CHAPTER I

RESEARCH BACKGROUND

1.1 Introduction

Translanguaging practice is not simply switching or mixing two languages. Still, the speaker can use or select a particular feature of their linguistic resources and focus on how language is used in a specific social context (García & Wei, 2013). This phenomenon implies that the translanguaging practice refers to the flexibility of using the language resources in particular social action, including how individuals engage in social interaction, negotiation, and meaning-making. Translanguaging is more about understanding, how the speaker transitions languages and emphasizes identity than language (Wei, 2018). There is an ongoing debate over whether translanguaging should replace terms such as code-mixing and code-switching.

Code-switching, if viewed from the language systems, involves a clear difference between two separated languages; meanwhile, translanguaging promotes flexibility and views languages as an interconnected resource, and both practices capitalize bilingualism (Faltis, 2019). A primary concern of translanguaging practice is that this practice still raises confusion about how this practice is a breakthrough to monolingualism. The education system is still normalizing the monolingual ideology that views language as an autonomous whole. The monolingual principle emphasizes the notion of only practicing the target language in formal situations, excluding using

the native language, and bilingual or multilingual speakers instinctively make transitions between languages (McNamara, 2024).

According to Gundarina & Simpson (2022), monolingual practice in the classrooaffects communication skills especially for immigrant students, as there is a rule that the student is not allowed to use any language other than English. Teachers' understanding of translanguaging still refers to an inexact interpretation; teachers assume that linguistic entities need to be separated from other linguistic entities owned by bilingual students. This means that the two languages cannot be used simultaneously but must be kept separate as Wei & García (2022) argued, when teachers try to understand translanguaging, they interpret translanguaging as dual monoglossia, which is incompatible with the central concept of translanguaging. According to Valdés (2019), when a language is formalized within a curriculum, it is no longer perceived as a holistic and naturally acquired system of communication but rather as an academic subject or skill to be learned systematically.

Therefore, translanguaging practices occur not only in speech but also in listening, writing, and reading. To comprehend a book written in a foreign language, an individual typically uses their native language to understand the content of the book (Ekaningsih, 2020). Translanguaging practice allows individuals to explore identities representing their diverse linguistic and cultural experiences and effectively connect to their distinct backgrounds (Almashour, 2024). The emergence implementation of translanguaging strategies in the education system impacts students, allowing them to use their linguistic resources liberally withoutinhibitions to help build their academic

proficiency (Raja et al., 2022). Moreover, providing an opportunity to every individual to be flexible using all of their language resources without being hindered by traditional rules that prioritize to use only one language. Translanguaging is a practical theory, and this practice could influence speakers to utilize their language features and semiotic repertoire and combine more than one language in the communication process (Han, 2023).

Translanguaging occurs not only in the scope of education but also in social media. The rapid influence of digital developments has created a shift in online communication that often occurs among bilingual and multilingual speakers (Ng & Lee, 2019). YouTube provides a space for people from the users' community to respond in the form of comments, and there is often a process of interaction between fellow community users, where translanguaging patterns begin to appear (Dumrukcic, 2020). The content offered on the YouTube platform includes content-sharing sessions, podcasts, vlogs, streaming, etc. Furthermore, on the YouTube platform, various creators from different backgrounds create different types of content. Each content creator's speaking style and language also have their appeal, such as combining native language with target language and regional languages. This phenomenon goes hand in hand with translanguaging, which offers the practicality of using all language features for bilingual and multilingual speakers in communication.

This digital era has become a medium for many people, commonly called influencers, and social media provides a space for them to come together as a community to share stories, history, and personal experiences (Mısır &Güler, 2024).

The ability to communicate and think or speak multiple languages is a popular characteristic among influential people. One of the influential people on social media is Maudy Ayunda. She is an inspiring person who dynamically plays an active role in advancing social movements in Indonesia and often shares her daily life through vlogs on her personal YouTube channel. Indonesian folks know Maudy Ayunda because of her reputation as a public figure, book writer, singer, and actress. Maudy Ayunda has been uploading videos on her personal YouTube channel since 2011. In this study, the researcher focuses on examining one of the highest views from Maudy Ayunda's video entitled "First Trip to Korea".

The selected video in the form of a vlog because vlog offers authenticity, relatability, and it is a powerful source to seek the translanguaging practice that appears in Maudy Ayunda's vlog video. Moreover, the footage is typically unscripted, so this research aims to see the genuineness and transparency of the connection or interaction between Maudy Ayunda with her family and the audience. In addition to the representation between language and multiculturalism, translanguaging also refers to the individual's emotional enthusiasm. Back et al. (2020) conducted a study about emotional scaffolding in the context of multilingual learners through translanguaging practices, and discovered an alignment between learning success and emotional support in translanguaging practices in the classroom.

Although social media offers a space for personal expression, content creators often face criticism for their linguistic choices. Rosary (2019) reported that a public figure, Boy William, received negative feedback for his linguistic behavior of

alternating between Indonesian and English. Viewers consistently criticize public figures for mixing languages, and viewers believe that public figures should use Indonesian more than English, as English is not the primary language in daily conversation. Similarly, Andrea Henriette, a public figure with London and Indonesian mixed heritage, also faced negative comments. Tionardus (2023) reported that Andrea experienced negative treatment from her audience due to her English language skills; despite her London descent, she is more proficient in speaking Indonesian and Javanese.

Translanguaging allows a person to emotionally express how comfortable they are when communicating. Translanguaging related to emotional scaffolding is mainly the case for people involved in the entertainment world and active in social media as a medium to express themselves without being restricted by social boundaries and traditional language norms such as monolingualism. In Indonesia, the use of technology and the freedom to access social media have created an emerging awareness of cultural and linguistic habits that are interesting to explore further. From the previous research, it can be observed that language serves as a tool for individuals to express their unique identity and simultaneously merging critical and creativity (Wei, 2011). Translanguaging in these digital developments reveals information about language policy, the effects on pedagogy, and the attempts to introduce linguistic and cultural diversity (Menghuan et al., 2024). Many studies has examined translanguaging from the scope of the digital era, and some research has examined cultural diversity through translanguaging practices in bilingual and multilingual speakers.

Previous studies examining translanguaging practice in the realm of social media have shown how cultural identity background greatly influences a person's language style and how social media becomes a place to channel various forms of linguistic diversity (Alifa et al., 2024; Menghuan et al., 2024; Ng & Lee, 2019; Niyibizi et al., 2021; Oliver & McCarthy, 2019; Permadi et al., 2023; Shalihah, 2024). The translanguaging practice tends to be studied in the field of education, examining how teachers use this practice to enhance the learning process in the classroom. Previous research tended to focus on how translanguaging practices can be planned for classroom learning by looking at patterns using two modes, namely universal translanguaging or classroom translanguaging (Lewis et al., 2012). Moreover, few studies have focused on the analysis of translanguaging practice in the context of social media, with a scope and focus on a person's cultural identity. Permadi et al. (2023) investigated translanguaging components in Nessie Judge's conspiracy theory in her personal YouTube channel, and nevertheless, further exploration of translanguaging in a specific context is still limited. Previous research has predominantly explored YouTube videos with scripted content and employing qualitative descriptive analysis, but this research focuses on the more spontaneous and natural formats of vlog videos. By using thematic analysis, the researcher aims to uncover emerging patterns in Maudy Ayunda's YouTube video and analyze the interaction among the viewers regarding Maudy Ayunda's translanguaging practice in the comment section.

1.2 Problem Identification

Monolingual ideology persists in Indonesia, as evidenced by implementing the "English only" rule in the classroom. The translanguaging concept is often misunderstood as mere language switching or translation. Witari & Sukamto (2023) highlighted three significant obstacles to the implementation of translanguaging pedagogy in schools in Indonesia: teacher unawareness of its benefits, institutional constraints enforcing monolingualism, and uncertainty about the practical implementation of translanguaging in the classroom. In addition, monolingualism is not only implemented in the school but is is still embedded in people's mindset. Consequently, rather than adhering to traditional language rules, particular public figure leverages their complete linguistic skills to communicate and deliver information to the public.

Bilingualism is frequently misunderstood as simply speaking two languages separately. Bilinguals' brains don't store language separately; instead, both languages are interconnected and allow the transfer of linguistic practices (García & Wei, 2013). Furthermore, from that phenomenon, it is interesting to delve more into the translanguaging practice used by the public figure in Indonesia. This research aims to analyze the translanguaging patterns observed in Maudy Ayunda's YouTube video to highlight how monolingual ideologies do not confine language proficiency. To explore translanguaging practice in a social media context, challenging the conventional association with formal education settings. This research further investigates translanguaging practices observed in Maudy Ayunda's videos, which offer a more

naturalistic and less formalized approach to language use. Previous research tends to examine translanguaging patterns in scripted learning videos, limiting the scope to pre-planned and structured language use.

1.3 Limitations of the Study

This research relies solely on video uploaded by Maudy Ayunda on her personal YouTube channel, which may limit the generalization of the findings. Researchers only observe patterns through the video and the comment section without directly observing the subject's life under study. To investigate the viewer interactions, only video with the highest views and comments were selected for the analysis. The video with the highest viewers entitled "First Trip to Korea" was chosen to analyze the subject's spontaneous linguistic behavior, the naturalness, and unscripted interactions in the real-world context.

1.4 Research Questions:

1. What translanguaging patterns appear in Maudy Ayunda's vlog video?

2. How do the viewers engage with Maudy Ayunda's translanguaging practice in the comment section?

1.5 Research Objectives

To examine the distinctive patterns of translanguaging practices displayed in Maudy Ayunda's video on the YouTube platform. And how the dynamics in the digital era regarding translanguaging are not only implemented as a classroom learning

method. Instead, it is discovered in the realm of social media to entertain. This research aims to provide a deeper understanding of a breakthrough that does not limit a person with traditional boundaries to speakers who master more than one language. Based on the background preparation, the objectives of this study are:

1. To identify the translanguaging practices demonstrated on Maudy Ayunda's YouTube channel.

2. To discover the nature of viewer engagement in the comment section of Maudy Ayunda's YouTube channel.

1.6 Significance of the Research

1.6.1. Theoretical Significance

This research discusses the Translanguaging practice in Maudy Ayunda's YouTube video. The findings of this research are expected to support the translanguaging practice that focuses on the socio-cultural identity background of bilingual or multilingual speakers. In addition, the findings of this research are expected to provide more insight and understanding into the kinds of translanguaging patterns and the practice of translanguaging in the digital era, and to discover the reaction from the viewers in the comment section. It contributes knowledge to future studies about the freedom to use both our native and target languages to express ourselves as bilingual or multilingual speakers. It is hoped that this research can be helpful as a reference for further researchers interested in researching translanguaging practices from cultural identity backgrounds.

1.6.2. Practical Significance

Beyond theoretical contributions, this research is expected to provide practical benefits to the following groups:

1. Readers

The findings of this research are expected to add knowledge that translanguaging practice can be done in the classroom and in daily conversations in real situations outside the class. Readers should understand that this practice is against the monolingual rules, because some people are comfortable using another language or even combining their native language and the target language.

2. Bilingual or Multilingual speaker

The findings of this research could contribute to bilingual or multilingual speakers embracing their cultural diversity. This research can also increase information about the freedom of expressing yourself and uses all of the resources as a choice of communicative strategies on social media platforms by utilizing the translanguaging practice.

3. English Teacher

The findings of this research are expected to add a broader insight into the concept of translanguaging practice and minimize the misunderstanding between the terms of translanguaging and other existing sociolinguistic terms.