

## Face Maintenance Rituals and Communication Strategies Used in Puja Astawa's YouTube Videos

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### ABSTRACT

YouTube, a video sharing platform, is famously used these days, not only due to its function as part of entertainment, but also a media of interaction. Unlike, face-to-face interaction or other computer-mediated interaction, YouTube served multi-party interaction and three levels of communication. Its uniqueness leads to questions on whether people engaged in this interaction manage maintaining their interlocutor's face and what communication strategies are used amid this multi-party interaction considering it may involve people from different social and cultural background. This qualitative research was aimed to analyse the first level communication in YouTube videos by using interactional sociolinguistics approach in order to figure out the types of face maintenance rituals as well as the communication strategies used by the participants in YouTube videos. The data source of the study was Puja Astawa's YouTube videos, one of the most popular content creators in Bali. In collecting the data, documentation method and note taking technique were used. The data were further analysed using the face maintenance theory proposed by Goffman and communication strategies proposed by Canale and Swain. The result of the analysis shows that presentational rituals is the main rituals used by the participants in Puja Astawa's YouTube videos. In terms of communication strategies, there are three strategies found, namely (1) code switching, (2) repetition, (3) the use of Balinese particles. Code switching is the mostly used strategy while the use of Balinese particles is the least used strategy.

**Keywords:** communication; discourse; face; strategies; YouTube.

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## INTRODUCTION

As the rapid growth of technology and the emergence of social media platform, social interaction is extended. Not only extended, today's communication, with the support of communication, can be done in speed and without boundaries (Syartanti, 2021). These days, interaction and communication are not limited to face-to-face interaction, but expanding to computer-mediated communication. Typically, computer-mediated interaction may involve people from different language, social, and cultural background. One of the most significant one is YouTube interaction. According to Dynel (2014), unlike face-to-face interaction or other types of computer-mediated interaction, this video sharing platform, has three levels of communication. The very first level is the communication between the speaker and hearers in the videos. The second one is the communication which concerns the YouTube viewers and their interpretation of YouTube video discourse. The last is communication between YouTube speakers and hearers via comments section. The fact that YouTube videos has three levels of communication leads us to questions. The first question is whether the people involved in the interaction manage to maintain their interlocutor's face. If so, what types of face maintenance rituals and communication strategies are used. These two aspects are typically not only related to context of situation but also the speakers' social and cultural background. They are also important aspects to be considered in communication as mentioned by (Andriyani et al., 2022) that being aware of cultural differences in language could help us on having more appropriate social interactions as well as Fitriah & Hidayat (2018) and Yusparizal, et al. (2018) who state that choosing strategies in conversation is essential to sustain good communication.

As part of discourse, there are some approaches that can be utilized to analyse utterances found in YouTube interaction, such as Multimodal Discourse Analysis (MDA) which is widely used to analyse texts, including spoken and written text, for their underlying meanings (Margaretha, et al., 2020). However, concerning that three levels of communication in YouTube interaction typically involves people from different social and cultural background, interactional sociolinguistics approach to discourse analysis is considered to be one of the most effective approaches to analyse discourse interaction in YouTube. Interactional sociolinguistics (IS) approach to discourse analysis is based on three different field of studies, namely anthropology, sociology, and linguistics (Schiffrin, 1994). This approach seeks to analyse a discourse on the basis of those three yet related fields of study. IS approach to discourse analysis is also based on the work of John Gumperz, a linguistic anthropologist as well as Erving Goffman, a sociologist. Gumperz through his works provides an understanding on how people who may share grammatical knowledge of a language, can differently contextualize what is being spoken. While, Goffman's contribution to IS is providing a description on how language is situated in particular

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circumstances in social life as well as how then it can reflect meaning and structure in those circumstances. In conclusion, IS enables us to understand the way people use language and their meaning not only in relation to the context of situation under which the language is used but also the speaker's social and cultural background (Anggreni et al., 2021; Schifffrin, 1994). IS can help us revealing how speaker's utterance reflects not only the message it conveys but also social and cultural aspects underlying the utterance, including face maintenance rituals and communication strategies used by a speaker.

IS approach to discourse analysis has been acknowledged by many other linguists, proven by several researches conducted by researchers around the globe to analyse discourses in some different languages. Awang, et al (2010) analysed discourse in the form of admission interview which was conducted by the programme of Executive Master in Business Administration (EMBA) of Universiti MARA Kelantan, Malaysia. In analyzing the discourse, Awang et al. (2010) utilized IS as the framework for her analysis which aimed to find out the communication strategies used by the participants in the interview. Mirvahedi (2021) also analysed Malay respondents within the framework of IS to discourse analysis. Yet, in his study, he utilized IS to analyze family language policy of a Malay-English bilingual family who live in Singapore, a multi ethnic country. Both of these researchers were conducted in the setting of multilingual and multi-ethnic community.

Similar to Malaysia or Singapore, Indonesia as a multi-ethnic country consists of multilingual communities, meaning that it is rich of languages and cultures. It's condition as a multilingual community has been a perfect subject for IS analysis. A study which used IS approach to analyse discourse in one of Indonesian language communities is the study conducted by Ramadhanti (2018). The study was aimed to figure out the characteristic behaviour in students' speech of Minangkabau culture. The results of her analysis shows that the students involved in the research, always pay attention to their interlocutor so that they can appropriately choose their words. The study is limited to analysing discourse produced by those who share similar cultural background, namely Minangkabau culture.

Ghasani (2021) also used IS to analyse casual conversation of graduate students in Semarang State University, Indonesia, to investigate the structural patterns of conversations, context, function, and social norms, conventions and principles done by the students in the conversations. The result of the research shows that the speaker friendship marked by interactional talk claiming common ground with vague references.

It can be learnt that the previous research which uses IS as the framework of analysis put the emphasis on analysing discourse uttered by people who live in a multilingual and multi-ethnic community. However, none of this aforementioned research discussed on how these people, who are attached to their social and cultural background, communicate and

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interact in computer-mediated communication, such as YouTube interaction. As it is important to note that every culture has its own way in the application of norms and politeness values (Ardi et al., 2018; Fitri, 2018) and failing to understand our speaker's social and cultural background may result in misunderstanding in communication. This study tries to fill in this gap, to give an overview on how people who lives in multilingual and multi-ethnic community interact in computer-mediated communication, especially YouTube. In addition, this study tries to reveal on how first level of communication in YouTube interaction displays social interaction by finding out and analyse face maintenance rituals, as well as communication strategies used by the participants in the video.

## METHOD

This study is a qualitative descriptive study. Lambert & Lambert (2012) define qualitative descriptive study as a study that “tend to draw from naturalistic inquiry”, meaning that it commits to study a phenomenon in its natural state and then describe it within the context of research arena. The data used in this study was taken from videos posted Puja Astawa, one of the most popular and influencing YouTuber in Bali, in his YouTube channel named *Haipuja*. In his channel, to the date this research was conducted, Astawa has posted 162 videos since he joined YouTube in September 2019. Most of his videos are aimed to entertain his viewers, yet in his every video he always tries to deliver certain moral value to the audience. All of the videos posted are in the form of conversations of two or more people talking about certain topic in casual way. The topics of his videos are varying and most of the time the topic of his videos was based on the topic that was happening at the time. For instance, in 2019 and 2020, most of his videos took covid 19 pandemic as the topic. Though in some of his videos, the topic is a serious matter, yet humour can always be found. This is one of his uniqueness that makes him become one of the most famous YouTubers in Bali.

Balinese YouTube videos were chosen to be the data source of this study is due to the fact that Bali is inhabited by multilingual and multiethnic communities (Ruastiti, 2010; Maunati, 2018). Though Balinese is one of the nine most spoken language in Indonesia (Abdullah et al., 2014), Balinese is not the only language spoken in the island due to the various ethnics living and interacting there. Bali, itself, also has many popular YouTuber locally. One of the most famous one is Puja Astawa, a Balinese YouTuber who is famous for his entertaining videos of Balinese life. The genre of most of his videos are comedy and they are humorous, yet in his videos he always tries to deliver certain moral values to his viewers. He wraps the values through casual conversations among Balinese and or other people with different cultural backgrounds, that typical Balinese have in their daily lives. The amusing yet full of meaning videos shared by Puja Astawa make his become one of the most famous YouTuber in Bali. His videos are highly liked and

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watched by many viewers, due to the nature of his videos, which are humorous. It is not a wonder, since humour is capable of reducing tension in one's mind (Puri, 2020). In addition, his videos have been acknowledged as an object of linguistic research, as being analysed in some previous research conducted by Suciartini (2018) and Mulyana (2021). This YouTube channel was not chosen due to its popularity to Balinese people, yet because most of the videos portrays interactions among people who live in multicultural and multiethnic groups.

In collecting the data in this study, purposive sampling technique was utilized. According to Sugiyono (2015), purposive sampling is a way to select samples with certain consideration. The first consideration of selecting the data source in this study is the year in which the video was posted and due to the huge number of videos that he has posted in his channel, this study limits the videos used as the data source based on the recentness of the video. The selected videos are some of the videos published in 2021 until July 2022. In total there are 24 videos in that range of period. Those videos were then selected based of other considerations. The second consideration was the duration of the video. Astawa usually posts short videos, the duration in average was 2 – 7 minutes. In order to meet the need of the research, the selected videos are the above 4 minutes length videos and should be capturing conversation of more than 2 participants in order to be able to demonstrate an in-depth description of face maintenance in the video. Based on those criteria, finally, there were 13 videos selected as the data sources of this study.

Table 1:  
*List of Videos Used as Data Source*

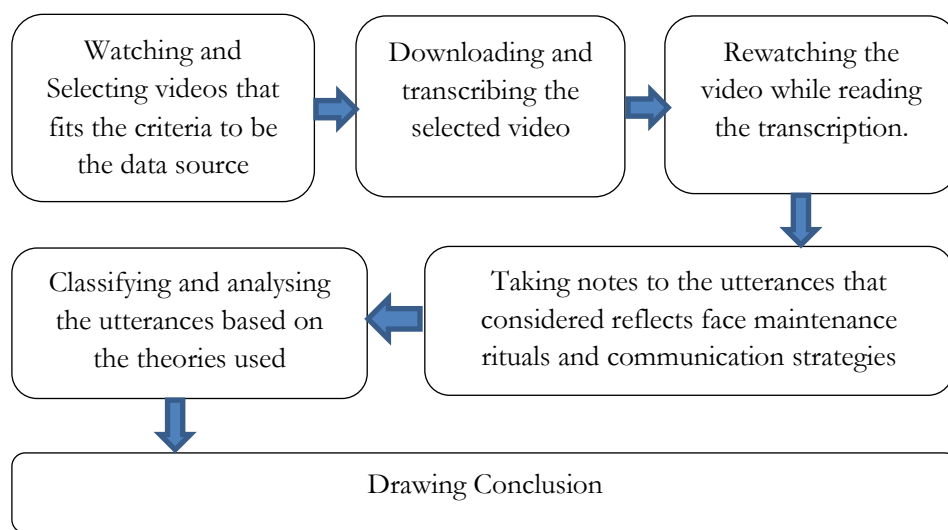
No	Date of published	Title	Duration
1	03/10/21	<i>Temannya Baik</i>	5 mins 15 secs
2	04/01/21	<i>Pompa Tanpa Cetak Cetek</i>	4 mins 02 secs
3	04/12/21	<i>Sekolah Langsung Jadi PNS atau ASN di POLTRADA</i>	4 mins 12 secs
4	04/20/21	<i>Agama Manapun Selalu Mengajarkan Kebaikan</i>	5 mins 18 secs
5	05/08/21	<i>Ditunda Dulu</i>	6 mins 11 secs
6	05/11/21	<i>Kucing Dalam Karung</i>	7 mins 47 secs
7	07/03/21	<i>Lebih Simple Lebih Aman</i>	5 mins 28 secs
8	08/05/21	<i>Jangan Asal Beli Obat</i>	4 mins 06 secs
9	11/01/21	<i>Dagang Salak Cantik</i>	5 mins 40 secs
10	11/04/21	<i>Sing Penjara</i>	11 mins 09 secs
11	12/22/21	<i>Hadiah 100 BMW 1000 Vespa</i>	5 mins 35 secs
12	06/27/22	<i>Selamatkan Dunia</i>	4 mins 39 secs
13	06/29/22	<i>Cegah Stunting</i>	9 mins 47 secs

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After selecting the videos eligible as the data source, the next was transcribing the videos. Then, the videos were watched while reading the transcript. The utterances produced by each participant in the videos were observed and note-taking technique was utilized in order to record the utterances that classified and considered reflecting Goffman's contribution to IS, which includes face maintenance rituals and communication strategies. The result of the analysis was presented informally and descriptively, by using words, phrases, and sentences. The following graphic shows the analysis process conducted in this study.

Graphic 1:  
*Data Analysis Procedure*



## FINDINGS AND DISCUSSION

This section presents the results of the research followed by discussion. As aforementioned above, there are two problems formulated in this study. Therefore, this section is divided into two parts based on the problems of the study, those are (1) face maintenance rituals and (2) communication strategies used by the participants in the first level of communication in YouTube videos.

### Face Maintenance Rituals

Goffman (1967) argues that in face-to-face social interaction, one possesses what he calls as self which is a social construction. He further explained that one way of viewing the self as public construction in though the notion of face (in Schiffrin, 1994: 102). The notion face, which one possesses, can be maintained in communication and face maintenance deals with the condition of the interaction, not the objective. Goffman's contribution to IS is in maintaining one's self and face in an interaction, one can do an interpersonal ritual. This ritual is divided into two types of ritual,

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namely presentational ritual and avoidance ritual. The former deals with acts which reflects individual's specific manifestations to recipients concerning how he regards them, while the later deals with the forms of deference which lead one to keep at a distance from the recipient.

Based on the analysis conducted, the results show that in Puja Astawa's YouTube videos, both of the rituals exist. Yet, the most dominant rituals found in the interaction is the presentational rituals. The following data shows the use of presentational rituals in Puja Astawa's YouTube Video.

Data (3-1)

- P1 : *"mekelo niki Pak Gde, dikarantina atau baange pil, mesuntik keto sing?"* (is the quarantine will take a long time, Mr. Gde? The patient will be given any medicine, or injection, won't they?)
- P2 : *"Ten. Ten keto nak rehabilitasi, rehabilitasi nika"* (No, that's not how rehabilitation works)
- P1 : *"men nak sing nawang, Dek"* (I really wonder, Dek)
- P2 : *"datang akan di-assessment namanya, diajak apa namanya dialog oleh konselor"* (the patient come to our facility, then he will be assessed by a counsellor through conversation)
- P3 : ***"ajake ngorte, ajake ngorte"*** (he will be asked to have a conversation with the counsellor)
- P2 : *"ajake ngorte, sejauh mana tingkat ketergantungannya apakah dia memakainya tingkat ketergantungannya rendah, sedang atau tinggi. .... besok ga bisa dia kembali 100%"* (he'll have a conversation with the counsellor and the level of his addiction to drugs will be assessed)

Data (3-1) above was taken from conversation in Puja Astawa's YouTube video entitled *"Sing Penjara"*. The participants in the conversation talked about procedure of rehabilitation that one undergoes if he reports himself using drugs to *Badan Narkotika Nasional (BNN)* or the National Anti-Narcotics Agency. The conversation involved three participants. P1 and P3 are close friend and their interlocutor, P2 is the head of the National Anti-Narcotics Agency in Bali. Viewed from the cultural backgrounds, the three participants are Balinese, meaning that they share similar cultural background, signified by the use of Balinese language, as the vernacular, and Indonesian language as the national language throughout the conversation.

In the chunk of the discourse, it can be seen that P1, one of the participants, was asking for some information regarding how one would be treated in the rehabilitation facilities if he reported himself using drugs. P2, who is also the head of the National Anti-Narcotics Agency in Bali, provided some information, and he used Indonesian language in his explanation. Realizing that his friend, P1, might have difficulties in understanding P2's explanation, P3, chipping in through his utterance, typed in bold in (3-1), tried to translate P2's utterance to Balinese, to give emphasis and help P1 to

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understand their interlocutor's message.

Language, aside from its function as medium of communication, it is also used to express social process in certain context of situation and context of culture ((Butt et al., 2000; Halliday, 1994). In other words, in communication, language does not solely convey the message one wish to deliver but also social process embedded in it. P3's action can either has a positive sense as chipping in or negative one as butting in, as Schifffrin (1994) argues that when one involves himself in conversation between two other people, his action can be considered having two senses. The decision is made based on his social relationship with the people in the conversation. Schifffrin (1994) further explained that the positive sense "chipping in" can be seen as a display of positive politeness, while the latter is a displace of violation of negative politeness.

As can be seen in (3-1), the way P3 concluded and translated P2's utterance to make it easier for P1, to understand, indicates social process. His close relationship with P1 makes him feel responsible to help P1 in the interaction and make sure that P1 can understand P2's utterance since P1's failure in understanding the message conveyed by P2 may resulted in face redress. Avoiding this, P3, through his utterance, made himself 'present' to P1. In this case, it can be concluded that P3 has performed presentational ritual to save P1's face during the interaction. This result of analysis is aligned with the one conducted by Ramadhanti (2018). Her research which was conducted to analyse students' conversation reveals that when one of the student's was questioned by a teacher, the other (the one who has close friendship with him), chipping into the conversation, speak for the other person, in order to save him from the punishment he may get from the teacher. In that case, the social relationship between the students, enable him to speak for other and save his friend's face during the conversation. Similar to this, P3's action in the above conversation, by chipping into the conversation, was aimed to save his friend's face. By that, his action would be considered as a display of positive politeness and being present for his friend rather than the negative one. In addition, in accordance to Leech (in Jeanyfer & Tanto, 2018) concept of politeness in which to be polite meaning that we speak in a way that gives benefits to our interlocutor. In this case, by his utterance, P3 benefits P1, in that way, he displayed politeness to P1. Another example of the use of presentational ritual in Puja Astawa's YouTube video is seen in the following data.

Data (3-2)

- P4 : *"Eh, harus dengan resep dokter ne, Dah, sube liu ti anake mengalami kondisi fatal karena salah mengkonsumsi dah, oooh, jangan sampai menyesal Dah"*
- P5 : *"Men kenkenang harus ne ne?"* (So, what should I do?
- P4 : *"Jika ingin segera sembuh dan sehat, beli obat keras dengan resep dokter, Dah"*  
(If you want to get well soon, you have to buy medicine based on

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- doctor's prescription)
- P5 : “*Oh, keto Yok*” (Oh, I see)
- P4 : “*Gunakan dengan benar sesuai dengan anjuran dokter dan apoteker, keto.*”  
(Take the medicine appropriately in accordance to the doctor's and pharmacist's prescription)
- P5 : “*Meh aget ake mai yok*” (Luckily, I come here to see you, Yok)

Data (3-2) above was taken from conversation in Puja Astawa's YouTube video entitled *Jangan Asal Beli Obat*. There are two participants involved in the conversation (here labelled as P4 and P5. Hymes (1980) proposes SPEAKING grid that can be used to analyse the context of situation that underlies a conversation. Based on the observation towards the video that have been conducted, using the SPEAKING grid framework, it can be concluded that the two participants involved in the conversation are close friends. The topic of the conversation is the use of potent drug. The language used in the conversation are Balinese and Indonesian language. Both of the participants share similar cultural backgrounds since both of them are Balinese as well as Indonesian. The conversation took place in an informal situation and the topic started to be discussed by the participants when P5 stated that he would go to a drugstore to buy some medicine. Noticing that P5 was going to buy a potent drug without prescription, P4 gave him a sympathetic advice by explaining the harm that can be caused by using potent drugs without prescription from a doctor. Responding to P4's advice, P5 was thankful since he was aware that he did not have sufficient knowledge regarding the matter and P4 explanation has broaden his knowledge and avoid him from the harm that the drugs could have done to him.

The sympathetic advice given by P4 to P5 in the conversation above can be concluded as presentational ritual conducted by P4. Goffman (1967) explains presentational rituals as manifestation of how one regards their interlocutor. Being based by the close relationship that he has with P5, urged him to give advice and explanation to P5 of how using potent description could harm P5's body. By doing so, P4 has managed to save his interlocutor's face during the interaction by showing that he cares to P5's wellbeing.

Though most of conversations in Puja Astawa's YouTube videos reflect the use of presentational rituals, some applications of avoidance ritual are also found. The following data is an illustration of how avoidance ritual is used in the videos.

Data (3-3)

- P6 : “*Selamat siang, Pak*” (Good afternoon, Sir)
- P7 : “*Selamat siang, Pak*” (Good afternoon, Sir)
- P6 : “*Maaf perjalanan anda terganggu, ini motor anda yang mematikan apa saya yang bantu ceklek?*” (I am sorry to interrupt your trip, will you turn off the bike, or should I help to turn it off?)

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Data (3-3) above was taken from a video entitled *Ditunda Dulu*. The conversation takes place between policemen and a group of motorbike riders. Data (3-3) occurred when the policeman noticed that the people violated traffic regulations by riding a motorbike with two passengers. Then, the policeman, here labelled as P6, stopped them and started asking questions. The conversation was initiated by P6 with a greeting. In response to P6's greeting, one of the motorbike passengers, P7, replied the greeting. P6 then apologized from stopping them and ask them by giving options, whether they would turn off their vehicle or he would turn it off for them.

The interaction occurred between P6 and P7 reflects the use of avoidance ritual. By initiating the conversation with greeting and using deference *Pak* or *Sir* at the end of his utterance as well as asking questions by giving options, shows that the speaker, P6, try to fulfill the negative face of his interlocutor. Negative face deals with one's desire to be respected and to have freedom to act as one chooses (Brown & Levinson, 1987; Thomas, 2013). P6's duty and authority as a policeman enables him to give instruction directly to those who don't obey the traffic regulations. However, in the above conversation, instead of turning off the bike directly, while he can do so, he gave option to the rider. By doing this, it can be seen that he tried not to impinge the hearer's negative face. His action also reflects his effort on keeping social distance with his hearer which is a characteristic of avoidance ritual. In addition, as Leech (Aulia et al., 2019) states that politeness is a strategic conflict avoidance, P6 displays an effort to avoid conflict by giving options to his interlocutor, meaning that he displays politeness through his utterance.

### Communication Strategies

Tarone (in Trihastuti & Zamzani, 2018) defines communication strategies as strategy in using language, a mutual attempt done by people engaged in conversation to agree on meaning in a situation in which shared requisite meaning is not apparent. Corder (in Masithoh et al., 2018) proposed that communication strategy is systematic technique use by someone to express his meaning in communicating with others with the presence of difficulties. Communication strategies are part of one's strategic competence in communication (Canale & Swain, 1980). It consists of verbal and non-verbal strategies. This study concerns with the verbal strategies that the participants used their interaction. Based on the analysis conducted, there are three major verbal strategies found in Puja Astawa's YouTube videos. Those are (1) code, (2) repetition, and (3) the use of Balinese particles. The most used strategy found is code switching while the least used strategy is the use of Balinese particles. The following data show the uses of those communication strategies.

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Data (3-4)

- P8 : “*Eh, ngomong ngomong Seririt, ake sik ne Pak Dogler ke Seririt dibi be, ngabe sepeda motor ngabe pis duang koper, Yok.*” (Hey, talking about Seririt, I went to Mr. Dogler in Seririt yesterday, rode a bike while carrying two suitcases of money)
- P9 : “*Buih, zaman teknologi maju, nu masih ngaba pipis wadab koper, Cai o.*” (In this advanced era of technology, you still carry money in suitcases? Unbelievable!)

The above data is taken from Puja Astawa’s YouTube video entitled *Hadiab 100 BMW 1000 Vespa*. The conversation happened between two participants, here labelled as P8 and P9. The relationship of the participants is brothers meaning that they share a close relationship. Hoffman (1991) defines code switching as the use of two languages or linguistic varieties in an utterance or in a conversation. He further divides code switching into three types, namely tag switching, inter-sentential switching, and intra-sentential switching. Data (3-4), especially the bold phrase, shows one of the uses of code switching in Puja Astawa’s YouTube videos. The bold phrase is classified into intra-sentential code switching. This type of code switching is a switch that happens when a speaker switches languages within a sentence. From data (3-4), it can be seen that the switch happens within the same utterance from Indonesian language to Balinese language. The switch occurred in Indonesian language, the official language of the participant when he was speaking in his vernacular, Balinese language.

The reason for someone switches language many vary. It can be due to contextual, situational or personal reasons (Hoffman, 1991;115). The switch done by P9 in the above data can be identified done due to the specific topic of the conversation. The two participants were involved in a conversation talking about delivering money. P8 initiated the conversation by telling his interlocutor his experience of delivering money in a very conventional way. P9, responding to P8 utterance, questioned P8’s conventional way of delivering money in this advance era of technology. Finding no suitable equivalent words in his mother tongue, P9 inserted phrase in his national language, into his utterance. Another example of how intra-sentential switching occurred in Puja Astawa’s YouTube videos can be shown by the following data.

Data (3-5)

- P10 : “*Nyampang? Ye, Tut, yen ade anak endep be, berag to, to adane kuang gizi, Tut*” (Taking it easy? Hey, Tut, small and thin child indicates malnutrition, Tut)

The chunk of conversation above is taken from Puja Astawa’s YouTube video entitled *Cegab Stunting*. At the beginning of the conversation, the participants in the video used their vernacular to interact. Yet, by the time the topic of the discussion switch to a more specific and urgent matter, the

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language used by one of the participants began to switch. He switched from Balinese language to Indonesian language. Data (3-5) above shows the use of intra-sentential switching, in which the switch was only done in word level. The utterance was delivered in Balinese, yet the word in bold *gizj* is expressed in Indonesian. The switch occurred due to the nature of the topic of the conversation, and when the information is easier to be expressed in a language than the other, code switching is inevitably to occur (Hoffman, 1991) as seen in Data (3-5).

Another type of code switching which was also identified in Puja Astawa's YouTube video in inter-sentential code switching. It is defined as the type of code switching that occurs between clause or sentence. The following data shows the inter-sentential switching that occurred in the video.

Data (3-6)

P11 : *"Pih, eh kene bet ne kepala sekolahne. **Bapak, silahkan cek dulu, Pak. keliling biar Bapak ndak beli kucing dalam karung, keto abet ne**"*  
(Here is what the headmistress said to me, "Please go ahead and check the facilities of our school, so that you will not buy a cat in a sack")

P12 : *"Oh, ngadep meong ye?"* (Oh, she sells cats)

P11 : *"Adi ngadep meong, kenken meme ne?"* (She doesn't sell cats, what do you mean?)

P12 : *"Men ngadep karung?"* (She sells sacks, then?)

P11 : *"Aduh, meme. Eh, artine, duh kewed gati ngomong jak meme ne. Artine, **silahkan cek dulu Pak, biar Bapak tidak merasa dibohongi. Seken luung me, luung ne luung gati.**"* (It's really difficult to talk to you. What she meant was to allow me to check the school facilities, so that I won't feel deceived. The school facilities are really good, really good).

Data (3-6) is a conversation taken from Puja Astawa's YouTube video entitled *Kucing dalam Karung*. The conversation occurred between two participants, here labelled as P11 and P12, a son and his mother. Previously, P12 asked P11 to go to a vocational school to check for the learning facilities offered by the school. After P11 went to the school, he reported what the facilities he saw and the conversation he had with the headmistress.

The above data shows the use of inter-sentential code-switching, meaning that the switch occurred between clause or sentence. In P11's utterance, when he finished his first sentence in Balinese, he switched his language to Indonesian, and ended his utterance in Balinese. The Indonesian was used to express a full sentence. In this case, unlike the previous data, in which the switch occurred due to the topic of the conversation, data (3-6) shows that the speaker was merely quoting someone else's utterance. He was informing his mother what the headmistress told him when he visited the school by quoting her utterance. Yet, P12 misunderstood the utterance, therefore P12 tried to re-explain what he meant by directly quoting the headmistress' utterance.

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Aside from the reasons of switching language proposed by Hoffman (1991), the way the participants in the conversation shift languages throughout the conversation is influenced by not only the topic of the conversation, but also the social background of the participants in the conversation as can be seen in Data (3-1). In the chunk of the conversation, it can be seen that the participants switch language throughout the conversation, both in inter-sentential and intra-sentential level. P2 who is a civil servant as well as someone who is considered has higher social status among the other participants tends to use Indonesian, which is the national language of the participants, in the conversation. This analysis is relevant to the result of the research conducted by Awang, et al (2010) which shows that the communication strategies used by the research subject is much influenced by their social background and their roles in the conversation. In data (3-1), P2 who was the source of the information, considering his high social status, at least the highest among the participants chose the national language to express his ideas. His choice is not only made on the basis of the topic of the conversation, but also his social status and role in the conversation.

In addition to code switching, the other type of communication strategies found in Puja Astawa's YouTube videos are repetition. The following data shows how repetition is used as communication strategy in the videos.

Data (3-7)

P11 : *"Adi kuang gisi kenken, Dek, nak be sai ti gisine jak memene"* (What do you mean, Dek?)

P10 : *"**kekurangan gizi, kekurangan gizi** dalam waktu yang lama itu bisa menyebabkan stunting, Tut, endep tinggi badanne"* (What I mean is malnutrition, malnutrition, in a long period of time it will cause stunting, Tut).

P11 : *"Adi care dokter kandungan bungut caine Dek, adi gawat gati"* (You speak just like you are a gynaecologist, you exaggerate things)

Data (3-8)

P12 : *"Men kenken? **Bapak seger? Bapak seger?** Nah, **yang penting seger deen. Yang penting seger deen.** Eh, men men ente dije jani? Mejaga? Nyagain Pak Jokowi? Kene nah salam jak Pak Jokowi. .... ne agak sibuk ne asih nah, yuk yuk yuk."* (So how? How's your father doing? How's your father doing? The most important thing is that he's healthy. Anyway, where are you now? On duty? Guarding our President, Mr. Jokowi? Send my warm regard to him..... I am quite busy these days. Alright)

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Data (3-7) and (3-8) above are taken from two different videos. Data (3-7) is taken from a video entitled *Cegab Stunting* while (3-8) is taken from a video entitled *Sing Penjara*. Though they are taken from two different videos, the chunks of the conversations show that repetitions can be found in Puja Astawa's YouTube videos. The repetition is used as communication strategy to achieve the purpose of the communication.

Data (3-7) shows the use of repetition in which the speaker used Indonesian language in his utterance. The bold phrases above are the repetition that occurred in the conversation. In this conversation, the repetition was done in order to clarify the message that the speaker wanted to deliver. In the utterance uttered by P11, it can be inferred that P11 did not quite understand the message that P12 wanted to deliver. In order to avoid misunderstanding, P12 clarified his utterance by doing repetition.

Data (3-8) also shows the use of repetition as strategy of communication. The data was a chunk of conversation that was done via telephone. In the case of the use of telephone as the channel of communication, some interference may affect the smoothness of the conversation. Therefore, due to the interference that may occur, the speaker, P12, chose to repeat his utterance several times in order to make sure his interlocutor can understand his utterance.

The two samples above indicate that though repetition can be found in most of Puja Astawa's YouTube videos, yet the function or the purpose of the speaker of using the strategy is various. It depends on several factors including the channel of communication. This finding is similar to Awang, et al (2010) research, it shows that repetition is also one of the strategies that people can use in an interaction and the purpose using it may vary. In his research, he found out that there are three main reasons of why his subjects used repetition in their speech. The first was to double check, making sure that the person is not misled by any wrong information. The second was to show that the person is fully understood, and the last was also to show a sign of respect. In the above examples, data (3-7) and (3-8) the purpose of the repetition was the first reason which is to double check, make sure that the interlocutor is not misled by any wrong information.

The last type of communication strategies found in Puja Astrawa's YouTube videos is the use of Balinese particle. According to Ginarsa et al. (1984), particle is defined as a term used to refer to words in certain language which is hard to classify into the classes of words. He further explains that in terms of the form of the words, they may look like affixes, however those words are free morphemes which can stand by themselves. These words actually don't have certain assigned meaning. Ginarsa, et al (1984) classify Balinese particles into four different types in accordance to their function. Those are (1) softening particle, (2) complementing particle, (3) emphasizing particle, and (4) referring particle. The following data show the use of

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Balinese particle in Puja Astawa's YouTube videos.

Data (3-9)

P13 : "**Nak** sing nawang, tapi liu ngorang di Ahmad Yani kone, tapi raga umah asline sing nawang, be mekelo gati sing tepuk. Eh iraga ngomong-ngomong raga be 8 tiban sing maan tepuk ne. Nah, kayang ne ajakine kopi darat, nyak?" (I don't know, but some people say he lives in Ahmad Yani street, but I don't know his hometown. I haven't met him in ages. Anyway, we haven't seen each other for eight years. Let's meet up when we have free time)

Data (3-9) above shows the use of Balinese particle *nak* or *anak*. According to Ginarsa, et al (1984) *anak*, which is usually shorten to *nak*, is one of Balinese particles which is used to soften an utterance. In the above utterance, align with Ginarsa's explanation towards the use of particle *nak*, the particle used in (3-9) is indeed used to soften the speaker's utterance.

In general, this research shows and confirms Goffman's contribution to interactional sociolinguistics approach. He argues that what is being said and done in an interaction displays relationship between interpersonal meanings and social structure. The result of this research also shows that people's way of saying something, their choice of words and how they deliver it is pretty much influenced by their roles, position, and cultural background when the interaction takes place as has been also suggested by Awang et al. (2010), Ramadhanti (2018) and Ghasani (2021).

## CONCLUSION

There are two conclusions that can be drawn from this research. First, in terms of face maintenance rituals, the participants in the interactions found in Puja Astawa's YouTube videos mostly use presentational rituals to maintain their interlocutors' face. The dominant use of the presentational rituals is due to the close relationships between the participants involved in the conversations. Second, there are three main communication strategies used by the participants in Puja Astawa's YouTube videos. Those strategies are the use of code switching or mixing, repetition, and Balinese particle. It is realized that this study is limited to scripted interaction, therefore further research studying how face maintenance and communication strategies work in non-scripted social media interaction is suggested to be conducted.

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the research can be conducted. It is the author's sincerest hope that the research will be able to contribute to the diversification of language research in the field of discourse analysis, especially the interactional sociolinguistics approach.

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