

The Commodification of Sundanese Cultural Content on the Indonesian-Korean Kimbab Family Youtube

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Abstrak

Youtube hadir sebagai platform online yang berfungsi bukan hanya sebagai penyebar informasi dan hiburan namun juga sebagai tempat memperoleh keuntungan. Youtuber menjadi profesi yang menggiurkan dan berbagai konten dengan ide baru muncul setiap harinya. Salah satunya Kimbab Family, Keluarga Indonesia-Korea yang membuat konten tentang aktivitas sehari-hari dengan sentuhan budaya Korea. Menariknya, mereka juga sering membuat konten budaya Sunda. Konten ini paling banyak ditonton oleh pengguna youtube. Artikel ini menggunakan metode kualitatif dengan analisis konten tiga vlog Kimbab Family bertemakan budaya Sunda. Teori yang digunakan adalah teori ekonomi politik yang menekankan pada konsep komodifikasi. Tujuan riset ini untuk mengetahui bagaimana komodifikasi konten, khalayak dan pekerja. Hasilnya menunjukkan terdapat komodifikasi konten baik disadari atau tidak oleh Kimbab Family, dengan cara mengemas budaya Sunda lewat makanan, dan kebiasaan yang disuguhkan ke keluarga Korea. Terdapat juga komodifikasi khalayak dengan cara mengikuti keinginan audiens sebagai dasar pembuatan konten sehingga konten disukai dan mendatangkan profit karena *digital traffic* meningkat. Terakhir, terdapat komodifikasi pekerja, yang melibatkan anggota Kimbab Family sendiri sebagai pekerja mandiri yang dengan tekanan tertentu harus menyediakan tontonan yang sesuai dengan selera penonton dan menghasilkan keuntungan. Namun demikian, pekerja memandang keuntungan yang akan mereka dapat sebanding dengan tekanan dalam produksi konten.

Keywords: *komodifikasi, youtube, sundanese culture, kimbab family*

Abstract

Youtube is an online platform that functions as a disseminator of information and entertainment and as a place to earn profits. Youtuber is becoming a lucrative profession, and various content with new ideas emerge daily. One of them is the Kimbab Family, an Indonesian-Korean multicultural family that creates content about daily activities with a touch of Korean culture. Interestingly, they also often create Sundanese cultural content. Many users watch this content. This article uses a qualitative method with content analysis of three Kimbab Family vlogs with the theme of Sundanese culture. The theory used is a political economy theory which emphasizes the concept of commodification. The purpose of this research is to find out how to commodify content, audience, and workers. The results show that there is a commodification of content, whether consciously or not, by the Kimbab Family by packaging Sundanese culture through language, food, and customs served to Korean families. There is also a commodification of audiences by following the wishes of the audience as the basis for creating content so that content is liked and brings profit because digital traffic increases. Lastly, there is the commodification of workers, which involves members of the Kimbab Family themselves as

independent workers who, under specific pressures, must provide shows that suit the audience's tastes and generate profits. However, workers see that the benefits they will get are commensurate with the pressures in content production.

Keywords: *commodification, youtube, sundanese culture, kimbab family*

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A. INTRODUCTION

Youtube social media is becoming a new niche for profit. Content creators not only use YouTube as a medium for disseminating information and entertainment but also as a place to earn income.

Youtube itself is a very popular social media among the public. Katadata, based on We Are Social research, recorded 93.8% of youtube users as of January 2021 (Katadata.co.id, 2021). This increase in Youtube visits is due to the presence of various interesting content created by YouTubers, especially content in the form of vlogs. A new way of blogging using video, text, and audio (Faroh, 2020).

Youtuber is recognized as a job, through YouTube AdSense, content creators can generate income through how many cost per mille (CPM) ad servings and how many clicks on cost per click (CPC) ad impressions appear in the content. (Katadata.co.id, 2021).

One of the most popular vlogs is the vlog belonging to an Indonesian-Korean family, the Kimbab Family. This youtube channel is managed by Gina, an Indonesian citizen who had a multicultural marriage with a South Korean citizen, Jay Yeon. The content they create is more about cultural diversity and is packaged with a light, engaging, and unique vlog concept.

Its uniqueness can be seen in every piece of content uploaded by the Kimbab Family. Showing the daily lives of Indonesian-

Korean families who try to instill the cultural values of each family member, be it Korean, or Indonesian culture, and the most interesting is the content about Sundanese culture. The presence of Sundanese culture in the Kimbab Family's content is not without reason, because before moving to South Korea, Gina was a woman from Bandung, West Java.

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The Sundanese cultural content presented by the Kimbab Family is interesting because they live in South Korea, but in various contents, they still carry out traditions, and food and speak Sundanese. If you look at the top 20 most watched content among the 389 content that has been created by Kimbab Family, 7 favorite contents even 3 of them rank first, second and fourth. These contents are Sundanese themed with the title *Bicara Bahasa Sunda Sehari-hari Ke Suami Korea Dan Anak-Anak!! Sampai Sesak!!; Pertama Kali Ketemu K-POP IDOL Group SHINee! Sampai Diajari BAHASA SUNDA!!; Mertua Korea Coba Masakan Sunda Untuk Pertama Kalinya!!; Munggaran! Botram Pakai Daun Pisang Tanpa Piring!!; Bikin CUANKI BANDUNG Di Korea! Sambalnya Sambal Goang!! and Suami Korea Pertama Kali Coba Makan Seblak!! Makannya Pakai Sumpit!!* (Family, 2022).

Content with the theme of Sundanese culture is considered to be able to attract Kimbab Family youtube visitors, data shows Kimbab Family youtube visitors in October 2021, a total of 252.66 million, a very significant increase in September 2022 to 351.55 million viewers (NoxInfluencer.com, 2022).

In addition, the Kimbab Family has a fairly large target audience, namely the Sundanese or those who are at least familiar with this tribe, because the Sundanese themselves are the second largest tribe after the Javanese, the latest data mentions the Sundanese population as much as 15.5% of the total Indonesian people (Kompas.com, 2022).

In this study, the author will only examine three vlog episodes that are considered very strong in Sundanese culture, namely the content entitled; "Speak Sundanese all day to Korean husband and children!! Until it's tight!!" with 11 Million views. Episode "Korean In-Laws Try Sundanese Cuisine for the First Time!!" with 3.7 Million views, as well as the episode "Upload! Botram Uses Banana Leaves Without a Plate!!" with 2.1 Million views (Family, 2022).

Content uploaded by Kimbab Family is also considered different from content from other YouTubers. Although there are other popular Indonesian-Korean Youtubers, such as Bandung Oppa and Daelee TV, only Kimbab Family is quite consistent in uploading content with the theme of Sundanese culture. The characteristic feature of this kind of content is that it has a high commodity value (Lobodally, 2022).

Initially, Kimbab Family uploaded their content in August 2018. The couple Gina and Jay use the youtube channel to stay connected and share their children's daily lives; Suji, Yunji, and Jio with families in different countries. According to them, sharing Youtube links is considered more efficient than having to send large video files through

chat applications that have limitations (Mutiah, 2020).

However, more and more people are liking their content now that Kimbab Family consistently creates content, to have 2.25 Million Subscribers (Family, 2022). Kimbab Family is increasingly known through the number of viewers and subscribers of their Youtube channel.

Research on Kimbab Family was conducted by Altobeli Lobodally, *Commodification of Multicultural Family in Kimbab Family Youtube Show*. This study uses commodification theory with semiotics as the analytical knife. The results show that multicultural families are families that must have high adaptive abilities, namely: warrior, focused, dynamic, and have a high potential to experience alienation. These things appear as live drama in the form of audio-visual which has high-profit potential. The multicultural family is a metamorphic formulation of the third culture, a culture that makes efforts to dominate other cultures, as something new but has marginalized other cultures. (Lobodally, 2022).

The previous research made the writer interested in knowing how the actual commodification of Sundanese cultural content is considering the content that is number 1 most watched on the Kimbab Family channel is the content with the title "*Bicara Bahasa Sunda Sehari-hari Ke Suami Korea dan Anak-Anak!! Sampai Sesak!!*" with 11 Million views. In addition, there is other Sundanese cultural content that is consistently made by Kimbab Family. Gina and Jay packaged Sundanese culture through activities that Sundanese usually do, such as speaking Sundanese, cooking Sundanese specialties, and traditions such as the tradition of welcoming the month of Ramadan.

Packaging content in such a way that it can have an exchange value as a commodity is known as commodification. Kimbab Family realizes it or not, the content they create can be exchanged for other benefits. The creation

of Sundanese cultural content in this case is not only to preserve and introduce the culture itself but also has advantages that can be enjoyed by the creator, Kimbab Family.

The author in looking further at how the commodification of Sundanese cultural content on YouTube Kimbab Family uses Vincent Mosco's Political Economy Communication Theory. This theory reviews how power relations affect content production, as well as how content is used as an exchange value (Haryono, 2020), and in this case, media such as YouTube are used as business media.

According to Mosco, the forms of commodification are divided into three, among others: first, content commodification, namely the commodification process carried out by the media to make changes to the message content of the media upload for economic purposes. This content commodification is nothing more than a form of exploitation of YouTubers as media managers on content issues that are indeed liked and attract public attention (Haryono, 2020).

Second, audience commodification, YouTubers can create their audience by creating interesting content, interested audiences will later bring in advertisers for them. Youtube recognizes two things that are used as a barometer of content success, content has a large number of (1) views and (2) subscribers so that paid promotional impressions can be inserted. Then, YouTubers will finally create content that is tailored to the interests of the audience, so that later it can be sold to advertisers (Haryono, 2020).

Third, the commodification of workers, is more concerned with the Kimbab Family's duties as YouTubers in the production and distribution of their content. The workers in this case are the Kimbab Family themselves, while the resulting media product is vlog content that they upload on their Youtube channel.

It is this background that makes the writer interested in understanding further how the Commodification of Sundanese cultural content in the Indonesian-Korean Kimbab Family Youtube.

B. METHODOLOGY

The method used in this study is a qualitative method to understand the meaning of a problem. The research process includes collecting specific data, and analyzing and interpreting its meaning to translate the complexity of a problem (Cresswell, 2021).

As well as using a critical paradigm to explore, uncover and reveal what is behind the Sundanese cultural content produced by the Kimbab Family. The critical paradigm has the view that social reality as something created by humans is not something as it is (Khatulistiwa & Rubiyannah, 2022).

This study uses primary data sources and secondary data. Primary data in the form of Kimbab Family vlog content that raises Sundanese culture; *"Bicara Bahasa Sunda Sehari-hari Ke Suami Korea dan Anak-Anak!! Sampai Sesak!!"*, episode *"Mertua Korea Coba Masakan Sunda Untuk Pertama kalinya!!"* serta episode *"Munggahan! Botram Pakai Daun Pisang Tanpa Piring!!"*

As well as secondary data taken from several books, journals, and various other references related to the Kimbab Family, including documentation during the research.

The three contents of the Kimbab Family vlog will be analyzed using Vincent Mosco's Political Economy Theory which will be divided into analyses on (1) content commodification, (2) public commodification, and (3) worker commodification.

While the data analysis techniques used are (1) data reduction, selecting the main things, focusing on the important things, and looking for pattern themes. (2) Presentation of data is done with narrative text. (3) Also,

drawing conclusions, based on the findings obtained when analyzing the content. Results and Discussion

food and a typical way of eating by hand

Sumber: Author's analysis

C. FINDING AND RESULTS

Content Commodification

The commodification of content on Youtube Kimbab Family can simply be interpreted as an effort that Kimbab Family makes to polish or make changes to the content of the uploaded content so that it has a selling value according to the wishes of the target market or audience. In this case, YouTubers are required to be able to package each of their content as attractively as possible, both in terms of topic selection, script writing and story building, execution, and even editing..

Vincent Mosco said content commodification is related to the content of content. In this case, the author sees that the content uploaded by Kimbab Family is packaged so well that it is currently widely liked by the public. This can be seen from a large number of subscribers, viewers, and positive feedback from the audience they receive, even more so on some content that displays elements of Sundanese culture in it.

The author sees that the Kimbab Family, which is a mixed Indonesian-Korean family, is the reason many watch their vlogs. This audience from Youtube Kimbab Family seems quite curious about the mix of cultures that exist in the family, especially Gina who brings and introduces Sundanese culture in a relaxed and fun way among Korean families.

It can be seen in the table that the three Sundanese cultural contents packaged by the Kimbab Family all have elements of presenting Sundanese culture among Korean families. The presence of these two cultures in this multicultural family is interesting and a selling point for their content.

If sorted by the most popular upload category, of the 378 videos uploaded by the Kimbab Family, content with a Sundanese theme is in the top rank. In general, content that has a large number of viewers can certainly attract advertisers to place ads on the channel. Although the three vlogs that were analyzed in this study were not found sponsors or special advertisements in them, the authors found advertisements that were intentionally inserted. di beberapa video setelahnya.

Table 1. Kimbab Family vlog content

Episode	Content Packed	Viewers
Bicara Bahasa Sunda Seharian Ke Suami Korea dan Anak-Anak!! Sampai Sesak!!	Speaking Sundanese all day long amid a husband and children who speak Korean, the use of Sundanese is applied as comfortably as possible without being stiff, according to the ability of the children.	11 M
Mertua Korea Coba Masakan Sunda Untuk Pertama Kalinya!!	Entertaining Korean in-laws with Sundanese specialties that they have never tried before and are eager to try, the dishes adapt to the existing ingredients because not all Indonesian food ingredients are in Korea..	3,8 M
Munggahan! Botram Pakai Daun Pisang Tanpa Piring!!	Carrying out a tradition that was usually done while still living in Indonesia, especially Bandung and not in Korea, namely Munggahan with Botram during, welcoming Ramdhan. Banana leaves are used as a base for	2,1 M

Figure 1 Snapshot of Kimbab Family uploading paid promotional content



Sumber: <https://www.youtube.com/watch?v=Hh1-FIS6bio>

Like in the vlog “Belanja Keperluan Rumah Sehari-Hari Di Toko Serba Murah Korea!!” which indirectly highlights one of the food brands from Indonesia. The content was uploaded on July 4, 2020, which is a few days after the vlog “Bicara Bahasa Sunda Sehari-hari Ke Suami Korea dan Anak-Anak!! Sampai Sesak!!” with 11 million views aired.

Not only that, after the content “Mertua Korea Coba Masakan Sunda Untuk Pertama Kalinya!!” with 3.8 million viewers also uploaded, a few days later Kimbab Family also created content that indirectly inserted advertisements in it. The content was uploaded on April 23, 2020. Likewise, the influence of the number of viewers from the content “Munggahan! Botram Pakai Daun Pisang Tanpa Piring!!” a few days later the Kimbab Family also openly uploaded content labeled as paid promotions and the content was uploaded on April 18, 2021.

Figure 2. One of the contents of Kimbab Family “Mertua Korea Coba Masakan Sunda Untuk Pertama Kalinya!!”



Sumber: <https://www.youtube.com/watch?v=Svb290IkvPM>

Based on the results of the analysis above, the commodification of Sundanese cultural content in the three vlogs analyzed in this study has a selling point. This can be seen in the advertisements that enter the next few videos. That way, it can be said that a large number of viewers of some of this content can attract advertisers to include their products in every impression uploaded by Kimbab Family. This commodification of Sundanese cultural content is packaged with the point of view of a multicultural family, families who live in Korea mostly use Korean but in every Sundanese cultural content, they will act like Sundanese people, starting from speaking, eating Sundanese specialties, and carrying out customs, which is very familiar in Sundanese culture.

Audience Commodification

Audience commodification is related to the ratings received from the media content, and these ratings are sold to advertisers using audiences as a benchmark. In Youtube media, the term rating can be seen from a large number of subscribers and viewers of the Youtube content itself.

Youtube is currently able to change the use value of the number of subscribers and viewers into an exchange rate for advertisers so that advertisers want to fill out the ads on each content. The higher the number of viewers and subscribers of the channel, the higher the exchange rate that can be obtained by YouTubers in this case Kimbab Family.

Advertisers will usually also carefully choose which Youtube channel they will use to advertise their products according to their target market. Therefore, at this stage, the audience is commodified by Youtuber to the advertiser.

The number of subscribers from Kimbab Family is quite a lot for the size of the Youtube channel of a multicultural Indonesian-Korean family. Kimbab Family's

subscribers continue to grow when viewed from the first time the account was created in 2018. Until now, Kimbab Family's subscribers are 2.24 million.

Judging from the comments, many of the subscribers to the Kimbab Family channel are Indonesian, including the Sundanese community. Not infrequently, some comments written by Family Online as Kimbab Family subscribers, both in Sundanese and Indonesian, are responded to and liked by the Kimbab Family.

Not only that, but these Kimbab Family audiences are also very active in the comments column on every uploaded vlog to provide feedback and interact directly with Kimbab Family.

Based on this, the author sees that it is the audience that carries out the commodification function because determining the number of viewers or shares of content is an active role of the audience itself.

Besides that, the comment column opened by Kimbab Family can be a place to accommodate ideas and inspiration about what content the audience wants so that Kimbab Family will then make it.

In addition to comments, the audience is also actively giving likes and also shares some of the content they like. This is also an interesting slogan that the Kimbab Family always says at the end of their videos, such as requests to subscribe, comment, and like. The author sees this as a form of promotion carried out so that the Kimbab Family Youtube channel is growing and of course bringing in income. This feedback is used as a reference for the next selling point so that they don't lose their subscribers as a market for them to sell.

Based on this, the writer found several comments from Family Online that seemed to like content with the theme of Sundanese Culture and indirectly asked the Kimbab Family to recreate it. The author also

considers that the number of viewers in each Sunda-themed upload is the feedback given by Online Family to the Kimbab Family that they like this kind of content. In this study, three cultural-themed Sundanese vlogs caught the author's attention because the number of viewers was higher than in other videos and seemed to be liked by the audience.

Below is the audience commodification analysis for the three vlogs; First, Episode "Bicara Bahasa Sunda Sehari-hari Ke Suami Korea dan Anak-Anak!! Sampai Sesak!!"

Here are some interesting comments that the author found especially those that lead to audience support and demand for the creation of Sundanese-themed content by the Kimbab Family:

Zahra Aziza: Wah, kasih dua jempol untuk Mama Gina dan Appa Jay. Salut buat caranya mendidik utk mengenalkan bahasa Ibu Mama Gina kepada anak-anak. Ini juga menjadi salah satu cara untuk melestarikan bahasa daerah. Walaupun tinggal di luar negeri, tapi gak membuat Mama Gina lupa utk tetap melestarikan bahasa daerah. Ini menjadi contoh baik kepada banyak orang tua. Di tengah maraknya fenomena orang tua yg "mengasingkan anaknya" dengan jati diri sesungguhnya sebagai anak Indonesia, serta berlomba-lomba "mencekoki" bahasa asing dengan begitu bangganya.

In that comment, one of the Online Families focused more on commenting on the parenting of Mama Gina and Appa Jay who taught each other the diversity of languages and cultures to their three children.

Angela Asshika Shaza: Vlog kali ini menghibur bgt apalagi ini mengangkat budaya Sunda juga, aku sbg orang Bandung suka pisan teh liatnya merasa bangga huhu, next bikin lgi dong teh ngobrol2 pake bahasa Sunda gini wkwk

Dena Febriyana: Cobain lagi dong bikin video kaya gini lagii seruuuu

In the two comments, it can be seen that some Online Families like Sundanese-themed content like this and ask Kimbab Family to create similar content in the future.

In the video upload that followed, Kimbab Family uploaded similar content as desired by the audience. The content is titled “Suami Korea Coba Baca Dongeng Bahasa Sunda Untuk Anak-Anak!” which was uploaded on August 12, 2020, approximately one month after the “Bicara Bahasa Sunda Sehari-hari Ke Suami Korea dan Anak-Anak!! Sampai Sesak!!” it's broadcast.

This indirectly shows that Kimbab Family will create content according to the wishes of its audience if the content is considered to be able to attract the same number of viewers as the number of viewers in the previous content.

Second, Episode “Mertua Korea Coba Masakan Sunda Untuk Pertama Kalinya!”

Diah Asih: Apresiasi mertua saat mencicipi masakan Sunda bagus sekali...salam dari Bandung

In that comment, one of the Online Families was seen praising the attitude of Mama Gina's mother-in-law who enjoyed the Sundanese dishes she made.

Nuratika Fauziyyah: Wahhh seru banget nontonnya, bisa ksi liat budaya Indonesia di Korea. Jadi bangga liat nenek dan kakek antusias dan sesuka itu dengan masakan sunda. Greget sendiri nontonnya... semangat ya kimbab family buat kontennya, kami selalu dukung

In that comment, one of the Online Families also gave their support and appreciation for the content with the theme of Sundanese Culture made by the Kimbab Family.

Novita Nurul: Hahaha seru bgt halmeoni paling antusias sedangkan harabeoji enjoy makan, kapan2 bikin konten masak2 bareng

halmeoni dong teh gentian teh gina yg belajar masak masakan khas korea

Meanwhile, in this comment, one of the Online Families is seen asking the Kimbab Family to create similar content but in contrast, Mama Gina is learning to cook Korean dishes from Halmeoni.

As before, because it is considered capable of generating a large number of viewers by following the wishes of the audience, Kimbab Family also uploads content according to the audience's wishes with the title “Mertua Korea Bikin Makanan Khas Musim Panas!” which was uploaded on July 1, 2020, where the content was uploaded not long after the Episode “Mertua Korea Coba Masakan Sunda Untuk Pertama Kalinya!”.

Third, Episode “Munggahan! Botram Pakai Daun Pisang Tanpa Piring!”

Imam Munandar: Bangga banget saya sebagai orang sunda, makasih teh gina knalin makanan asli khas sunda

In that comment, one of the Online Families praised Mama Gina for always being happy to introduce Sundanese culture, especially Sundanese cuisine, to her family in Korea..

Fai: Bentar lagi puasa nih ayo botram lg tambah sama harabeoji halmeoni

In the comment, it is seen that one of the audiences wants Mama Gina to create similar content by inviting Halmoeni and Harabeoji to make it more exciting and interesting.

Deka Permana: Mantap taun depan seru kalau bikin lgi konten munggahan gini, bikin kangen kampung halaman bandung tercinta salam dri sesama anak rantau di luar negri keren pisan teh

In the comments, it was also seen that one of the Online Families enjoyed this Mupload content and asked Kimbab Family to make it back next year.

Not much different from before, because it was considered capable of generating a large number of viewers by following the wishes of the audience, Kimbab Family also uploaded Munggahan content according to the audience's wishes with the title Nasi Cikur Alas Daun Pisang, Makan Bersila Dilantai Ala Saung Sunda” which was uploaded on March 29, 2022, which the content was uploaded one year after the Episode “Munggahan! Botram Pakai Daun Pisang Tanpa Piring!!”

Worker Commodification

Advances in communication technology increase the commodification of media workers. The commodification of media workers is related to their duties in the production and distribution of media products. The workers in this case are the Kimbab Family themselves, while the resulting media product is vlog content that they upload on their Youtube channel.

In general, corporations use workers for profit. But in this case, the Kimbab Family is not a 'worker' of anyone because this Youtube channel is independent, meaning that it is not tied to the boss who orders it. So simply Kimbab Family carries out the content creation process up to the content distribution stage on its own, without involving outside parties. In this case, every content that is broadcast is also produced by the Kimbab Family. At this stage, the Kimbab Family had time to explain in some of their vlog content who usually does the content production stage. Jay usually acts as a cameraman and editor of the vlogs they make, while Gina acts as a creative team person who has ideas and conceptualizes what content will be made next, but sometimes they also help each other and share tasks.

In contrast to the challenges of a worker in a media institution, the challenges that the Kimbab Family must face in producing content come from the audience itself. If in general, a media worker gets pressure from those who are more powerful above him, then

for the Kimbab Family the pressure comes from the demands and needs desired by the audience. Not a few Youtubers like the Kimbab Family are facing this kind of pressure to maintain their existence.

Before becoming a big account like it is now, of course, the Kimbab Family has to deal with many things. Starting from their 'fad' when uploading their daily videos to Youtube to be seen by their families who are in different countries, now the account has become an account that is widely known and liked by the public. Advances in communication technology increase the commodification of media workers. The commodification of media workers is related to their duties of producing and distributing products. The workers, in this case, are the Kimbab Family themselves, while the resulting media product is vlog content that they upload on their Youtube channel.

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audience. Not a few Youtubers like the Kimbab Family are facing this kind of pressure to maintain their existence.

Before becoming a big account like it is now, of course, the Kimbab Family has to deal with many things. Starting from their when uploading their daily videos to Youtube to be seen by their families who are in different countries, now the account has become an account that is widely known and liked by the public.

With so many visitors visiting the Youtube channel, this is certainly a pleasure as well as a burden for the Kimbab Family. On the one hand, if they like their Youtube channel a lot, their income will increase, but on the other hand, it requires the Kimbab Family to switch from a 'fad' account to a 'regular' account that can 'sell' and earn. In simple terms, if the Kimbab Family wants to compete to maintain an existence in this digital era, of course, the Kimbab Family must also produce content that is following the wishes of the audience and current market trends.

Based on the number of viewers on Kimbab Family's popular uploads, the content that the audience likes on average shows content that contains elements of mixed culture, more specifically containing elements of Sundanese culture. This can be seen from a large number of viewers of Kimbab's content that broadcast elements of Sundanese culture. As explained in the commodification of content and commodification of audiences, Kimbab Family in several of its uploads follows the advice of the audience in producing content.

Kimbab Family will create content that can generate a large number of viewers so that it has a high selling value to attract advertisers. In simple terms, if Kimbab Family doesn't want to lose subscribers or subscribers, then they should upload as much content as possible and relate to what the audience wants.

However, as a YouTuber who works alone, the Kimbab Family certainly can't always present interesting content daily. There are times when the upload schedule is a few days late. This caused some customers to comment and ask Kimbab Family to immediately upload content again. That is the challenge and pressure for the Kimbab Family.

This is also seen in one of the Q&A vlogs entitled "Jadi Kapan Mudiknya? ". In this content, the Kimbab Family plans to return to Indonesia. Kimbab Family also briefly discussed their delay in uploading content. This was initially asked by one of the Online Families who asked if when he arrived in Indonesia he would continue to upload content, as usual, then Kimbab Family replied that there seemed to be a delay.

This is because in the future the Kimbab Family will be busy with their activities while returning to Indonesia, so the schedule for uploading content which was originally one week two to three times becomes a little late. For this, Kimbab Family also apologizes to Online Families who are eagerly waiting for content from Kimbab Family.

Based on this, the author can analyze that as a worker for his own Youtube content, Kimbab Family certainly has its challenges and pressures, especially from audiences who enjoy their content.

D. CONCLUSIONS

Gina and Jay realize that the content on the Kimbab Family Youtube has been commodified, especially in content that raises Sundanese culture. Their content not only introduces Sundanese culture but is packaged as attractively as possible to bring more profit for the creators. This can be seen from the three results of the analysis, first, the commodification of content occurs by packaging the contents of the content, combining Sundanese culture in the form of language, food, and habits, among Korean families. The presence of these two cultures

in this multicultural family is a selling point for their content.

Second, regarding the commodification of audiences, the author concludes that a large number of viewers in each upload of Sundanese culture-themed content is the feedback given by the Online Family (Kimbab Family audience) that they like this kind of content. There were also comments asking the Kimbab Family to create similar content with the theme of Sundanese Culture. After that, Kimbab Family will create the content the audience wants to be based on their request via the comments column. This shows that the Kimbab Family commodifies its audience, by following their desires in producing content so that the content is expected to attract as many viewers as possible and the content can of course be exchanged for advertisements and sponsors.

Third, the commodification of workers, as a worker for his own YouTube content. Kimbab Family has its challenges and pressures, especially from the demand and need for content desired by the audience and the existing rules from Youtube. Kimbab Family is certainly not always able to present interesting content continuously every day. However, due to the commodification of workers, this kind of challenge is considered comparable by the Kimbab Family, because through content creation they will get paid advertisements and promotions that enter the Kimbab Family Youtube channel.

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