

Translanguaging in Social Media: A Case Study of Puri Viera's Youtube Channel



Miftahush Shalihah

Universitas 'Aisyiyah Yogyakarta, Siliwangi Road No. 6 Nogatirto, Gamping, Sleman, Yogyakarta Indonesia 55292

ABSTRACT: This paper explores the occurrence of translanguaging in the contexts of social media and vlogging, with a specific focus on the case study of Puri Viera, an Indonesian YouTuber living in the United States. Translanguaging is a concept that is being studied in the fields of bilingual education and sociolinguistics. It refers to a language practice where individuals use their various language skills to enhance their language learning and communication. The study highlights an important gap in the current body of literature, emphasizing the lack of research on the use of many languages in social media, specifically in the context of vlogging. Puri Viera's vlogging style, which combines American and Indonesian cultural components, is an interesting example for studying the extent of translanguaging in the globalized context of social media. This study encompasses previous research on translanguaging in educational settings by examining translanguaging practices in the participatory environment of vlogging. The study specifically investigates components such as code-switching, translation, and language brokering. The study examines and evaluates the translanguaging techniques utilized by Puri Viera, providing insight into the underlying reasons for these methods. The data demonstrate that Puri employs translanguaging as a means to achieve several objectives, such as enhancing communication, asserting her identity, introducing new topics, and assuring understanding for her diverse audience. This study enhances our comprehension of translanguaging in the digital era and highlights its significance on changing communication dynamics on social media platforms. This research provides useful insights into the shifting nature of language use in online settings by analyzing the translanguaging practices of a popular YouTuber. The study highlights the need of translanguaging as an effective means of expressing messages, emotions, and cultural identity in the ever-changing and varied field of digital communication.

KEYWORDS: Translanguaging, social media, vlogging, multilingual communication, language practices

I. INTRODUCTION

In today's increasingly diverse and interconnected world, multilingualism has become commonplace. As a result, the phenomena of translanguaging have received considerable attention in the field of language studies. Translanguaging refers to the complex language practices bilinguals engage in as they navigate different languages. The concept of translanguaging, an emergent perspective in bilingual education and sociolinguistics, provides a novel lens through which we can explore these dynamics (Wei & García, 2022). The ability of multilingual speakers to employ their many linguistic repertoires as one integrated system rather than multiple isolated systems is referred to as translanguaging (Canagarajah, 2017). Thus, translanguaging enables language learners/users to leverage their diverse linguistic repertoires in language learning to successfully acquire the new language (Almashour & Clark, 2023).

Indonesia is known as a multicultural nation with so many regional languages. Even though it has its national language, Bahasa Indonesia, it also has many regional languages. Thus, Indonesians were born as bilingual. However, to compete in this massive development of the world, Indonesian still learn foreign language, such as English. Mastering English is such a must for everyone since it the most spoken international language.

Nowadays in the growing of social media, communication between people can be done not only in a short distance, but also in a long distance. Social media is a type of internet-based communication. Users of social networking sites can hold conversations, share information, and produce web content. Blogs, micro-blogs, wikis, social networking sites, photo-sharing sites, instant messaging, video-sharing sites, podcasts, widgets, virtual worlds, and other types of social media exist (University of South Florida, 2023). YouTube is one of the most popular social media in the world. YouTube is a video-sharing service that allows users to watch, share, and publish videos (Permadi et al., 2023). As now translanguaging is becoming a trend, many people are now using it daily. Even many influences in social media use translanguaging to tell their activities.

Puri Viera is one of Indonesian youtuber. She is from Surabaya, Indonesia. She is now living in San Diego, USA. She actively uploads her videos on her social media such as YouTube and Instagram. Her videos are mostly talking about living in

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the US and learning English in practical use. Her videos are fascinating because she always has double characters, Indonesian and American.

To establish a foundation for this investigation, it is essential to highlight the basic research that supports the investigation of translanguaging in educational settings as well as social media. Research conducted by Canagarajah (2017), Berlianti & Pradita (2021), Afriadi and Hamzah (2021), Wei & García (2022), Almashour & Clark (2023), Saputra & Akib (2018), and others have mostly concentrated on translanguaging in the context of education, especially in the area of English as a Foreign Language (EFL) classrooms. These studies are important because they investigate the use of translanguaging as an instructional strategy to improve student's language proficiency and communication abilities. These studies add to the theoretical foundations of translanguaging and demonstrate how it may be used to create a more attractive and productive language learning environment.

Moreover, this research builds upon the work that Permadi et al. (2023) did on Nessie Judge's YouTube channel. Although the storytelling element of Nessie Judge's work was retained, the shift to vlogging—as demonstrated by Puri Viera—brings a fresh perspective to the field of translanguaging. Puri Viera presents a compelling case for examining the degree of translanguaging in the dynamic and globalized setting of social media because to her distinctive vlogging style, which blends elements of American and Indonesian culture.

This research, which acknowledges these foundational works, aims to expand on the body of knowledge on translanguaging practices and especially in the context of the rapidly changing vlogging and social media communication landscape. The focus is the translanguaging practice conducted by Puri Viera. As a vlogger, Puri uses English since she is in contact with super-diversity and explores the world in English. Building on the identified gap and drawing from the core studies, the primary objectives of this research are to:

1. Investigate the extent to which translanguaging is employed by Puri Viera, a prominent Indonesian vlogger residing in the USA.

This study is important because it broadens the conversation on translanguaging beyond academic contexts to social media and provides insights into the dynamic language practices of vloggers who operate on a global scale.

II. GAP

Many studies carry out investigations related to translanguaging. However, most of them are investigating translanguaging in the classroom context. One example is the study conducted by Berlianti and Pradita in 2020. This paper talks about translanguaging as a teaching method in English as Foreign Languages classrooms, primarily used for immigrant students. The research explores the practical level of translanguaging in classroom discourses and identifies prominent translanguaging practices used by EFL lecturers ((Berlianti & Pradita, 2021)). Another similar research was done by Afriadi and Hamzah (2021) who investigated translanguaging practice in EFL classroom talk. They stated that translanguaging, or using both the target language and other languages in the classroom, helps students and teachers do better in school by letting them use all of their language skills. More research related to translanguaging was conducted by Saputra and Akib (Saputra & Akib, 2018). They investigate translanguaging in EFL classroom assessment. They found out that Indonesia is implementing translanguaging in universities to improve English language learning, utilizing students' mother tongue for communication.

This study, on the other hand, takes a different approach by looking into the use of translanguaging in social media conducted by a vlogger. There is one study about translanguaging in YouTube Channel conducted by Permadi et.al. (2023). They investigated a famous Indonesian YouTuber named Nessie Judge. Nessie lives in Indonesia and she is a storyteller. She tells many real stories related to crime, horror, fun and unique stories from all around the world. However, Puri lives in the US. Her vlog is mostly about life in the US. She also has double characters as Indonesian and American. She uses not only English but also Indonesian and Surabayan Javanese. Based on that explanation, they might have different purposes in doing translanguaging.

Although translanguaging has been the subject of numerous studies in a variety of settings, there is a clear lack of research on translanguaging practices in the social media sphere, especially about vlogging. In the digital age, social media platforms have become essential to communication, influencing language usage and enabling the worldwide spread of knowledge. Nevertheless, there isn't a thorough analysis of translanguaging in the dynamic, participatory context of vlogging in the body of work that is currently available. As it is mentioned before that the study by Permadi et al. (2023) on translanguaging on a YouTube channel with Nessie Judge kept the storytelling in the Indonesian setting front and center. The shift from static blogs to the dynamic area of vlogging—particularly from content creators such as Puri Viera—offers a fresh perspective on translanguaging methods within an international context.

III. LITERATURE REVIEW

A. *Translanguaging*

Translanguaging is a relatively new concept, closely related to code-switching in ways that have generated both support

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and criticism. Translanguaging and code-switching are two forms of multilingual communication that are common in bilingual and multilingual settings. Code-switching may be considered a part of translanguaging by some schools of thought, while others may not. Both may serve a purpose in classes where multiple languages or dialects are being taught to the same group of students (Kawafha & Al Masaeed, 2023).

Many scholars have written about translanguaging. Garcia (in Blackledge & Creese, 2017) uses the term translanguaging to refer to the flexible use of linguistic resources by bilinguals in making sense of their respective environments. She argues that translanguaging as pedagogy has the potential to liberate the voices of language minority students in educational contexts. She also states that the translanguaging approach to teaching and learning does not include code-switching, but rather a structure that normalizes bilingualism in the absence of diglossic functional separation.

Baker also in (Blackledge & Creese, 2017) defines translanguaging as the process of using two languages to make meaning, shape experiences, and gain understanding and information. Garcia adds that translanguaging is about a new way of being, acting, and speaking in a different social, cultural, and political context. It lets fluid ideas flow and gives voice to new social realities (Garcia, 2009). Li Wei in (Blackledge & Creese, 2017) also add that translanguaging is a transforming process that gives the multilingual language user a social space by bringing together multiple aspects of their history, experiences, and surroundings.

Translanguaging is also very well described especially in EFL classrooms researches. Translanguaging is mentioned to be related to engaging speakers' multilingualism in order to improve their language skills (Anjarsari, 2022). The term "translanguaging" was coined in Welsh by Cen Williams to describe a teaching strategy in which the input and output languages are purposefully shifted (García & Wei, 2014). Berlianti states that translanguaging is a tool for bilingual or multilingual to learn more than one language (Berlianti & Pradita, 2021b). Daniel and Pacheco (2016 in (Berlianti & Pradita, 2021b)) states that the implementation of translanguaging practice in English as a Foreign Language classrooms aims to provide support for the instruction of multilingual students, with a particular emphasis on the language practices of immigrant students.

García & Li Wei (2014) expand on the idea of translanguaging as an approach that sees language practices in multilingual situations as one linguistic repertoire with aspects that have been societally produced as belonging to various languages rather than as autonomous language systems. The concept of translanguaging reflects significant changes in conceptualization and multilingual language that highlight the significance of employing a comprehensive linguistic repertoire (Rasman, 2018). Garcia and Li Wei come to the conclusion that translanguaging lets us imagine new ways of being so that we can start to act in the world in different ways. A translanguaging repertoire includes biographies and learning paths; it includes ways of communicating that aren't always thought of as "language," such as gesture, dress, humour, posture, and so on; it is a record of mobility and experience; it includes limitations, gaps, and silences as well as possibilities; and it is sensitive to the places and people with whom semiotic resources can be used (Blackledge & Creese, 2017).

B. *Translanguaging in Social Media*

Many people always ask the difference between transanguaging and code switching and/or code mixing. Li Wei once writes that code-switching involves the alternation between languages in specific communicative episodes, governed by grammatical and interactional rules. It is a well-established linguistic concept. On the other hand, Translanguaging is viewed as a process of meaning- and sense-making, focusing on how language users draw upon various linguistic, cognitive, and semiotic resources to create meaning. Translanguaging challenges boundaries between named languages and different means of communication (Wei, 2018).

Translanguaging theory assumes that bilinguals or multilinguals have one integrated system that includes competencies for all languages, whereas code-switching theory assumes that bilinguals have two independent linguistic systems and switch between them. Translanguaging also takes into account pragmatic competence, cultural norms, abstract concepts, styles, and a variety of semiotic and multimodal characteristics. Another name for translanguaging is metrolingualism, which is commonly associated with urban areas, while metrolingualism can occur anywhere, including the classroom (Dumrukic, 2020).

To create meaning, it employs a variety of linguistic, cognitive, and semiotic resources. Code-switching can be employed for a variety of reasons, including a lack of understanding exclusion from interactions, the introduction of new subjects, or impressing others. Code-mixing, code-meshing, and crossover are other synonyms for multilingual behaviors. However, these concepts overlap when an individual decides to engage in multilingual discursive practices for identification purposes or to exhibit cultural belonging (Dumrukic, 2020).

Social media is an umbrella phrase for web-based services that enable social interaction or networking, such as websites that allow users to form and develop online relationships with friends or followers. Platforms where content is made and shared in a way that allows for discussion and collaboration are also included. Social networking services such as Facebook, Instagram, Twitter, and YouTube enable people to express themselves and share their thoughts with their online communities. When people engage in digital discursive practices, translanguaging patterns develop. Users of social networking sites can select their privacy settings to include only close friends and family, all of their contacts, or anyone in the social media community (Dumrukic, 2020).

Tse (1996) (cited in Kusumaningrum, 2020) mentioned 3 components of translanguaging, that are code-switching,

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translating, and language-brokering. Code Switching pertains to the spontaneous alternation between multiple languages in both spoken and written forms (Kusumaningrum, 2020). Poplack (1980) (cited in Kusumaningrum, 2020) stated that there are three types of code-switching. The first one is tag-switching, that happens when the speaker inserts any word from one language into another language in a sentence, for example I mean, maybe, you know. The second is inter-sentential switching, that happen when the speaker is doing language switch in the middle of the sentence without any interruption. The third is intra-sentential switching, which happen when the speaker switch one language variety to another language between word, phrase or clause.

Malakoff and Hakuta (cited in (Kusumaningrum, 2020) stated that written and spoken translation need a more complicated process of comprehension and reformulation of the meaning. They stated that there are four types of translation. The first one is understanding the vocabulary of the original text in the source language is a literal procedure. The second is understanding that the meaning of the original text can be translated sequentially, either by sentence, phrase, or clause. Next, professional translation involves the reformulation of the message in the target language without any differentiation. The last is the assessment of the appropriateness of the target language text's meaning can be assessed at many levels or units.

Morales and Hanson (2005) (cited in Martinez et al., 2009) defined language brokers are children that serve as translators for their parents, helping them understand and navigate the English language and comprehend cultural customs. These terms, "natural translation", "family interpreting", and "para-phrasing", have been used interchangeably to describe this process. Each of these terms represents the aptitude of children from immigrant backgrounds to develop their social and linguistic understanding and to adapt their skills effectively to various situations. For example, the term "para-phraser" denotes the strategic use of words by children for specific purposes (Martinez et al., 2009).

Different people have different reasons for doing translanguaging. Myers-Scotton (1979) (cited in Dumrukic, 2020) stated that there are some reasons for doing translanguaging. The first one is insufficient linguistic proficiency or inadequate language comprehension. Second, the utilization of a different language to deliberately prevent other people from participating in an interaction. Next, switching to a different language to offer a new topic. The last one is utilizing a foreign language to make a favourable impression on others. However, Dumrukic (2020) also added that the other reason is having so many foreign friends on social media and enhancing their ability to communicate more openly and freely.

Since translanguaging cannot be separated to code-switching, the reason for doing code-switching also should be mentioned. Based on Hoffman (1991) (cited in Hafid & Sahril, 2022), the primary motivations for code-switching include discussing a particular topic, referring to another individual, demonstrating empathy, interjecting with fillers or connectors, using repetition for clarification, expressing group identity, and ensuring clarity of speech content for the listener.

However, this paper will combine the reasons for doing translanguaging from those two schoolars (Hoffman, 1991 and Myers-Scotton, 1979). Thus, the reasons are: insufficient linguistics proficiency, preventing someone else from joining in the conversation, offering a new topic, impressing others, quoting others, sending empathy, interjecting, clarification, expressing group identity, and ensuring clarity.

IV. METHOD

The descriptive qualitative method was employed in this study. According to Creswell (2009) a qualitative study is a process of comprehending a social or human problem that is focused on developing a comprehensive, holistic picture using words, relaying specific viewpoints of informants, and taking place in a natural setting. While descriptive is used to explain or describe something to others using words, sentences, or gestures rather than numbers. The case study method was used in this investigation. Cresswell defines a case study as an in-depth examination of a bounded system (e.g., activity, event, process, or individuals) (Creswell, 2009). This case study falls under the genre of instrumental case study. An instrumental case study is used to provide insight into a specific topic that may be generalizable. The study's source and focus is the newest YouTube video by Puri Viera named "Musim Labu Bikin Kolak".

The data were gathered through an assessment of the content and a documentary technique that involved gathering data by viewing Puri Viera's YouTube videos. The data was evaluated by identifying the components, reasons, and translanguaging speech functions. To begin, the researcher has written down the statements. The transcript was then identified and sorted into each component of translanguaging. Following that, data was condensed to a table format. The components are classified based on the utterances (sentences, phrases, and words). The researcher then examined Puri Viera's YouTube videos to explain the causes for translanguaging.

V. FINDINGS AND DISCUSSION

A. Findings

There will be two findings in this study. The first one is the components of translanguaging and the second is the reason for translanguaging.

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Table 1: Component of Translanguaging

Translanguaging	Kind/Types	Frequency
Component	Code-switching	35 utterances
	Translation	10 utterances
	Language-brokering	1 utterance
Reason	Insufficient linguistic proficiency (ILP)	0 utterances
	Preventing someone from joining the conversation (PJC)	0
	Offering a new topic (NT)	10 utterances
	Impressing others (I)	2 utterances
	Quoting others (Q)	0 utterances
	Showing empathy (E)	10 utterances
	Interjecting (Int)	7 utterances
	Clarification (C)	14 utterances
	Expressing group identity (GI)	35 utterances
	Ensuring clarity (Cla)	8 utterances

Based on the table above, we can see the frequency of each translanguaging component and reasons for doing translanguaging. Components of translanguaging are code-switching, translation, and language brokering. The code-switching itself has 3 types that are tag-switching, inter-sentential switching, and intra-sentential switching (Hafid & Sahril, 2022). Tag-switching involves inserting words or tag from one language to other language. In this data, the words inserted are “Oke guys”, So, ya”, “Hallo”, “Wow”, and “Hai guys”. Here are the examples.

Utterance 4: *So, ya, jadi kita mau ke pumpkin patch. Emm pumpkin patch yang aku belum pernah videoin.*

Utterance 43: *So anyway, aku mau potong labunya aku rebus terus bikin kolak. Gampang banget cuma pakai gula merah sama santen sama sedikit garam sama daun pandan udah itu doang. Yuk. Keras labunya. Ini tuh isinya Aku mau buang dulu. Keras banget kulitnya*

From the two Utterances above, Puri employed tag-switching. In Utterance 4, she used the tag “so, ya” and in the second Utterance, she used “so, anyway”. The tag-switching of “so” and “guys” are the two most frequent code-switching used by Puri.

The next type of code-switching is inter-sentential code-switching. In this type of code-switching, it takes more amount of integration of two or more languages between sentences. The speaker will change her language after she/he finishes the first sentence. The example can be seen in the Utterance below:

Utterance 26: *So, I can see why they require tickets. Karena biasanya kalau di pumpkin patch yang lain itu gratis kan, gak perlu bayar. ...*

Utterance 40: *I always go to Spicy House over there yeah. Iya jadi karena Japanese restorannya itu tutup, mereka bukanya jam 5 sore akhirnya sekarang kita pergi ke ini guys ke Korean restaurant ...*

In those two Utterances, Puri mixed her languages. She mixed it flawlessly because she is fluent in both languages. She uttered a full English sentence first and continued it with full Indonesian sentences.

The next type of code-switching is intra-sentential code-switching. It happens when the speaker switches between two or more languages within the same sentence. In intra-sentential code-switching, the language switch occurs in one sentence. The examples of intra-sentential code-switching can be seen in the Utterance below:

Utterance 5: *So, ya, jadi kita mau ke pumpkin patch. Emm pumpkin patch yang aku belum pernah videoin.*

Utterance 15: *Liat tuh si Helga cantik banget topinya, topinya tasnya. Oh my God tasnya itu terlucah sih terlucah banget and then boots-nya huh keren keren keren cantik.*

Both Utterances above show the use of intra-sentential. In Utterance 5, Puri inserted the word “pumpkin patch” into her sentences. It might be because there is no such thing in Indonesia, thus she keeps the term to tell her audience about the place full of pumpkins. While in the second Utterance, she mentions the phrase “Oh my God” which is actually common in Indonesia, but still, it is not Indonesian phrase. She also inserts the word “then boots-nya” in her sentence. The way she inserts suffix -nya after the word boots, shows the use of intra-sentential code-switching.

The second component of translanguaging is translation. Here is an example of translation as a component of translanguaging:

Utterance 33: *Kambing ya. Ooh... buat wool. Tapi koq cuman dua? Oh, ada lagi. Oh, ada lamma. There's a lamma. Ada dua lamma guys, dua lamaa disana dua. Dua itu kayaknyaIya, kasihan ya kasihan. Panas.*

Utterance 42: *Jadi ini harganya 5 dolar ya, kemarin aku beli terus aku sempat cek di supermarket itu, ternyata labu yang ukuran segini itu 6-dollar dapat dua guys. Jadi di supermarket itu lebih murah daripada di ladang labu. Karena ladang labu itu kan dibuka untuk turis ya, untuk attraction. Jadi wajar aja sih kalau harga-harganya lebih mahal.*

In those two utterances, Puri translated Indonesian to English. The first is the sentence “Ada lamma” which is then

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translated into "there's a lamma". But then after she realized that there were two lammass, she mixed the sentence structure into "ada dua lammass, guys". The phrase "ada dua" is an Indonesian phrase meaning "there are two" and is mixed with the English phrase "lammass, guys". The word "lammass" shows a plural noun since there is a suffix "s" to show plurality. While in Indonesia, there is no suffix to show a plurality of nouns. In Utterance 42, Puri translated the word "turis" to the English word "attraction". She wanted to emphasize that the pumpkin patch is only a tourist place.

Related to language brokering, here Puri only used the component once. She used it to explain the sentence to her audience who might not understand her conversation with her friend, Helga.

Utterance 27: *Which one? Oh, pumpkin pie slice. Okay. Helga mau nyobain pumpkin pie guys. Jadi berapaan itu tadi? (5 dollar with tax it 5.39). Oke lima dollar, segini guys, pakai whip cream. Gimana? (it's so good) really? From one to ten? (I think it's nine). Really wow! Ooke hmmm... good ya ya. Ya tapi menurutku ya agak sedikit kemanisan, sedikit. Oh, because you like it sweet? Sedikit aja (kemanisan) tapi tapi enak I agree. It's probably 8 or 9.*

The utterance above happened when Puri had a conversation with her friend. She asked her friend how much the pumpkin slice was. Her friend answered in English. Thus, Puri repeated her friend's answer using Indonesian to make sure that her audience understand their conversation. This is one example of language brokering which is used mostly to translate the language he/she used to another language to help others to understand the meaning or the context.

The next is the reason for doing translanguaging. In this paper, the reasons of translanguaging that will be investigated are insufficient linguistics proficiency, preventing someone else from joining in the conversation, offering a new topic, impressing others, quoting others, sending empathy, interjecting, clarification, expressing group identity, and ensuring clarity.

The first reason is insufficient linguistics proficiency. Since Puri has been living in the US for 10 years, it can be assumed that she has good proficiency in both English and Indonesian. However, there is a phenomenon where Puri often mentioned "pumpkin patch" and "pumpkin spice late" as shown below:

Utterance 2: *Oke guys. So, it's that time of the year again di mana aku mau pergi ke pumpkin patch. Tahun lalu aku juga beli pumpkin spice late loh.*

Utterance 3: *Ya tahun lalu aku juga beli pumpkin spice late before going to pumpkin patch. Jadi kayak apa getting into the vibe gitu of pumpkin everything (laughing)*

Both Utterances above show Puri's utterances in mentioning 'pumpkin patch' and 'pumpkin spice late'. She kept mentioning it not because she is lack of linguistics competence, but because there is no common word that might have a similar meaning in Indonesian. However, she then changed the phrase 'pumpkin patch' into 'ladang labu' in the quarter last video. She took the video on different days and locations which might give Puri a new idea to translate 'pumpkin patch' into 'ladang labu'.

The next reason for doing translanguaging is to offer a new topic. Puri did many translanguaging to let her audience that she was going to start a new topic. She often used the phrase of 'hai guys' 'oke guys', 'so', 'so, ya', 'so, anyway' 'before I move', 'but', 'terus', and 'by the way'. Here is the example of the Utterance:

Utterance 6: *So, ya aku karena aku udah pernah ke sana tapi kayak udah lama banget kayak 8 tahun yang lalu gitu karena ini lumayan jauh jadi kita ke luar kota ini ceritanya ya.*

Utterance 41: *Hai guys, aku udah di rumah dan sesuai rencana, aku mau bikin kolak dari labu yang kemarin aku beli di ladang labu.*

Puri also uses translanguaging to impress others. She uttered it when she promoted the brand that sponsored her video. She stated in the Utterance below:

Utterance 10: *This time I got Floral pink pepper inspired by Miss Dior which is being sold in retail at \$130. Meanwhile, this is only \$29 and I get that that same luxurious scent. Wow, this smells so good. It smells expensive.*

She also used English to impress her audience when she showed her outfit. She stated:

Utterance 16: *And this is my outfit. Warnanya warna-warna fall gitu kan. Tidak lupa pumpkin spice Late of course The next reason of doing translanguaging is to show empathy. It can be seen in the Utterance below:*

Utterance 29: *'No no I'm OK'.*

Utterance 32: *Jadi kita mau naik wagon ride. Tapi ternyata harus bayar tiket lagi 5-dollar guys. Gila sih di pumpkin patch lain wagon ridenya itu gratis. Iya dan aku males, ya masa masuk 12 bayar 5 dolar lagi ya kan? Sayang lah. Mana kita belum makan siang.*

The second utterance, she mentioned the phrase 'gila sih' to show her reluctant feeling to pay more for the wagon ride.

Interjecting is the most frequent reason for translanguaging. Puri often used filler or connectors in her utterances. The example can be seen in the Utterance below:

Utterance 6: *So, ya aku karena aku udah pernah ke sana tapi kayak udah lama banget kayak 8 tahun yang lalu gitu karena ini lumayan jauh jadi kita ke luar kota ini ceritanya ya.*

Utterance 28: *By the way, aku udah pernah lho bikin bikin video bikin pumpkin pie. Last year atau 2 tahun yang lalu aku lupa mungkin 2 tahun yang lalu kayaknya itu aku bikin (pumpkin pie).*

Putri also did translanguaging to clarify her utterances. The Utterance 27 below shows the scene when Puri had a

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conversation with her friend. She asked her to rate the taste of the pumpkin pie. She asked her how is it from one to ten. After her friend answered her question, she clarified the answer by asking 'really?' and saying 'Oh, because you like it sweet?'

Utterance 27: *Which one? Oh, pumpkin pie slice. Okay. Helga mau nyobain pumpkin pie guys. Jadi berapaan itu tadi? (5 dollar with tax it 5.39). Oke lima dollar, segini guys, pakai whip cream. Gimana? (it's so good) really? From one to ten? (I think it's nine). Really wow! Ooke hmmm... good ya ya. Ya tapi menurutku ya agak sedikit kemanisan, sedikit. Oh, because you like it sweet? Sedikit aja (kemanisan) tapi tapi enak I agree. It's probably 8 or 9.*

Puri of course did translanguaging to show her identity as Indonesian. She has been living in the US for 10 years, so her intention to mix English and Indonesian to show her identity. Not only as Indonesian, she also showed her identity as Javanese. It can be seen in the Utterance below:

Utterance 38: *Jadi kita mulai setengah 11 sampai sekarang hampir jam satu. 2 jam lebih sampai berdebu loh ini kameraku. Tapi panas banget guys ini mukaku sampai kumus-kumus. Kamu tahu kumus-kumus enggak? Apa ya bahasa Indonesianya? Kumus-kumus, apa ya, lecek gitu pokoknya, lecek. Kumus-kumus tuh bahasa Surabaya guys.*

In the Utterance, she mentioned the word 'kumus-kumus' which is Surabayan-Javanese language. This word does not even exist in Indonesian. She mentioned 'kumus-kumus tuh bahasa Surabaya guys', that shows her identity, not only Indonesian, but specifically Javanese.

The last reason is to ensure the clarity. In her video, Puri also conducted translanguaging to clarify her action or anything she saw. The example is given below:

Utterance 27: *Which one? Oh, pumpkin pie slice. Okay. Helga mau nyobain pumpkin pie guys. Jadi berapaan itu tadi? (5 dollar with tax it 5.39). Oke lima dollar, segini guys, pakai whip cream. Gimana? (it's so good) really? From one to ten? (I think it's nine). Really wow! Ooke hmmm... good ya ya. Ya tapi menurutku ya agak sedikit kemanisan, sedikit. Oh, because you like it sweet? Sedikit aja (kemanisan) tapi tapi enak I agree. It's probably 8 or 9.*

B. Discussion

The results of this study offer insightful information about the translanguaging strategies used by Indonesian YouTuber Puri Viera in her vlogs, which mostly focus on living in the US and practical English learning. The findings of this study provide valuable insights into the translanguaging practices employed by Puri Viera, an Indonesian YouTuber, in her vlogs that primarily focus on life in the US and learning English in practical use. Three key components of Puri Viera's translanguaging were identified by the analysis: code-switching, translation, and language brokering.

Three types of code-switching have been recognized as a common feature of translanguaging: tag-switching, intra-sentential switching, and inter-sentential switching. Puri would often tag-switch, adding phrases like "so," "ya," and "guys" to engage her listeners. The most frequent examples of her tag-switching included the expressions "So, ya" and "so anyway," demonstrating her fluency in both Indonesian and English. Puri's multilingual fluency was evident in the inter-sentential code-switching, which showed her capacity to transition between full sentences in several languages. For example, she introduced novel terminology like "pumpkin patch" to her Indonesian-speaking audience by using intra-sentential code-switching.

Another important aspect of translanguaging that has emerged is translation, with Puri converting Indonesian words into English and vice versa to ensure audience understanding. This approach was especially noticeable when translating phrases or cultural notions that have no exact English equivalents. An example is the translation of "ladang labu" (pumpkin patch).

Although it was less common, language brokering was very important in making interactions clear. Puri used language brokering to make interactions easier for her audience to grasp, particularly when she spoke with her friend Helga, who speaks English.

The investigation also determined a number of factors motivating Puri Viera's translanguaging practices. The first reason is inadequate language skills. Puri frequently used translanguaging to explain terms like "pumpkin patch" and "pumpkin spice latte," highlighting her struggling to find a perfect comparison of the Indonesian language. The next reason is introducing a new topic. Phrases such as "hai guys," "oke guys," and "so" functioned as transition markers in translanguaging, which was used as a signalling strategy to introduce new topics. The desire to impress people comes in the next reason. Puri impressed her audience by carefully employing translanguaging, especially when promoting sponsored products or showing her outfit. The use of English was intended to convey sophistication and style. Puri also demonstrated empathy and interjection through translanguaging. Puri's frequent use of expressions and terms like "gila sih" showed her emotional engagement and empathy, which helped her establish a personal connection with her audience.

Clarification is another justification for translanguaging. Translanguaging was used to provide explanation, as evidenced by her interactions with her friend Helga, to make sure her audience understood every element of the conversations. Group identity expression is another reason. Puri used translanguaging to communicate her identity as a Javanese person and as an Indonesian. The use of the Surabayan-Javanese language strengthened her ties to her heritage. Ensuring clarity is the final reason. Puri used translanguaging—clarifying actions, reactions, or opinions relating to the topic given in her vlogs—to maintain narrative clarity.

Puri Viera's vlogs exhibit translanguaging techniques that correlate with the Translanguaging Theory, which suggests that multilingual people can easily utilize many language resources to facilitate successful communication. Puri's excellent use of

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language brokering, translation, and code-switching underlines the integrated linguistic repertoire that translanguaging theory promotes and highlights the dynamic aspect of language use. Her ability to switch between languages fluently is consistent with the theory's emphasis on removing barriers across named languages to enable more comprehensive communication.

Moreover, theories concerning identity building through language use are connected to the topic of Puri's use of translanguaging to communicate her identity. Through intentional utilization of the Surabayan-Javanese language, Puri not only communicates ideas but also strengthens her cultural identity. This is consistent with previous studies on language and identity, which highlight the critical role language plays in influencing people's perceptions of themselves and how they express themselves, particularly in multicultural and multilingual contexts.

The patterns of code-switching that were found (tag-switching, inter-sentential, and intra-sentential) are consistent with earlier research on the topic, including studies by Hafid & Sahril (2022), which highlight the frequency of these types of code-switching in multilingual discourse. Puri's frequent use of tag-switching, as demonstrated by expressions like "so, ya" and "so, anyway," is consistent with patterns found in literature, where specific linguistic components are used to indicate conversation transitions. Additionally, research on translanguaging in digital communication, notably in social media and vlogging, finds resonance with the reported translanguaging tactics used by Puri in her vlogs. Puri's intentional use of English terms such as "so, anyway" and "hai guys" to start new conversations is consistent with research on how people use linguistic variety to communicate effectively online, as pointed out by Myers-Scotton (1979).

CONCLUSIONS

Looking at Puri Viera's vlogging activities through the perspective of translanguaging reveals interesting details about how language is used in digital places and how it changes over time. Puri's careful and skilled use of English, Indonesian, and Surabayan-Javanese shows how translanguaging works, as suggested by researchers such as García and Li Wei. By code-switching, translating, and "brokering" languages, Puri demonstrates a wide range of complex language skills that challenge the limits of standard language use and encourage a more open way of communicating.

The results of this study agree with what other studies have found about code-switching, translanguaging, and digital multilingualism. Puri's use of tag-switching, inter-sentential switching, and intra-sentential switching is similar to trends found in other manuscripts, which shows how common these types of code-switching are in multilingual conversation. Additionally, studying translanguaging in digital communication, especially in the context of blogging, helps us learn more about how people use different languages in planning their online content creation. Puri's use of Surabayan-Javanese language to show her ethnic identity adds to the complexity of the conversation and connects into larger ideas about how language and identity are formed. When Puri uses translanguaging, she not only shares knowledge but also reinforces her cultural background. This shows how language shapes our personal and cultural identities in complex ways.

The study also looks at how it can be used to help people learn languages, and it suggests that vlogging can be a very useful tool for those people. The way Puri uses vlogging to show how people can learn and communicate effectively in multiple languages. This gives language learners an example of how to use their language skills to communicate effectively in a variety of settings. As digital spaces change, it's more important than ever to understand and value the role of translanguaging in making online material. Examining Puri Viera's blogging actions adds to this growing body of knowledge by showing how languages interact complexly in the digital world. It is expected that more people will do research on the different ways people use translanguaging in different digital settings. This will help us learn more about how bilingual communication is changing in the digital age and find out more reasons for the vloggers doing translanguaging.

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