

To cite this article: Altobeli Lobodally (2022). COMMODIFICATION OF MULTICULTURAL FAMILY IN KIMBAB FAMILY YOUTUBE SHOW, International Journal of Applied Science and Engineering Review (IJASER) 3 (3): 87-96

COMMODIFICATION OF MULTICULTURAL FAMILY IN KIMBAB FAMILY YOUTUBE SHOW

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Diterima Tanggal Bulan Tahun / Disetujui Tanggal Bulan Tahun

DOI: <http://dx.doi.org/10.52267/IJASER.2022.3310>

ABSTRACT

A multicultural family with problems in it turns out to be a product that has a high commodity for its creators. No exception for the Kimbab Family. The portrait of the Indonesian Korean multicultural family, which was initially shared through YouTube channels as information for his family in other parts of the world, has become a practice of commodification that can be profitable. This research uses the Commodification Theory. Any audio-visual elements that make up a Kimbab Family show will be considered a sign. So, this study will use semiotics in carrying out the analysis. This research is a qualitative-descriptive study with a critical paradigm. This study found that Multicultural Families are families that must have high adaptive abilities, are fighters, focused, dynamic, and have a high potential to experience alienation. These things appear as a family life drama in the form of audio-visual that has a high potential for profit, whether realized or not by the Kimbab Family themselves. Researchers also found that: Multicultural families are a metamorphic formulation of the third culture, a culture that makes efforts to dominate other cultures, as something new but has marginalized other cultures. The multicultural family is a formulation of the conquest of one culture of another.

KEYWORDS: Commodification, Multicultural Family, Semiotics, YouTube

1. INTRODUCTION

As a social organization, the family becomes a means of fusion of various values between individuals who run it. Families that come from the same cultural entity or cognate, have different variants that are embraced by the individuals who run it. Moreover, families who come from different cultural entities. Nowadays, multicultural families are increasingly being found, given the era of globalization which opens the encounter of various individuals from any part of the world.

Multicultural families, in their efforts to instill cultural values for their participants, have interesting dynamics. The dynamics that are actually 'sniffed' have high commodity values. Efforts to learn and fuse culture between participants in the family, for creative workers, become an 'attractive' business area to provide profit offerings.

In the multicultural family itself, the cultivation of these cultural values, unknowingly also discriminates the culture of one of the cultural participants. Or it shows the glorification of other cultures. These cultural differences can merge and become a new cultural entity or what is often referred to as a third culture.

However, the drama of intercultural differences that often appear in multiculturalism families can be 'packaged' in a portrait that is thick with business nuances. The multicultural family which later became a show worth profit, is now a spectacle that is not only intended for old mass media such as television. New media such as YouTube seems to open a market gap for the perpetrators to reap big profits. This includes 'peddling' the dynamics of cultural fusion which often discriminates against certain cultures or even glorifies other cultures.

In YouTube shows, several multicultural families do emerge. One of them is Kimbab Family. Kimbab Family is a YouTube show produced by Gina Selvina and Jay. Gina Selvina is a woman of blood in Bandung, West Java, Indonesia, married to Jay, a man from South Korea. In one of the articles on online media, Gina Selvina stated that the YouTube content she does is only limited to sharing her daily life with her closest family who live far away (NR, 2020).

Gina and Jay started producing audio-visual shows which they later uploaded on YouTube around 2018. Gina and Jay are a couple who met in China when they were both studying. After deciding to get married, the two of them lived in Bandung, West Java, but in 2019 they decided to live in South Korea with their three children, Suji, Yunji and Jio.

Gina and Jay in their YouTube show present the problems faced by multicultural families. Starting from differences in habits, language, ways of educating children, to the special foods that the two families have. But over time, it seems that Gina and Jay's YouTube content is experiencing income progression. Until they were seen seriously producing the audio-visual show.

Gina and Jay's seriousness in packaging the show into a commodity nuanced show can be seen from the audio-visual packaging, which is starting to look much more professional than the first shows. The daily problems of multicultural families that are presented have also begun to be taken seriously. Even some of the audio-visual shows that he presented did not merely present the daily life of the family. However, several brands such as flavorings are starting to emerge as content.

The problems faced by multicultural families are indeed interesting and have the nuances of 'advantage' for creative workers. In his research on the problems faced by children in multicultural families, Kim Jang Gyem from Hankuk University found that children from multicultural families must understand two cultures in a balanced way (Gyem, 2015).

The problem of multicultural families in Korea is an interesting problem for Anna Kim. In 2018, Kim conducted research on multicultural families with the title 'Social Exclusion of Multicultural Families in Korea'. In his research, Kim found alienation or exclusion for multicultural families living in Korea, especially for multicultural families who are not fluent in Korean (Kim, 2018). Both Kim and Gyem agreed that it was necessary to aid by the government for multicultural families living in Korea.

The Kimbab Family itself is described as living in an apartment so it doesn't show how their social network is with Korean people, especially those who are genuine Korean families. Although some videos also show the activities of the three children from the Kimbab Family going shopping or going to the salon on their own, although the intensity of the frequency is very limited and supervised by their parents.

However, in one of the videos when Gina and Jay as parents enroll their children in schools in Korea, they express their concerns as parents of multicultural families. Even in the video they also share their concerns with the principal and teachers who they hope can take care of their children.

As an audio-visual show, it still has the function of education, information, and the transformation of good values. But audio-visual shows on YouTube now show everything, down to the personal aspect. Even to the problems faced by multicultural families, for the sake of profit. The protrusion of the problem, oftentimes, can even lead to the glorification of a culture and the marginalization of other cultures.

The profits obtained, it turns out, 'breaks down' the side effects caused by these impressions. For this reason, this research will attempt to uncover every interwoven sign in the form of audio-visual that

has shifted the functional aspect of an audio-visual communication product towards the aspect of selling value.

For this reason, this study will attempt to see the practice of commodifying multicultural families in YouTube shows, especially the Kimbab Family YouTube show. Commodification itself is a process of changing from use value to exchange value. This means that the value of an item produced is not determined by its function or use but by how much the exchange value of the item is with other goods. The media is an instrument for the ruling class to control (Nasrulah, 2014).

The material benefits combined with YouTube's function as a medium of self-expression are factors for the high interest of the public to become content creators of YouTube, including for multicultural families. Not only that, the context of society in the digital era which is basically intellectual workers who have exchange values; enabling people to have some degree of autonomy in an information economy where ideas are reified, public, and commodified (Lupton, 2015). The openness of public access to the practical and essential components of these commodities ultimately affects the roles and positions of the actors involved. The role of each actor involved is no longer as rigid as what Adorno stated through the concept of commodification. The bond arises because of the meeting of the tastes of YouTube viewers with the interests of self-expression of content creators. This 'bond' basis makes YouTube content creators aware of maintaining these 'ties' to maintain their existence.

Every portrait of the commodification of a multicultural family will be seen as a network of signs. So, this research will try to dismantle the power of capitalistic value that appears in audio-visual shows uploaded on YouTube, especially on Kimbab Family shows. Specifically, regarding multicultural families.

For this reason, this study will use Semiotics as an element of the analysis. Semiotics or Semiology is the study of science that used to interpret messages (signs) in a system communication.

II. RESEARCH METHODS

2.1 The Political Economy of Media and the Commodification of Multicultural Families

The political economy perspective views the mass media as conveying dominant values and assumptions originating from and serving the various interests of the ruling class and reproducing an equitable structure of class interests (Strinati, 2007). Emphasis is directed at production; consumption of popular culture is also one of the economic factors that are equally important in seeking profit.

The mass media plays a role in shaping the cultural diversity that is produced as one of the effects of the media's influence on the value system, thought and human action. Culture in the context of mass

society supported by mass media is seen from the entity and can hegemony society. The media can shape people's tastes or form a certain perspective on a reality. The media as reality determines people's awareness, and the awareness generated by the mass media is false consciousness.

This false awareness is used by the mass media to be used as commodification. According to Mosco, the commodification's are:

Commodification is the process of transforming things valued for their use into marketable products that are valued for what they can bring in exchange (Mosco, 2009). Commodification is the process of transforming the use value in the market into a changeable exchange rate.

According to Mosco, the forms of commodities include:

1. Content Commodification: Content of Communication Media

This commodification process begins when media actors change messages through existing technology towards a meaningful interpretation system to become a marketable message. This is what the Kimbab Family YouTube show also shows. The portrait of multicultural family life with all its problems becomes a business-breathing show.

2. Audience Commodification:

Audience is an important commodity for the mass media in getting advertisements and income. The media can create their own audience by creating attractive programs, the interested audiences are sent to advertisers. YouTube impressions recognize two things as a barometer of the success of viewers and subscribers. These two things will be an acclamation for the income of the content creators. The increasing number will usually be followed by a paid promotional impression label. The Kimbab Family has reached that conclusion. The two barometers of success have become a place of celebration to reap profits while waiting for brands to appear to fund and provide returns for them.

3. Worker Commodification:

Workers are the driving force of production activities. Not only production but also distribution. Utilization of their workforce and minds optimally by constructing their thoughts about how fun it would be to work in a mass media institution, even though the wages are not much. Workers in this case are show makers who only think about the prestige of producing audio-visual shows.

The audio-visual show referred to in this study is the YouTube Kimbab Family audio-visual show which makes multicultural families its business idea. Multiculturalism is an understanding that was

introduced to realize the life of a harmonious plural society, because of this understanding value differences in ideal equality.

Kim explained that marriages between different ethnic groups are referred to as multicultural families. The combination of these two different ethnic groups will be able to create cultural assimilation and different physical forms from other children in general (Kim, 2018).

Multicultural families are apparently 'sniffed' by the creators of audio-visual shows on YouTube as a product that can be profitable. So that every problem faced by the family becomes an interesting portrait to be presented to the capitalists as a profit offering.

2.2. Semiotics and Paradigm

This research sets the paradigm as a critical paradigm. This paradigm is basically a scientific paradigm that puts the epistemology of Marxism criticism in research (Denzin & Yvona, 2000). The influence of Marxist ideas and critical theory affects the philosophy of knowledge of the critical paradigm. The critical paradigm views the existing reality as a pseudo reality because it is influenced by various economic, political, and social forces. Critical theory aims to reveal the nature and nature of society in a more actual way (Ritzer & Goodman, 2011).

This research uses content-semiotic analysis method. Ibnu Hamad said, the content analysis method itself is ... “a method that can be described as a method of deepening the meaning of the symbol of a message (Sudiby, 2008) According to him, the method and analysis are qualitative (Sudiby, 2008) Dedy Mulyana explained, qualitative methods do not rely on evidence based on mathematical logic, the principle of numbers, or statistical methods (Mulyana, 2002).

Dedy added, although qualitative research in its form often uses the number of calculations, research does not use sum values as used in data collection and analysis in experiments and surveys (Mulyana, 2002).

Meanwhile, according to Ibnu Hamad, this type of research provides a great opportunity for alternative interpretations to be made. However, the interpretation of the data findings is attempted to remain as close as possible to what is meant by the party producing the message (text) (Sudiby, 2008).

This means, researchers can subjectively interpret the text under study. Regarding this, Karl Erik stated that, “The process of meaning cannot be separated from the subjective element of the meaning

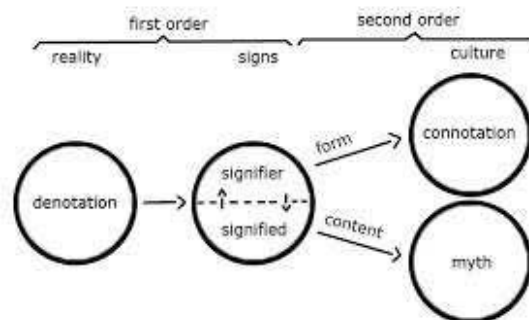
giver. But there is no need to worry because these types of theories do allow a person to interpret the text subjectively due to the influence of his life experience” (Sudiby, 2008). According to Dedy Mulyana, "The subjective approach assumes that knowledge does not have an objective and fixed nature, but is interpretive" (Mulyana, 2002).

Dedy also revealed, “People act based on the meaning or definition they give to their environment. They do this through language symbols, both verbal (language) and non-verbal behavior in their lives (Mulyana, 2002).

In this study, what is meant by text is the Kimbab Family YouTube Show. Thus, this study seeks to dismantle the re-management or symbolic transformation, in this case, namely regarding the dynamics of the multicultural family portrait in the show. The analysis is paradigmatic, in the sense of trying to find meaning, including from things that are hidden behind a text (Sudiby, 2008). In Ibn Hamad's terms, this is "the news behind the news" (Sudiby, 2008).

As a knife of analysis, the researcher will use analysis from Roland Barthes to uncover the commodification made by the creative team in the Kimbab Family YouTube show. Roland Barthes describes his thoughts as follows:

Picture 1 Order of signification roland barthes



In his analysis Roland Barthes explains the relationship: the first stage of significance is the relationship between the signifier and the signified in a sign to external reality. Barthes calls it denotation, which is the most tangible meaning of the sign. Connotation is the term used by Barthes to denote the second stage of significance. This describes the interaction that occurs when the sign meets the feelings or emotions of the reader and the values of his culture.

In this study, what is meant by denotation, or the most tangible meaning of the sign, is the multicultural family itself. While the connotation itself has a subjective meaning or at least intersubjective. In this study,

the form of connotation towards a multicultural family when interacting with the audience and its cultural values, will be 'peeled' further.

Meanwhile, the significance of the second stage is related to content, by Barthes using the term myth. Myth is how culture explains or understands some aspect of reality or natural phenomena. In this case, the reality that is meant by the researcher is about the commodification of multicultural families.

III. DISCUSSION

The multicultural family presented in the Kimbab Family appears as a family that must have high adaptive abilities, have good focus, have a fighting spirit and be dynamic. However, these multicultural families often have a high potential to get several negative treatments such as bullying, alienation and even discrimination.

The Kimbab Family show, through the analysis conducted by researchers, also shows that Multicultural Families give birth to a third culture. A new cultural formulation that is full of values of cultural domination and other cultural marginalization efforts.

Each of these images, manifests into the Kimbab Family show which gives birth to a profitable family drama show. Researchers conducted data searches regarding the highest number of viewers on Kimbab Family shows and the amount of income for Kimbab Family.

Until mid-August 2021, Kimbab Family has 1 million 850 thousand subscribers. The total number of videos uploaded on YouTube is 279 videos. The video viewers of the Kimbab Family YouTube channel have reached 233 million 600 thousand people.

The video that has the most viewers first is a video entitled “Speak Sundanese All Day to Korean Husbands and Children!! Until it's tight!! !!”, which is one of the videos analyzed in this study. There are 10 million viewers of this video until August 16, 2021.

The first Kimbab Family YouTube show was made on July 22, 2021. The monthly income of the Kimbab Family YouTube channel until August 2021 reached 2,300 to 37,000 US Dollars. If converted in rupiah currency 33 million rupiah to 532 million rupiah. Per year, the Kimbab Family can reap a profit of more than 6.5 billion rupiah.

This research uses commodification theory, specifically the commodification of content. Commodification can be understood as a process of transforming function value into selling value. In this study the content in question is content about multicultural families.

The multicultural family depicted in the Kimbab Family show is shown as a family that must have adaptive and dynamic abilities, capable of high struggle. This is done by a multicultural family so that they can face the discrimination, alienation and bullying they experience. Not only that, but the Multicultural Family in this show also actually manifests as a third cultural formulation that makes efforts to dominate other cultures. They emerge as a lucrative drama, bringing with them reality and the panic of alienation to earn a tribute. No small tribute that is preserved as an impression.

IV. CONCLUSION

There has never been a single work that was present without a 'power' riding it. YouTube, which was born because of the development of communication technology, is now not only a space of freedom for content creators.

YouTube has now 'transformed' into a new extension for the capitalists to reap profits. Every presentation that appears on YouTube shows which initially only shows freedom from the shackles of the old media and the capitalists, is now also subject to these interests.

Content creators who initially only thought of showing their self-expression to create, have now become the new capitalist 'slaves'. YouTube is now nothing more than a new 'farm' for content creators to produce works for profit.

The space for freedom of expression has become a new freedom to take any action. This includes acts of repression against other cultures, presenting dramas of alienation, bullying and discrimination.

YouTube content creators can no longer seem to be able to escape the shackles of the capitalists. Instead, YouTube content creators now live to 'worship' these profit values. YouTube content creators have now become followers of the old media who have succumbed to the consequences of the market. YouTube creators by minimizing pressure and the oppression of the powerful parties should be able to open their eyes and not only become a new loyal slave for the capitalists. YouTube content creators should be able to break free from the commodification practices that bind them. Moreover, the oppression faced by YouTube content creators is no bigger than the old media that has been 'grabbed' by several powers that bind it.

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