)

“How do you learn English? From your bosses? Or from kampung inggris?”

Another example of this phrasal insertion was also used by CD to another interlocutor in different context. The utterance *“Kampung Inggris”* was inserted by CD into English structure that makes this utterance categorized as phrasal insertion. The phrase *“Kampung Inggris”* refers to a place in Pare, Kediri, Indonesia which becomes a place to learn English intensively. Not only the learner and teacher who are able to speak English, but the society and even the seller of street food around are able to speak English like the example of the Bihun Telur Gulung seller above that makes this place is called as Kampung inggris. The reason why Cak Dave did not translate the phrase Kampung Inggris because he wanted the interlocutor who was able to speak English only a little understand about the context they were talking.

Data 1.1.22 (CD to some students to give a challenge)

“The first one is kentang goreng”

Another example of this phrasal insertion was also used by CD to another interlocutor in different context. In this utterance, CD inserted Indonesian phrase *“kentang goreng”* into English structure that makes this data is included into phrasal insertion. The Indonesian phrase *“kentang goreng”* referred to fried potatoes or it is well known as French fries. The reason why Cak Dave used the Indonesian phrase

during the conversation because Cak Dave wanted to know the English levels of the students, he did a challenge to some students while giving some new insight to them. It is the reason why Cak Dave prefer used the phrasal insertion during the conversation rather than used the full English during the conversation.

Data 1.1.23 (CD to some students to give a challenge)

“Nah good, next is telur mata sapi”

The researcher also found the same context, and the same reason why Cak Dave also used phrasal insertion in another data. Cak Dave inserted Indonesian phrase *“telur mata sapi”* into English structure that makes this data is categorized as phrasal insertion. This Indonesian phrase *“telur mata sapi”* referred to fried egg that is well known as sunny side up egg. Cak Dave used this Indonesian phrase to give a challenge to some students in the video. Cak Dave wanted to know the English repertoire of students who learnt in Kampung Inggris Pare.

1.2 Alternation

In this research, the researcher has found 14 data were categorized as alternation. This multilingual practice type was appeared when Cak Dave switching the language from English, Indonesian and Javanese in the clausal level. This pattern appeared in Cak Dave’s one utterance which contain two or more languages in every clause. The use of alternation shows that Cak Dave does not only combine words or phrases, but change from one language to another in a single conversation. This

language change is usually done to adapt to the conversation partner, clarify meaning, or create a more natural and communicative interaction.

Data 1.1.7 (Cd to the seller of Ketan susu)

“I’m going to give you 120,000 rupiah for them, so they pay the bill with this. Ini tak kasih 120 buat mereka ya Bu, mereka beli pakai ini.”

At the clausal level, Cak Dave switches clearly from English to Indonesian in one utterance. The first utterance comes in English, *“I’m going to give you 120.000 rupiah for them, so they pay the bill with this.”* while the next utterance *“ini tak kasih 120 buat mereka ya bu, mereka beli pakai 120.”* Alternation appeared in this context because Cak Dave wanted to ensure that the seller clearly understood the information being delivered. Cak Dave used English in the first utterance then switch into Indonesian to give understanding to the seller of Ketan Susu.

Data 1.1.20 (CD to students during interaction)

“So, you have to count one to ten, iki belajar pelafalan oke”

Another example of this multilingual pattern is occurred when CD giving a challenge to students on the street. The way CD switched from English *“So you have to count one to ten”* into Javanese clause *“iki belajar pelafalan oke”* in one utterance clearly makes this utterance categorized as alternation. This multilingual pattern occurred because CD wanted the interlocutors understand about the instruction he gave because the students was very at the beginner level.

Data 1.1.30 (Cd to the cameramen and to the viewers)

“mari kita cari the students who are learning English”

Another example of this multilingual pattern is occurred when Cak Dave talked to the cameramen and the viewers. Cak Dave started to use the Indonesian clause *“mari kita cari”* then continued in English clause *“the students who are learning English”* in one utterance that makes this data categorized as alternation. The way Cak Dave used Indonesian and English in one utterance, the alternation allowed Cak Dave to communicate naturally with both the viewers and the interlocutors. The same reason but with different context why Cak Dave also used alternation.

Data 1.1.16 (CD spoke to the cameramen and viewers)

“wih rame ne nggon e, maybe there are 100 people.”

In this utterance, Cak Dave used Javanese in the first utterance to show the conditions of a crowd place to the cameramen and viewer then added English clause that makes this data also categorized as alternation. It is also shown that the alternation creates a natural interaction while allowing Cak Dave to give information in a way that is more familiar to the interlocutors.

1.3 Congruent lexicalization

There are 5 data points classified as congruent lexicalization according to Muysken (2000) in this research. Congruent lexicalization occurs when words from different languages are mixed into the same sentence structure. In this case, it occurs when Cak Dave combines English Indonesian, and Javanese in one utterance with

matching grammar. It is different from insertion, which simply inserts specific words or phrases from another language, lexicalization involves a more flexible combination of languages, as elements from different languages can be used together with the same sentence structure.

Data 2.1.24 (CD to viewers and cameramen and to the one of street food seller in the market)

“I’m looking for royal widow (rondo royal) or else beautiful children (putu ayu).

Excuse me, do you sell royal widow?

In this utterance, Cak Dave using English and Javanese into the same sentence structure. The phrase *“royal widow”* and *“beautiful children”* are Cak Dave’s creative translations from Indonesian local food *“rondo royal”* and *“putu ayu”*. The use of those phrases describes congruent lexicalization which means combining words from different languages into the same grammatical sentence structure. Cak Dave used these creative phrases to give humorous interaction to the interlocutors and also the viewers of his YouTube channel. The same context also used by Cak Dave in another data.

Data 1.1.25 (CD during the interaction with different street food seller in the market)

“Royal widow? I heard that’s delicious.”

The use of creative translation in one grammatical structure makes this utterance categorized as congruent lexicalization. Cak Dave used this creative translation for giving humorous interaction to the interlocutors.

Data 1.1.29 (CD during interaction with the cameraman)

“Can they really speak English opo gak”

Cak Dave also used this multilingual pattern in another context videos, but he did not do a creative translation like the example above. In this utterance, Cak Dave did not show intention of giving understanding to the interlocutor of doing this multilingual practice because even CD used the whole utterance in English it would be “can they really speak English or not” that the cameramen would understand about the conversation. This utterance is categorized as a congruent lexicalization because CD inserted to different languages in one same grammatical structure. Even there is no intention of giving understanding to the interlocutor, this utterance create a casual interaction between the speakers.

2. Multilingual practices function in Cak Dave's communication with his audience in Londo Kampung's YouTube vlogs.

This part is discussing about the findings from the second research question related to how the multilingual practices in Cak Dave's video reflect the social dimensions. Cak Dave's multilingual practices were analyzed using the sociolinguistic dimension proposed by Holmes & Wilson (2022). Based on this framework, the multilingual practices seen in the video show how Cak Dave uses his linguistic repertoire to communicate with various interlocutors who have different linguistic backgrounds and different levels of English proficiency.

The results of this study show that multilingual practices not only function as a means of communication but also as a reflection of various social dimensions in interactions. Cak Dave's multilingual practices appear in several dimensions, namely the Solidarity-Social Distance Scale, Status Scale, Formality Scale, and Referential-Affective Function Scale. These dimensions help explain the social meanings behind Cak Dave's language choices and how multilingual practices are used in different communicative situations during the vlog.

2.1 Solidarity-Social Distance Scale

In this research, several multilingual practices reflect the Solidarity-Social Distance scale. The social dimension often occurred in Cak Dave's interactions when Cak Dave used Javanese familiar expressions to create closeness and relaxed interactions with the interlocutors that make the interlocutors comfortable during the conversation in the vlog video. The use of these expressions helped reducing the social distance between Cak Dave and the interlocutors.

Data 1.2.5 (CD to students who were given a challenge)

“Wah gampang rek. Soft Chicken Bones”

In this sentence, Cak Dave used the Javanese *expression* “*wah gampang rek*” to convey a friendly statement that is better expressed in Javanese rather than in English because Cak Dave mostly used Javanese since he was a child even though physically, he looks like a native speaker and the interlocutors are also mostly Javanese. The word “*rek*” is commonly used in Surabaya to call friends in a casual and friendly way, so it

makes a closer and relaxed atmosphere. Cak Dave then switches into English to continue the challenge. This multilingual practice shows how language choice can be used to create solidarity and build a closer relationship to the interlocutors. Using the local language especially Javanese also allows Cak Dave to get a better atmosphere during the vlog.

Data 1.2.28 (CD to students after giving challenges on a street)

“okay great, Ngombe opo lur? Gelem Dollar a? hahaha gae tuku opo neng kene? Iki yo, good job guys”

Another example of multilingual practice reflecting the solidarity can be seen when he used a Javanese term during the interaction with the interlocutors. In this sentence, CD used English and Javanese in one conversation as a casual interaction. The utterance *“Ngombe opo lur?”* expressing a closeness interaction. The word *“lur”* is as the same as the word *“rek”* above. The word *“lur”* is a Javanese term to mention *“bro/brother”* in English. This word is mostly used by people who lived in Surabaya to create a casual and closeness interaction with interlocutors. The way CD used this local expression shows us that CD was trying to create a friendly atmosphere in the conversation. The way he laughs *“hahaha”* also made the interaction more relaxed and enjoy to the interlocutor. It also shows that this multilingual practice used by CD to create closeness relationship to the interlocutor. It also reduces the social distance between them where CD as a YouTuber which older than them and a native speaker

whose social status is higher than the interlocutors became equal in conversation because CD made the conversation engaging and comfortable.

2.2 Status Scale

The Status Scale refers to the relationships between speakers, it is caused by age, authority or social position. This dimension can be seen when speakers choose their languages to show respect towards interlocutors who are older or even higher the social status. In the findings, Cak Dave used more polite forms of Javanese when communicating with the older interlocutors.

Data 1.2.9 (Cd to the local interlocutor)

“So, I just go in mriko?”

The “*kromo*” level was used by CD to an older interlocutor. He said “*So, I just go in mriko?*”, the word “*mriko*” is a higher level of Javanese politeness word from “*kono*” which means over there. The video showed Cak Dave was asking for direction to the local person who is older than him, it can be the reason why Cak Dave used the word “*mriko*” rather than “*kono*” because there was a difference in age and social status between them.

Data 1.2.12 (CD to the teacher then continued the interaction to the students)

“nggeh nggeh pak wahhh, Hello, all right guys where are you from?”

(CD to Teacher) *“nggeh nggeh pak wahhh.*

(Cd to students) *Hello, all right guys where are you from?”*

Another example of Status Scale also can be found in another context of conversation. In this sentence, Cak Dave switched from Javanese into English to

different interlocutors. He used Javanese phrase “*nggeh nggeh pak*” to express politeness to older person, and continued his utterance in English “*Hello, all right guys where are you from?*” to the students in Kampung Inggris because the subject of the learning was English speaking class. This multilingual practice showed how Cak Dave intentionally chose his languages depends on the interlocutors he talked to and reflects the Status Scale because Cak Dave used his linguistic repertoire which is Javanese “*kromo*” depends on the interlocutors he was talking. Cak Dave also mastered the politeness Javanese language level.

In Javanese there are two kinds of politeness language level “*ngoko*” and “*kromo*”, “*ngoko*” is Javanese daily used to speak with the underage or to the same age which there is no power relation between the locutor and interlocutor, while “*kromo*” means Javanese language that is used for showing politeness because this language level is commonly used by people who are the interlocutors older than them or someone with higher social status. For example, Cak Dave used the word “*nggeh*” which means “yes” in English but it also delivered respect to the interlocutor because the teacher is older than him and this is the Javanese way to show politeness.

Data 2.2.26 (Cd to interlocutor who kept toilet with different place)

“*so, number three what I mean is kok gaoleh ngising opo o mas?*”

Another example of multilingual practice reflects the status scale also found in this utterance. The Javanese utterance was used by Cak Dave is categorized as *ngoko*. The word “*ngising*” refers to an informal Javanese expression and it is associated in

the ngoko level. Cak Dave used this expression when talking to a younger interlocutor. This language choice shows that there was no need for a higher level of politeness in the interaction. Compared to his use of “mriko” and “nggeh” when he speak to older interlocutors, Cak Dave used more informal form because the interlocutor was younger than him, and there was no higher status in their relationship that makes Cak Dave has to use Javanese *kromo*.

Cak Dave chose this Javanese language level because the interlocutor was younger than him and thought that there was no higher social status of the interlocutor that made Cak Dave did not have to use the Javanese *kromo*. The way Cak Dave used his linguistic repertoire especially Javanese with different levels to the different interlocutors in a good way for multilingual practice shows that this multilingual practice categorized as status scale.

2.3 Formality Scale

The formality Scale is related to the formality level in some situations. This dimension occurred when Cak Dave did an interaction in the kampung Inggris classroom. It was different from his conversations with some interlocutors in different settings like in the markets or on the street. The interaction in the classroom tended to be more structured because it involved students and teacher in the teaching and learning process.

Data 1.2.12 (CD to the teacher then continued the interaction to the students)

“nggeh nggeh pak wahhh, Hello, all right guys where are you from?”

(CD to Teacher) “nggeh nggeh pak wahhh.

(Cd to students) *Hello, all right guys where are you from?"*

In this multilingual practice, Cak Dave responded to the teacher using Javanese expression in the first utterance "*nggeh nggeh pak*" then continued the interaction with the students in English "*hello, all right guys where are you from?*". The use of different languages in this context was caused by the classroom setting. The interaction became more structured because the setting of the conversation compared to Cak Dave's conversations in other places. This multilingual practice reflects the formality scale because the interaction was in a classroom setting where the communication should be more structured rather than other interactions like in market or on the street.

2.4 Referential-Affective function Scale

The Referential-Affective function Scale referred to the functions of language used during communication. This dimension provided an insight about how language can be used to deliver information and it is called the referential function, the affective function referred to language used to express feelings or emotions. The Referential-Affective functions were found in Cak Dave's multilingual practices. Based on the research, the referential function found more frequently occurred rather than the affectional function because the multilingual practices were used to deliver information to the interlocutors during the interactions.

Data 1.2.8 (CD to one interlocutor who met on the street and to the cameramen)

"alright alright, malah wong seng paling apik boso inggris e de'e"

(CD to interlocutor) *"alright alright"*

(CD to cameramen) *"malah wong seng paling apik boso inggrise de'e"*

The first utterance was delivered in English to communicate with interlocutor that he met on the road. Cak Dave then switched into Javanese to communicate with cameramen. The intentions of Cak Dave in switching from English to Javanese to

different interlocutors reflects the referential function scale because he was intended to make the information easier to understand for the cameraman. The reason why Cak Dave used Javanese to the cameraman because Cak Dave knew that the cameramen did not really understand English. As a multilingual speaker, Cak Dave adjusted his language choice based on interlocutors he talked to reach understanding about the context they talked to. The main purpose of this multilingual practice was delivering information to the cameraman clearly rather than expressing feeling that makes this finding reflects the referential function scale.

Data 1.2.7 (Cd to the seller of Ketan Susu)

He said *“I’m going to give you 120,000 rupiah for them, so they pay the bill with this. Ini tak kasih 120 buat mereka ya Bu, mereka beli pakai ini.”*

Another data that shows Cak Dave’s multilingual practice reflected referential function scale was shown in this utterance. Cak Dave explained in English then switched into Indonesian to give information to the seller. The use of two languages helped the message delivered by Cak Dave was understood well by the interlocutor. Cak Dave used English in the first utterance because he was in Kampung Inggris that most of the society around were familiar with English and talking with some students before doing the conversation with the seller. Cak Dave then switched into Indonesian to ensure that the seller understood about the payment information he delivered. The main purpose of this multilingual practice was delivering information that makes this finding categorized as the referential function.

In this part, the researcher found one multilingual practice that reflects the affective function of language. This function occurred when Cak Dave expressed his feelings spontaneously during the interaction. Cak Dave switched from one language to another language not only to communicate delivering information but also to show his emotional reaction to what was happened around him in a certain situation.

Data 1.2.6

“Exhausted drink, eh ojo dibantuuu! Five seconds, one, two, three, four Es Teler!

CD’s utterance “eh ojo dibantu!” which is asking people around to do not help the interlocutor who was given the challenge. This utterance also reflects CD’s anger and annoyance because the people around tried to help answer the challenge that CD gave. The utterance “eh ojo dibantu!” was delivered by CD in a high tone that emphasize his unhappy feeling to the situation. Cak Dave preferred used Javanese to convey a sense of anger and disappointment because Cak Dave mostly used Javanese since he was a child even though physically, he looks like a native speaker that make him expressing emotion is better delivered in Javanese. This utterance shows that Cak Dave used languages to express feelings rather than simply delivering information that makes this finding reflects the affective function scale.

B. Discussion

The findings above finally show that there are 35 multilingual practices occurred in Cak Dave’s videos. Cak Dave mostly used insertions to mention specific place, foods and cultural terms in Indonesian or Javanese language such as *Ketan Susu*, *Bihun Telur Gulung* and *Kampung Inggris*. The use of these terms also helps Cak Dave to avoid misunderstanding to the interlocutors. In the patterns of multilingual practice, insertion is the most often occurred because Cak Dave used insertion based on the needs such as to mention local terms, such as the names of popular local dishes, these terms are more familiar and do not have direct translation in English, so Cak Dave uses them when

communicating with his interlocutors. Based on Alvanoudi (2018) that the use of insertion can be applied based on the needs and habit.

Cak Dave also used to use creative translation of local term into English during the interaction, such as chicken smackdown, exhausted ice drink, soft chicken bones, sticky rice with milk, egg roll, beautiful children and royal widow. The use of local terms in many times such as food names or cultural expressions shows that insertions often occurred in this research to avoid the interlocutor misunderstanding about the context they were talking. According to Muysken (2000) insertion means inserting lexical item from another language to one language structure. In this research, Cak Dave mostly inserted the local term in to English structure in order the meaning was easily understood by the interlocutors. Most of the multilingual practice here is not used randomly by Cak Dave but there is a reason behind choosing languages that can be seen by using Holmes & Wilson (2022) theory.

The use of alternation also became mostly used after the insertion. Cak Dave used alternation in the conversation to the different interlocutors whose English proficiency were different with the use of insertion in interlocutors. He used alternation when he communicated with interlocutors who had different language backgrounds and levels of English proficiency, such as Cak Dave used it to the seller of Ketan Susu, he said: *“I’m going to give you 120,000 rupiah for them, so they pay the bill with this. Ini tak kasih 120 buat mereka ya Bu, mereka beli pakai ini”* Cak Dave used English in the first utterance to ensure that the seller was able to understand English or not because in kampung inggris the society was familiar with English and also to explain to the viewer

of his YouTube channel who are mostly multilingual then switched into Indonesian to give understanding to the seller of Ketan Susu evidently whose background was able to understand English only a little. This example categorized as alternation because Cak Dave switched from one language to another language, according to Muysken (2000), alternation occurs when speakers alternate between languages across the clauses. Holmes & Wilson (2022) also stated that a multilingual speaker selects different language varieties based on the needs of interaction. Cak Dave's language choice was influenced by his intention to make the message easily understood by the interlocutors.

The use of congruent lexicalization in this research also shows Cak Dave's creativity to do prank or for humor. On the data example above such as "*beautiful children*" and "*royal widow*", Cak Dave did not only did a creative direct translation but he did a reconstruct meaning creatively. This finding related to Muysken (2000) statement that in congruent lexicalization, elements from different languages are combined in one grammatical structure. By reconstructing meanings into English, Cak Dave created humor and made the interaction more engaging for the viewers.

The use of multilingual practices was influenced by some different social situations. The findings showed that multilingual practices were used to reduce the social distance between Cak Dave and the interlocutors to create a friendly and comfortable interaction, to show respect by using the Javanese "*kromo*" to the interlocutors with different social status, and to adapt the language use based on the level of formality of the interaction, to deliver information effectively and to express

feelings or reactions during the interaction. These findings related to Holmes & Wilson (2022) argument that social dimensions provide a useful framework to examine the relationships between participants language use and the social contexts that interactions occur.

The findings show that the multilingual practices were often used to delivering information that makes the referential function occurred frequently during the research. It is caused by Cak Dave interaction with diverse interlocutors who have different linguistic background and language proficiency levels especially in English. Cak Dave often switches between English, Indonesian, Javanese to adapt with the interlocutors to prevent misunderstanding. Holmes & Wilson (2022) stated that people select different language varieties according to the function of the interaction. Like the example of data analysis above, Cak Dave said to the students whose English proficiency was still a beginner “*So, you have to count one to ten, iki belajar pelafalan oke.*” The way Cak Dave switched from English “So you have to count one to ten” into Javanese clause “*iki belajar pelafalan oke*” in one utterance, Cak Dave wanted the interlocutors understand about the instruction he gave because the students were very at the beginner level. The multilingual practice helped to deliver and clarify the message and made the instruction more accessible to the interlocutors with low English proficiency level.

The finding shows that this research has some similarities and differences with other researches. One of similarities was found in the dominant use of insertion in multilingual practice. The dominant use of insertion also found in Fitria (2021) and

Masruroh (2020) with the same object that is Cak Dave in another videos also mostly used insertion in multilingual practice. This similarity can be concluded that Cak Dave's habit that mostly used insertion as a strategy to deliver a local term in its original term to avoid misunderstanding. According to Alvanoudi (2018), needs and habits can be the reason of multilingual speaker to insert insertion in multilingual practice. The difference between this research and those researches is this research does not only analyze the structure and utterance, but this research also examines the social dimensions reflected through the multilingual practices using Holmes & Wilson (2022) framework to explore how language choice that was done by Cak Dave is related to social distance, status, formality, referential and affective function.

Most previous studies have only focused on the types or forms of code mixing. For example, the study by Fitria (2021) and Masruroh (2020) mostly discussed about the classification of code mixing forms, such as the use of words, phrases, and clauses. This research is also different with those previous studies, this research does not stop at categorizing linguistic forms based on Muysken (2000). This research also relates these multilingual forms to the social dimensions proposed by Holmes & Wilson,(2022) to examine how language choice reflects the social relationships, level of formality, referential and affective functions of language through the multilingual practice. This study is expected to provide a deeper discussion, as it not only examines the linguistic aspects but also highlights the social dimensions and purposes of language use in the context of multilingual communication.

This research also has the similarity with a research that was conducted by Wahyudi (2023). Both studies examine some languages use among multilingual speakers and show that multilingual speakers often combine different languages to support communication. There are also some differences between these studies. In Wahyudi (2023) study, focused on multilingual interactions in a formal classroom setting, while this research examines the multilingual practices in more an informal context like in the market, street, and in daily interactions through YouTube vlog videos. This difference provides a broader understanding that multilingual practices are not only found in formal context like educational settings but it also can be occurred in daily communication. This research also found that multilingual practices were also used in entertainment. For example, Cak Dave creatively translated the local foods such as “rondo royal” into “*royal widow*” and “*putu ayu*” into beautiful children. These expressions showed how multilingual speakers also able creatively combine their linguistic resources from some languages to reach humor and audience engagement during the interaction.

Another interesting finding of this research is the use of multilingual practices to reduce the social distance and build a closer relationship between Cak Dave with the interlocutors. The researcher found that multilingual practices were often used by Cak Dave to create social closeness with the interlocutors and viewers. As discussed in the findings above, Cak Dave used the word “*rek*” and “*lur*” which in Surabaya means a close call to a friend, while in America it refers to “bro” or “mate”, it shown that Cak Dave used these words to create a humor, relax and comfortable atmosphere during the

conversation. Javanese utterance used by Cak Dave like “*rek*” and “*lur*” proved how multilingual practices can reduce social distance and create a closer relationship between Cak Dave and the interlocutors. Based on the research conducted by Maimunah & Inayatillah (2026), local dialects are often used as a communication strategy to create a stronger emotional connection, fun and relaxed atmosphere, and reduce social distance. The term “*rek*” is a very popular term in east Java, mostly in Surabaya and Sidoarjo, to make conversations feel warm and friendly. So, when Cak Dave said “*Wah gampang rek*” or “*Ngombe opo lur?*” to the interlocutors, it created a relax and friendly atmosphere during the conversation.

The previous researches did not discuss specifically about this phenomenon that makes this research can be a new contribution for the researcher to do research. A study conducted by Nighttingale & Safont Jorda (2019) discussed the use of multilingual language practices in humor interaction. Their finding showed that multilingual practice can be used in entertainment for interaction and for humor not only used for communication purposes but also for entertainment purposes. This research also found that Cak Dave often used multilingual practices creatively to create humor during the interaction with the interlocutors.

CHAPTER V

CONCLUSIONS & SUGGESTIONS

In this chapter, the researcher presents conclusions and recommendations based on the results of the analysis in the previous chapter. The analysis focuses on multilingual practices that occurred on the videos and how the multilingual practices reflect sociolinguistic dimensions in the interactions. The researcher also provides suggestions for further research in light of the research's findings.

A. Conclusion

This study examines the multilingual practices applied by Cak Dave in his YouTube videos, as well as how these practices reflect the sociolinguistic dimensions in multilingual interactions. The analysis was conducted using Muysken (2000) theory of typology of code-mixing and (Holmes & Wilson, 2022) theory of sociolinguistic dimensions. Based on the findings, the researcher concludes that Cak Dave applies various multilingual practices when interacting with various interlocutors in his vlog videos. The multilingual practices identified in this study include insertion, alternation, and congruent lexicalization.

The research findings also show that multilingual practices reflect several sociolinguistic dimensions. The findings indicate that Cak Dave's language choices were influenced by some factors such as social distance, social status, formality, referential and affectional functions. Cak Dave used some languages term to create

closeness with interlocutors and viewers, show respect to the interlocutors with different status through the use of Javanese politeness levels, adapt to formal and informal situations, deliver information effectively, and express feelings during the interactions.

This research also highlights that multilingual practices are not limited to multilingual classrooms only, as has been discussed in previous studies, but also occurs naturally in everyday communication and interaction on digital media. The multilingual practices applied by Cak Dave in casual conversations, humor, challenges, and social interactions show that multilingual communication has become an important part of daily communication in multilingual communities.

In conclusion, this study shows that multilingual practices play an important role in creating engaging communication in interaction. Cak Dave's use of multiple languages shows that how multilingual speakers adapt their language choices based on the different social situations, interlocutors, and communication purposes. Finally, the researcher has found out how Cak Dave used various languages flexibly for some different social purposes, such as creating closeness with interlocutors and viewers, showing respect, adapting to formal and informal interactions, delivering information effectively and creating entertainment.

B. Suggestion

The researcher would like to highlight several key points for future research following the result of this study. This study focuses on the multilingual practices used by Cak Dave in his YouTube vlog videos and how these practices reflect sociolinguistic dimensions in everyday communication. The findings indicate that multilingual practices are influenced by various social factors, such as social distance, social status, formality, and communication purposes. Since this study only focused on one YouTube channel analyzed two selected videos, and mainly focused on Cak Dave's utterances toward interlocutors, the researcher suggest that future studies explore more multilingual practices on other digital media platforms such as podcasts, TikTok videos, live streams, or online interviews, while also analyze audience responses to multilingual practices and their impact on audience engagement and humor. Future researchers may also compare multilingual practices used by various content creators with broader social context such as markets, tourism and family interactions not only in educational settings but also in another social context. It is hoped that this research can serve as a reference for future research.

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CURRICULUM VITAE



Ja'far Kamali was born in Probolinggo on June, 24 2003. He graduated from MA Darul Lughah Wal Karomah. During his studies, he participated in various extracurricular activities such as music club, English development club, student council. He was also actively participating in English contest such as Olympiad and English speech contest. The final achievement of him was winning the first English speech contest at the national degree in Lampung. In 2021, he began his undergraduate studies at Department of English Literature at UIN Maulana Malik Ibrahim Malang. He also won an English Olympiad at the university level. He also was a barista in Puspitasari café during his study.

APPENDIX

No.	Utterances	Languages Used	Types of Multilingual Practice (muysken)	Linguistic Level	Sociolinguistic Dimension	Analysis description
1	<i>So, this one is Ketan Susu Barzina</i>	English-Indonesian	Insertion	Phrasal	Referential Function	Reviewing the local food
2	<i>Some of you have already had the ketan susu</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase (Lokal Food) inserted into English structure
3	<i>I'll get all of you some ketan susu, okay?</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase (Lokal Food) inserted into English structure
4	<i>Chicken Smackdown</i>	English	Congruent Lexicalization	Phrasal	Referential Function	A creative translation from Indonesian into English in Indonesian culture
5	<i>Wah gampang rek. Soft Chicken Bones</i>	Javanese-English	Alternation	Clausal	Solidarity-Social Distance Scale	Switching clearly between Javanese sentence and English, and a creative translation from Indonesian into English in Indonesian culture
6	<i>Exhausted Ice Drink, eh ojo dibantuuu! —five seconds, one, two,</i>	English-Indonesian-Javanese	Alternation	Clausal	Referential—Affective Function	Switching clearly between Javanese sentence and English, and a creative translation from Indonesian

	<i>three, four—Es teler! Last one, Happy Soda</i>					into English in Indonesian culture
7	<i>“I’m going to give you 120,000 rupiah for them, so they pay the bill with this. Ini tak kasih 120 buat mereka ya Bu, mereka beli pakai ini.”</i>	English-Indonesian	Alternation	Clausal	Referential Function	Switching clearly between Javanese and English sentence to do a transaction with a seller
8	<i>Autodidact berarti. So, you never study at kampung inggris?</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian phrase inserted into English structure
9	<i>alright alright, malah wong seng paling apik boso inggrise de’e</i>	English-Javanese	Alternation	Clausal	Referential Function	Switching into full Javanese after using English to explain to the cameramen and viewers
10	<i>So, I just go in mriko?</i>	English-Javanese	Insertion	Lexical	Status Scale	A Javanese word inserted into English structure
11	<i>that’s very good. What do you think guys about kampung inggris?</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase inserted into English structure

12	Ha <i>jelek</i> ? So, it means you're <i>jelek</i> ?	English-Indonesian	Insertion	Lexical	Affective function	An adjective from Indonesian inserted into English
13	<i>nggeh nggeh pak wahhh. Hello, all right guys where are you from?</i>	English-Javanese	Alternation	Clausal	Status Scale + Formality Scale	Switching of language between the clauses
14	<i>you're not siblings?</i> <i>adik kaka?</i>	English-Indonesian	Alternation	Clausal	Referential Function	Switching language to clarify a meaning
15	<i>oh Nooooo, not Cok, but chuck</i>	English-Javanese	Insertion	Lexical	Referential Function	A Javanese word inserted into English structure
16	<i>"wih rame ne nggon e, maybe there are 100 people."</i>	English-Javanese	Alternation	Clausal	Affective Function	Switching language between the clauses
17	<i>Okay this one there's a seller of a delicious bihun telur gulung</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase inserted into English structure
18	<i>So, is this your job? Selling a delicious bihun telur gulung</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase inserted into English structure
19	<i>Oh, you are puasa, it's fasting</i>	English-Indonesian	Insertion	Lexical	Referential Function	An Indonesian noun phrase inserted into English structure, explaining about a

						word through switching languages
20	<i>So, you have to count 1-10 iki belajar pelafalan oke</i>	English-Javanese	Alternation	Clausal	Referential Function	Switching languages to clarify the instruction
21	<i>how do you learn English? From your bosses? Or from kampung inggris?</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase inserted into English structure
22	<i>the first one is kentang goreng</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase inserted into English structure
23	<i>nah good, next telur mata sapi</i>	English-Indonesian	Insertion	Phrasal	Referential Function	An Indonesian noun phrase inserted into English structure
24	<i>I'm looking for royal widow (rondo royal) or else beautiful children (putu ayu). Excuse me, do you sell royal widow</i>	English-Javanese	Congruent Lexicalization	Phrasal	Affective Function	An Indonesian noun phrase inserted into English structure and creative translations from Indonesian into English in Indonesian culture
25	<i>royal widow? I heard that's delicious</i>	English	Congruent Lexicalization	Phrasal	Affective Function	a creative translation from Indonesian into English in Indonesian culture

26	<i>This one serabi, 2 please, what about green lempur</i>	English-Indonesian	Insertion	Lexical	Referential Function	Indonesian words inserted into English structure
27	<i>so, number three what I mean is kok gaoleh ngising opo o mas</i>	English-Javanese	Alternation	Clausal	Affective Function	Switching the clauses of Javanese and English
28	<i>is this kendi?</i>	English-Indonesian	Insertion	Lexical	Referential Function	An Indonesian word inserted into English structure.
29	<i>can they really speak English opo gak</i>	English-Javanese	Congruent Lexicalization	Phrasal	Referential Function	Javanese phrase “opo gak” was used in English structures
30	<i>mari kita cari the students who are learning English</i>	English-Indonesian	Alternation	Clausal	Referential Function	Switching the Indonesian clause “mari kita cari” in to English clause
31	<i>No way, wah iki iklane duo lingo iki</i>	English-Javanese	Alternation	Clausal	Affective Function	The locutor switch from English “no way” in to Javanese clause
32	<i>no no, jane pengen iki, pengen order</i>	English-Javanese	Congruent Lexicalization	Phrasal	Referential Function	English refusing utterance was followed by Javanese phrase showing the mixing of two languages

33	<i>okay great, Ngombe opo lur? Gelem Dollar a? hahha gae tuku opo neng kene? Iki yo, good job guys</i>	English- Javanese	Alternation	Clausal	Solidarity-Social Distance Scale	Switching the English and Javanese clauses in a casual condition
34	<i>So, we are in Solo, we look for solonese food. lurus kono ae coba lurus</i>	English- Javanese	Alternation	Clausal	Referential Function	Switching the English and Javanese clauses in a casual condition
35	<i>opo meneh iso di prank, see you in the next city guys bye bye</i>	English- Javanese	Alternation	Clausal	Affective Function	Switching the English and Javanese clauses in a casual condition for closing the video