

Language Change in Social Media and Its Impact on the Linguistic Identity of Indonesia's Younger Generation: A Sociolinguistic Study

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Abstract—Current communication patterns in Indonesia have changed due to the rapid development of digital technology, especially among teenagers. Social media sites such as Instagram, Facebook, and YouTube are not only a means of sharing information but also interactive spaces for creating and expressing individual and group identities. Using a qualitative descriptive approach and literature review, this study aims to analyze the types of language transformation in social media and their impact on the linguistic identity of Indonesian teenagers. Data was collected from several digital platforms, and the analysis revealed that digital communication fosters the emergence of new linguistic forms, such as slang, acronyms, code-mixing, and abbreviations. Therefore, a balanced approach in language policy and education is necessary to support innovation and the maintenance of linguistic and cultural diversity in the digital age.

Index Terms—sociolinguistics, social media, adolescent identity, code-mixing, language change

I. INTRODUCTION

Especially among the younger generation, the development of digital technology has shaped contemporary communication patterns. Social media platforms such as Instagram, Facebook, and YouTube not only serve as tools for sharing information, but also as interactive social spaces that shape and display individual identities. The use of language on social media serves not only as a form of personal expression, but also as a tool for building identity, conveying information, and interacting effectively with audiences, especially the younger generation. In addition, these platforms facilitate the creation of dynamic content that is relevant to trends, so the language used tends to be informal and reflects developments in popular culture (Arévalo-Salinas et al., 2025). The younger generation uses these platforms to express themselves, build social networks, and negotiate their identities. Communication is now dynamic, contextual, symbolic, and one-way or statistical. This communication pattern is accompanied by a transformation of language. On social media, the younger generation creates new forms of language, including abbreviations such as XYI, gws, acronyms, code-mixing, code-switching, and the use of visual symbols such as emojis to convey meaning. Language functions as a context for fast and informal conversation that is more adaptively used. This is in line with the media and social needs of its users, reflecting its dynamic and adaptive nature (Biagi & Suryadmaja, 2025).

The use of language on social media reflects the social identity of the younger generation. It displays individual expression but also indicates group affiliation, social status, and cultural aspirations. The use of Indonesian and English, for example, is contemporary, global, and urban in style. Language here functions as a symbol of social identity, which is consciously constructed through digital interaction. To understand how language shapes and reconstructs identity in the digital realm, a sociolinguistic approach is very relevant. This is because sociolinguistics considers language to be a social and cultural product that cannot be separated from its context. In the realm of social media, language variation reflects linguistic differences and complex social dynamics, including power relations, ideology, and changing cultural values (Asdah & Safitri, 2025).

One aspect of the digital linguistic phenomenon is the prevalence of slang. Slang represents closeness, modernity, and solidarity among the younger generation. The use of acronyms such as *gabut*, *baper*, or even the word *ngeri* is not only to convey meaning, but also to build a sense of solidarity among community members. Slang can function as an exclusive mechanism that limits understanding to certain groups (Iswatningsih et al., 2021). In addition, the language used is usually in the form of abbreviations, shortened words, and non-standard variations of Indonesian that are adapted to the needs of users, especially teenagers. The use of language on social media often leads to bilingualism or

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multilingualism (Mardikantoro et al., 2023). This raises concerns that it may reduce the use of formal Indonesian in digital media. Social media, which is rich in informal language use, is considered to be damaging the structure of the national language. Language variation is a natural process in multilingual societies, but from a sociolinguistic perspective, it is assumed that adaptation to context is not a deviation (Putri & Sofyaningrum, 2024).

In addition to slang, code-mixing and code-switching occur on social media. The use of code-mixed language on social media is a sociolinguistic phenomenon in which Generation Z uses English and Indonesian simultaneously when communicating on social media platforms. This phenomenon is influenced by the development of information and communication technology (ICT), which accelerates interaction and self-expression through social media. Code-mixing is done for various reasons, such as to facilitate communication, express identity, demonstrate a higher level of knowledge, and make people more familiar with others (Tarihoran et al., 2022). Young people often mix Indonesian, English, and regional languages in a single post or conversation. The use of code-switching not only reflects language proficiency, but also serves as a communication strategy to build identity, adapt to the audience, or emphasize certain meanings (Sitanggang et al., 2025). In digital communication, meaning is also conveyed through nonverbal forms such as emojis, GIFs, and other visual symbols. Conveying emotions, for example, functions as the use of intonation or emphasis. Social media has become multimodal. Therefore, current linguistic studies are not only focused on text, but also include aspects of linguistic practice (Kittiveja et al., 2025).

Social media has become an arena for negotiable linguistic ideology. It reflects the tension between preserving the national language and openness to globalization, discourse on standard language and slang. The younger generation is actively involved in shaping the values, norms, and direction of the language they use every day. Given this complexity, it is important to collect real data from social media. Digital linguistic research can help map linguistic practices and their impact on social identity, such as discourse analysis or corpus linguistics. It is important to support a language that is inclusive, adaptive, and not trapped in linguistic conservatism alone (Natsir et al., 2023). A language is needed that is capable of connecting national language norms with the digital linguistic reality of the younger generation. The government and educational institutions must actively promote the use of Indonesian without hindering the linguistic creativity that is developing on social media. Language must be considered a collective asset that evolves with progress, not just a rigid regulatory tool.

Current research on language use among adolescents on social media ignores the impact of digital language practices on the preservation of formal Indonesian and regional languages. Although studies acknowledge the emergence of slang, code-switching, and the use of emojis, there has been insufficient research on how these practices affect national linguistic identity in the context of globalization. Furthermore, there has been no comprehensive research on the role of non-standard language forms, such as the combination of local languages, English, and Indonesian in code-switching, in shaping social identity. To understand how language development driven by young people through social media correlates with the preservation of local languages, further research is needed to explore the impact of these trends on language creativity and language policy.

II. LITERATURE REVIEW

Sociolinguistic studies examine language and society, focusing on how social variables such as age, gender, social class, and media influence language use. Language is not only a means of communication, but also serves as a representation of power, social identity, and culture, especially among the younger generation. This generation is a very active agent of language change, according to the style that shows their identity and according to the new language. Language use on social media confirms their social, cultural, and lifestyle affiliations.

As social media use continues to increase among teenagers, the phenomenon of language change on social media has become prominent among the younger generation. The emergence of slang, informal expressions, and code-mixing and code-switching, which are very popular on platforms such as Instagram, Facebook, and YouTube, is noteworthy. Social linguistics is useful for understanding how these social components influence language use in digital communication, especially how social groups on social media create their own language. The generalization of abbreviations and new terms when interacting on the internet (Atuzzahro et al., 2025). Language use on social media serves as a flexible and rapidly adapting channel of expression. This shows how informal language evolves more quickly in line with the changes of the current era.

Meanwhile, code-switching and code-mixing have become hallmarks of digital communication. Young people often switch between Indonesian, English, or even regional languages in a single sentence or conversation. This phenomenon occurs not only in spoken conversation, but also in written text on digital platforms, better known as code-mixing. This reflects the multilingual character of the Indonesian generation, who are fluent in both national and international languages, such as English. From a sociolinguistic perspective, this type of social identity has emerged as a result of globalization and advances in digital technology (Fadlilah et al., 2023).

However, the use of this new language also raises concerns about interest in Indonesian and regional languages. Standard Indonesian is increasingly marginalized in everyday communication due to the dominance of foreign languages on social media. Many see progress in linguistic creativity, but there are also those who worry that the younger generation will lose their regional and national linguistic identity. According to him, the use of regional languages in the media clearly shows the difference between language globalization and the preservation of regional

culture. This phenomenon reminds us of the danger of erosion of regional languages that have great cultural and historical value (Saddhono & Rohmadi, 2014).

Language change can reflect social change and group identity, not only in formal language. Language becomes very indicative of social identity in situations like this. It is not only a means of communication, but also a sign of unity and connection with a particular social group. Language is not only used by the younger generation, but by all groups with their respective social statuses. Language becomes a very important tool for distinguishing oneself from others in the digital world, where identity is often formed and displayed (Salman & Akhiroh, 2025; Silaban et al., 2025). For example, the phenomenon of slang usage on social media in Indonesia shows that language is not only a tool for communication but also a tool to show who they are and which group they represent (Zamhari et al., 2025). However, the components are constantly changing due to language changes on social media, but they also create and change the language to meet social and cultural needs. As a result, important terms in communication are created that may not exist in standard language. This shows that language on social media is greatly influenced by technological and cultural changes.

Sociolinguistics provides a better understanding of how language functions within a broader social context. It highlights the differences in how young people interpret words when they use them, as language serves as a representation of their evolving social identities. Furthermore, this shows how language functions as a tool to demonstrate power, create solidarity, and connect digital groups. Thus, understanding these dynamics is important for researchers, teachers, and policymakers. This will foster linguistic creativity without neglecting the preservation of language and local cultural identity (Saragih et al., 2025).

There are several gaps in existing research on language change among young Indonesians on social media. Although research has explored the use of slang, code-switching, and code-mixing, limited focus has been given to the impact of social media on the preservation of standard Indonesian and regional languages, especially among young people exposed to globalization. Research is needed to examine how social media influences language use and local cultural identity, especially on platforms such as Instagram, Facebook, and YouTube. In addition, the dominance of foreign languages, especially English, over Indonesian and regional languages on social media has not been widely studied. Research is needed on how to balance linguistic creativity with the preservation of regional languages in the digital age. This research can fill the gap in understanding the long-term impact of social media on cultural and linguistic identity in Indonesia.

III. METHODOLOGY

The qualitative descriptive method is the main approach used in this study. This method was chosen because it allows for obtaining in-depth and comprehensive information from the latest literature on the linguistic identity of the younger generation and language transformation in social media. This method is suitable for exploring the linguistic phenomena of Indonesia's younger generation on social media. This approach is used to understand the relationship between language and society, particularly in the context of language knowledge among the younger generation on social media (Muhid & Abdul, 2021).

Data collection was conducted through a literature review on social media platforms Facebook, Instagram, and YouTube that contained words or sentences with the following elements: use of slang and acronyms, code-mixing, use of emojis and punctuation, informal language style, use of hashtags, use of regional languages on social media, use of loanwords, use of words to express joy, use of sentences without subjects, and use of words to express courage. Various relevant library sources were used for data collection, including recent research on language change, particularly in the context of social media and language use by the younger generation (Hutauruk et al., 2025; Manurung et al., 2025). The literature search was conducted through digital platforms such as Google Scholar, DOAJ, and leading academic journals accredited in the fields of linguistics and sociolinguistics.

The data was analyzed descriptively and analytically, by collecting data on language transformation patterns occurring on social media and how this affects the linguistic identity of the younger generation. The focus of this study is how language is used to communicate social affiliation and self-identity in digital communication spaces. This analysis also examines how this can affect the preservation of standard Indonesian and regional languages, which are increasingly marginalized by the use of foreign languages and slang on social media (Putri & Sofyaningrum, 2024).

The analysis process involves triangulation of sources. This process compares relevant literature with other data to ensure that the analysis results are objective and unbiased, thereby ensuring the validity and reliability of the data (Sundari et al., 2025). The initial process is very important for understanding language transformation in social media and how it affects the linguistic identity of Indonesia's younger generation (Sembiring et al., 2025). This study aims to provide deeper insights into the language changes occurring on social media and how these changes affect the formation and negotiation of linguistic identity among the younger generation. Therefore, sociolinguistic research in this digital era can help policymakers develop plans to preserve the national language.

IV. RESULTS AND DISCUSSION

A. Language Change in Social Media

Young Indonesians use social media as their primary means of interacting with one another. The language used adapts very quickly during the communication process. English, in particular, is the most noticeable transformation among the younger generation. Indonesian, regional languages, and foreign languages. This is known as code-mixing. For example, sentences often appear in Facebook, Instagram, or YouTube posts:

"*Ide pose selfie biar photogenic.*"

'Selfie pose ideas to look photogenic'.

"*Gua pikir selama ini netflix and chill itu artinya nonton netflix sambil santuyyyy.*"

'I thought that "Netflix and chill" meant watching Netflix while relaxing'.

The examples in the sentence still partly use Indonesian, but words such as *selfie*, *Netflix*, and *chill* come from English and are now used daily. This shows how foreign languages, especially English, have entered and are used naturally in everyday conversation. The emergence of new slang terms among the younger generation has also brought about significant changes in language use on social media. Children have started using words such as *mantul*, which means 'really cool', *baper*, which means 'emotional,' and *galau*, which means 'restless'.

The linguistic variations used by Indonesia's younger generation on social media can be classified into ten forms, namely: the use of slang and acronyms, code mixing, the use of emojis and punctuation marks, informal language style, the use of hashtags, the use of regional languages on social media, the use of loanwords, the use of words to show affiliation, the use of sentences without subjects (ellipsis), and the use of words to show empowerment.

The following table presents findings on language practices in social media and their impact on linguistic identity.

TABLE 1
LANGUAGE PRACTICES ON SOCIAL MEDIA AND THEIR IMPACT ON IDENTITY

No.	Language Practice Category	Core Description	Sample Data	Sociolinguistic Functions	Impact of Identity	Risk Challenges
1	Use of Slang and Acronyms	slang lexicon, short emotional form	" <i>baper</i> = <i>bawa perasaan</i> " 'bring feelings' and " <i>cieee</i> " 'oh, my'	closeness index, solidarity	strengthening the youth in-group	blur the boundaries between standard and non-standard
2	Mix Code	Indonesia + English or regions in one utterance	" <i>ide hangout bareng bestie</i> " 'the idea of hanging out with friends'	global orientation, audience design	Cosmopolitan or multilingual identity	Marginalized local equivalents
3	Emojis and Punctuation	emojis, ellipses, repeated letters or symbols	" <i>alhamdulillah..</i> 😊" 'praise be to God' and "🙄🙄"	visual prosody, mitigation of criticism	cohesion and emotional affiliation	cross-group ambiguity
4	Informal Style	abbreviations and morphological adaptations	" <i>pdhl udh nunggu loh??</i> " 'even though I've been waiting'	speed and familiarity	registered social media style	non-standard normalization
5	Hashtag Usage	tag series for visibility	"# <i>viral #pemula #interaksi</i> " # <i>viral #beginner #interaction</i>	visibility hacking, metadiscursive	creator or community identity	spam tag, performativity
6	Regional Language	local lexicon + glossary	" <i>ngabuburit</i> " 'waiting for the fast to break' and " <i>sekarepmu</i> " 'as you wish'	authenticity, translanguaging	ethnolinguistic pride	" <i>pemucatan</i> " 'bleaching' cultural meaning
7	Foreign Absorption	ensiklopedia urban-global	" <i>mal, proyek, restoran</i> " 'mall, project, restaurant'	modern or urban image index	professional identity or city	local equivalents eroded
8	Affective Expression	expression of affection or admiration	" <i>suka banget...</i> " 'really like' and " <i>...bikin gemes</i> " 'adorable'	phatic communion or stance	sense of togetherness	over-familiarity public
9	Ellipsis (Without Subject)	removal of clear elements from the context	" <i>yang baru mana</i> " 'which one is new' and " <i>di-prenk kah</i> " 'pranked'	language economics and particle prosody	common basic assumptions	ambiguous when the context broadens
10	Empowerment	inclusive or religious imperative	" <i>Jangan takut...</i> " 'don't be afraid' and " <i>Ayo kita masuk</i> " 'Let's go in'	collective or performative call	optimism and cohesion of action	risk of "toxic positivity"

(a) Use of Slang and Acronyms

"*prank pake baju pacarku biking baper cewe kampung.*"

'Pranking by wearing my girlfriend's clothes made the village girl *baper*'.

"*Keisya yang dielus kepalanya sama paul, satu Indonesia baper berjamaah.*"

'Keisya, whose head was stroked by Paul, one Indonesian *baper* together'.

"*cie, baper cieee sampe bengong begitu.*"

'oh my, you're so *baper*, you're lost in thought like that'.

The current linguistic phenomenon that is popular among the younger generation is the word *baper*, which comes from the acronym '*bawa perasaan*' (Apyunita & Asdah, 2025). It shows commitment to a particular social group in slang used in sociolinguistics. Emotional slang on social media is stronger among its users. It is attractive because it is easy to use and can convey meaning that is quickly understood. From a sociolinguistic perspective, "*baper*" describes the younger generation in a more intimate and open way, making it a shared identity within their community (Saragih et al., 2025). However, this slang also does not indicate social boundaries or distinguish between people.

(b) *Code Mixing*

"*Ide foto di pantai bareng bestie.*"

'Photo idea at the beach with your *bestie*'.

"*Ide pose foto kece saat hangout.*"

'Cool photo pose ideas for *hanging out*'.

"*Ide pose foto healing ke alam.*"

'Ideas for *healing* photo poses in nature'.

Code-mixing is the use of English words such as *bestie*, *hanging out*, and *healing* in Indonesian sentences (Sari et al., 2024; Fitri et al., 2023). Based on sociolinguistics, code-mixing is a form of language interaction that, according to the younger generation, is particularly prevalent on social media. This demonstrates the globalization of language. This change is particularly evident in English, especially in terms of lifestyle and trends, as a symbol of social status (Puspita & Setiana, 2025). On the other hand, code-mixing in language identity analysis allows people to demonstrate their understanding of global trends.

(c) *Use of Emojis and Punctuation*

"*Alhamdulillah.. masi di kelilingi orang baik. 😊*"

'Praise be to God, I am still surrounded by good people 😊'.

"*Undangan suda mulai menumpuk.. entar jalan jalan 😊*"

'The invitations are starting to pile up. Let's go for a walk 😊'.

"*Aku potong rambut sendiri... 🪄🪄🪄.*"

'I cut my own hair 🪄🪄🪄'.

Nonverbal expressions, emojis, have become part of today's digital communication (Ramdani et al., 2025). The use of emojis 😊 and 🪄🪄🪄 enhances the message being conveyed and adds a dimension that cannot be achieved with words alone. This shows in sociolinguistics how nonverbal communication is an important component of language on social media. Social media users employ emojis because they consider them a more direct and effective way to convey their psychosocial feelings (Sembiring et al., 2025). Conversely, social identity analysis finds that the widespread use of emojis on social media also indicates a connection to specific digital communities, resulting in broader identities and increased usage.

(d) *Informal Style*

"*Pdhl aku udh nunggu loh...knp ini di post lagi??*"

'Even though I've been waiting, why is this being uploaded again?'

"*Pantes dejavu, ini eps udh nonton di ulang lagi*"

'No wonder I had déjàvu, I've already watched this episode again'.

"*Uplod tiap hari juga gapapaa, seneng bgt liat mrkaaaaaa*"

'It's okay to upload every day, I'm so happy to see them'.

The three statements above show a style shift towards a casual register, indexed through abbreviations (*pdhl*, *udh*, *knp*, and *bgt*), English loanwords (*post*, *upload*, *eps*), and grapheme lengthening (*loh* and *mrkaaaaaa*), as well as double question marks. Within the framework of indexicality, these forms function as indices of familiarity while also marking the identity of social media users. The variation in *di post* also shows spontaneous morphological adaptation to loanwords, evidence of efficient translanguaging that fosters solidarity. Through the lens of audience design, this stylistic choice is clearly oriented toward a peer audience, so that speakers adjust their register to align with community norms and the fast-paced expectations of the platform. This process supports the enregisterment of social media language features, collectively known as a style that is appropriate in a particular space, thereby strengthening a sense of solidarity (Skujins, 2017).

From a social function perspective, these forms of language demonstrate positive politeness strategies and facework. Complaints such as "why post it again?" are conveyed in a casual tone, while comments such as "déjà vu" are not offensive, and statements such as "it's okay to upload every day" show support. In digital communication, punctuation, letter elongation, and ellipsis replace tone of voice or facial expressions. From the perspective of *Communities of*

Practice, habits reveal how abbreviations, code-mixing, and exaggerated styles become characteristic of social media user communities to maintain familiarity and strengthen a sense of togetherness (Tafsir, 2023).

(e) *Hashtag Usage*

"#sorotan #gastag #jangkauanpublik #viral #fbpro #semuaorang #pemula #pengikut #gastag #semuanya selamat petang #kontenkreitor semoga kita cepat #dimonetisasi dgn #gastag yg baik #edukasi ok Mari sama2 #interaksi sesama #pemula."

'#highlights #gastag #publicreach #viral #fbpro #everyone #beginners #followers #gastag #everything good afternoon #contentcreators hopefully we will quickly #monetize with #gastag that is good #education ok Let's #interact with each other #beginners.'

The series of hashtags above show a style shift to a marketing-community register that is characteristic of the platform ecosystem (Susilawati, 2024). Indexically, these hashtags mark: the economic orientation of the platform (wanting to appear or be seen); membership position (who we are); interaction goals (what we do together). The use of #gastag serves as a rhythmic enhancer as well as a visibility hacking strategy with the aim of increasing the chances of penetrating the algorithm through the duplication of community labels. The mix of informal orthography: the numeronym "sama2," the abbreviation "dgn," and the greeting "selamat petang" with its Malay flavor, shows translanguaging across Indonesian-Malay varieties that affiliates speakers at the regional level, while giving a non-hierarchical and friendly impression (Mohamad, 2020).

From the perspective of audience design and communities of practice, the series of hashtags plus the invitation "let's do it together" positions the speaker as a peer who invites participation, not as an authority—thus fitting in with the engagement-based attention economy (Skujins, 2017). A number of hashtags are metadiscursive: they not only index topics, but also instruct how to behave on the platform, namely learning, interacting with each other, and pursuing monetization. The phatic function is strong, so that hashtags become a "circuit greeting" to ensure that the channel remains alive; while the performative function of identity makes hashtag language a symbolic uniform for novice creators. Thus, the hashtag information in this data is not just a casual style. It is a social-algorithmic device for expressing membership, negotiating aspirations for growth and monetization, and mobilizing collective engagement in the logic of trending (Bajuri et al., 2024).

(f) *Use of Regional Languages on Social Media*

"Bismillah ngabuburit sambil banyak tanya 🤔"

'In the name of Allah, (ngabuburit = waiting for the time to break the fast) while continuing to wonder'.

"Ora usah khawatir ora dadi opo-opo...."

'Don't worry, nothing will happen'.

"... ya wess sekarepmu ae kajej ahh..."

'... Yes, whatever, do as you please, respectfully'.

Regional language lexicon such as *ngabuburit*, *ora dadi opo-opo*, *sekarepmu*, and *kajej* are not merely a choice of words, but also markers of identity and attitude of speakers in the digital space. This phenomenon often occurs in captions, comments, and memes on various social media platforms, forming a distinctive register that reflects local authenticity and cultural solidarity. Non-standard orthography is always used as a signal of regionalism, while short glosses—for example, "*ngabuburit*: waiting for the fast to break"—expand access to meaning across online communities. Thus, regional languages not only have a communicative function but also serve as symbolic capital and a representation of cultural identity in the current digital era (Pawestri, 2019).

With its wide reach and algorithmic boost, social media has created a new space for translanguaging practices. There is a mixture of regional languages, Indonesian, and foreign languages, making communication more relevant among the younger generation. This practice strengthens cultural bonds among local users while bridging audiences across regions. However, there is a risk of "meaning dilution" when regional lexicon is treated as a style without a fundamental understanding of the culture. Therefore, digital literacy that involves awareness of cultural context, gloss, and language ethics is necessary. Collaboration between creators, local communities, and social media platforms can strengthen the function of digital media as a means of adaptive and sustainable preservation of regional languages (Lestari et al., 2025).

(g) *Use of Loanwords*

"Beginilah akibat kalau punya kendaraan tapi tidak tahu aturan dan adab parkir. Posisi persis di depan Mall Panakkukang."

'This is what happens when you own a vehicle but don't know the rules and etiquette of parking. Positioned right in front of Panakkukang Mall'.

"Dibutuhkan PELAKSANA PROYEK untuk pembangunan rumah tinggal. Proyek-proyek berlokasi di Jakarta"

'PROJECT MANAGERS are needed for residential construction projects. Projects are located in Jakarta'.

"Melihat reaksi Rifin Dendeng & Markonah makan di restoran"

'Seeing Rifin Dendeng & Markonah's reaction to eating at a restaurant.'

The use of loanwords with Indonesian language usage patterns such as *mall*, *project*, and *restaurant* is not merely a lexical choice but functions as an indexical marker positioning the speaker in the image of a global identity: cosmopolitan, modern, and connected across cities and countries. In communicative practice, these words have been registered as part of a prestigious urban style laden with symbolic value. The word *mal* signifies middle-class

consumption and leisure discourse; *proyek* refers to the spirit of professionalism, work mobility, and socio-economic networks; while *restoran* represents a culinary lifestyle that transcends geographical and cultural boundaries. Variations in form, such as *mal* versus *mall* or *restoran* versus *resto*, as well as the use of hashtags and emojis, show how speakers negotiate their self-image—whether formal, casual, or trend-aware. These choices are performative, as they relate to efforts at impression management in front of an audience and involvement in a digital economy that highly values global symbols (Elisa et al., 2024).

The use of foreign vocabulary in the digital space brings with it certain values—efficiency, innovation, lifestyle, and modernity—which are reinforced through circulation in *captions*, reviews, and *memes*. Through this process, a new understanding of what is considered modern and valuable in digital society is formed. Social media algorithms further reinforce this trend: the key is to be global in nature, increasing searchability, expanding reach, and normalizing usage to the point of becoming a stylistic standard. This phenomenon demonstrates the dialectical character of lexical globalization—on the one hand, it enriches the linguistic repertoire and supports the practice of translanguaging (Indonesian-English/foreign-borrowed/regional), but on the other hand, it has the potential to marginalize local equivalents and weaken the function of national and regional languages. This situation requires critical and adaptive language literacy, which is sensitive to context, dominance, and audience, so that users can assess when global terms are effective in building image and access, and when local equivalents are more appropriate for clarity and inclusivity of linguistic identity (Luwiti, 2025). With this framework, the use of *mall*, *project*, and *restaurant* on social media is not merely an imitation of globality, but a conscious strategy to negotiate meaning, value, and social position in the dynamic landscape of digital communication.

(h) *Use of Words to Show Affection (Affiliation)*

"Ohh bgini toh aslinya 😊"

'Oh. So that's how it really is 😊'.

"Suka bngt sm BBK,,, pliss rajin2 bikin vlog yak"

'I really like BBK, please keep making vlogs, okay'

"Unyu-unyu gimana gitu 17 tuh, bikin gemes."

'It's so cute at the age of 17, it makes you feel affectionate'.

Expressions such as 😊, *wkwkwk*, and popular phrases such as *oh begitu toh aslinya*, "*suka banget...*" atau "...*bikin gemes*" play an important role as effective tools that restore nonverbal cues in digital communication. Sociolinguistics views these expressions as signs of the speaker's stance or attitude, which index closeness, surprise, admiration, or social intimacy in the informal online realm. Graphemic features such as ellipsis, repeated letters such as the word "bangett," selective capitalization, and emoji choices act as visual prosody that give rhythm and mark the intensity of the message in the text. Variations of laughter such as *wkwkwk* and *xixixi* or *lol* indicate patterns of community membership (in-group markers), which strengthen group identity while mitigating potential face-threatening acts through humor and familiarity. Thus, emojis and digital forms of laughter are not only decorative, but also function as social symbols that refine emotional expression and strengthen linguistic solidarity on social media (Ramdani et al., 2025; Sembiring et al., 2025).

In the realm of social relations, emojis and digital emotional expressions function as phatic communion, a form of communication that maintains social relationships and the continuity of interaction, rather than merely conveying information. Through the emotional connection in speech (affective alignment), the use of social media is able to negotiate closeness and solidarity in the context of context collapse, where the boundaries between public and private audiences become blurred. Meanwhile, at the online community level, this pattern develops into a style norm (register): when laughter is considered friendly, when ellipsis means hesitation, and when intensifiers such as the words *banget* or *parah sih* reinforce social participation. Thus, emojis act as pragmatic capital that becomes social cohesion and reinforces group identity in the rapidly changing digital world (Ilham et al., 2025; Nisa, 2025).

(i) *Use of Sentences Without Subjects (Ellipsis)*

"yang baru mana"

'which one is new'

"di prank kah"

'was it a prank'

"Ohh bgini toh aslinya 😊"

'Oh, so that's how it originally is 😊'.

The omission of subjects in utterances such as *yang baru mana* (which one is new), *di-prank kah* (was it a prank), or *ohh begini toh aslinya* (oh, so that's how it really is) 😊 is a very common form of ellipsis strategy in digital conversations. Typologically and pragmatically, Indonesian is a *topic-prominent* language, which allows the subject to be omitted when the topic is already salient from the context of the conversation. In the realm of high-speed social media, ellipsis functions as an economy of language: it saves typing, speeds up responses, and adapts to linear conversation formats such as *threads*, comments, or direct messages that have a strong co-textual context. Nonverbal unities such as interjection emojis (*ohh*), modal particles (*kah*, *toh*), and creative orthographic variations function as *visual prosody* that fills grammatical information gaps: indexing attitudes (surprise, playfulness, or empathy), marking

speech acts (questioning vs. stating), and regulating social distance without the need to explicitly mention the subject. This phenomenon shows that the strategy of ellipsis in digital space is not merely a simplification of syntax, but rather a communicative adaptation tailored to the speed, context, and style of online interaction (Iswatiningsih et al., 2024; Sembiring et al., 2025).

From a sociolinguistic perspective, ellipsis can also be interpreted as a stylistic choice that signifies familiarity and solidarity within the online community. Sentences without subjects indicate the existence of an imagined audience that shares common ground, so that the omission of sentence elements does not reduce the comprehensibility of meaning. In the context of digital conversation, this form reinforces the phatic function, which is to maintain continuity of interaction and a sense of closeness among participants. However, language economy carries the risk of ambiguity when the context of the conversation shifts or the audience broadens. Therefore, users often add clarifying elements such as repetition of objects (the new black), topic markers (#tags), or expressive emojis to maintain relevance and meaning. Thus, ellipsis in digital communication can be understood not only as a form of economy, but also as a pragmatic strategy to balance speed, efficiency, and social familiarity in online communities (Nababan et al., 2024).

(j) *Use of Words to Show Courage (Empowerment)*

"*Jangan Takut: Sebab Allah Menyertai Engkau*"

'Do Not Be Afraid: For God Is With You'

"*Ketakutan yang berlebihan kadang membuat kita tidak sadar dalam bertindak. Tingkah laku yang tidak disadari karena ketakutan itu bisa menimbulkan penilaian buruk dari orang lain.*"

'Excessive fear sometimes makes us unaware of our behavior. Unconscious behavior caused by fear can lead to negative judgments from others'.

"*Temani Admin Masuk Goa Putri Asih Tuban. Yang takut hantu jangan lihat video ini.. Ayo kita masuk....*"

'Join the Admin as we enter Putri Asih Cave in Tuban. If you're afraid of ghosts, don't watch this video. Let's go inside'.

Expressions such as *don't be afraid: because God is with you, excessive fear*; or *let's go in* are forms of speech that function as markers of productive empowerment on social media. Pragmatically, imperative forms such as *don't be afraid* or *let's go...* position the speaker as a motivator who provides moral encouragement and frames risk as a shared challenge. In addition, religious intertextuality, as in the quote "God is with you," gives moral and spiritual legitimacy to the utterance, reinforcing its persuasive effect. From a stance perspective, this lexical choice marks two dimensions of attitude at once: deontic, which is assigning oneself or a group to act courageously; and affective, which is calming collective anxiety. Multimodal features such as enthusiastic emojis, selective capital letters (*JANGAN TAKUT*), or ellipsis signs reinforce the process of courage by adding emotional intensity to the text. Performatively, the utterance *don't be afraid* not only reports an emotional condition but also creates a new social condition, namely instilling confidence and activating motivation in the imagined audience (Kareem, 2023; Hashmi et al., 2022).

From a sociolinguistic perspective, this discourse of courage plays an important role in shaping social identity and group cohesion in the digital space. Inclusive imperatives such as the word *we* and participatory narratives such as *accompany the admin* foster solidarity and *affective alignment*, which is the emotional alignment between users that reinforces a sense of togetherness. Social media algorithms also reinforce speech with actionable intonation, encouraging the rapid spread of positive vocabulary such as "optimism," "never give up," and "dare to try." However, this phenomenon is also dialectical: excessive encouragement of courage can lead to "toxic positivity," which is an overemphasis on enthusiasm that ignores the reality of risk and emotional vulnerability. Therefore, reflective courage literacy is important, which involves the use of language that motivates without erasing empathy or cultural context. In this framework, statements like *don't be afraid* can become an ethic of courage that is realistic, empathetic, and empowering for the digital community (Arndt, 2022; Ross & Bhatia, 2025).

B. Impact on Linguistic Identity

The use of language on social media greatly influences the formation of linguistic identity among the younger generation, where language is used as a tool to express oneself and reinforce membership in certain social groups (Rianto & Juliarta, 2024). Code-mixing, the use of slang, and informal language on social media are characteristics that reinforce the social identity of young people (Wijaya, 2022). Posting statuses with slang terms and social media language is a form of adaptation to the times, as well as a way of affirming involvement in online communities (Setyowati & Yanottama, 2023). The process of linguistic transformation that occurs shows the flexibility of language use in the digital age and demonstrates how social media has become a space for negotiating personal and group identities (Sulaiman et al., 2025).

Social media has provided opportunities for multilingual identities. Young people, who often use *multiple* languages in their daily lives, are beginning to show flexible linguistic identities. This ability allows them to use different languages according to the platform and audience, enabling them to adapt to various social environments, both formal and informal. Their language use is multidimensional, as seen in their ability to switch from formal Indonesian in professional settings to informal slang and foreign terms (especially from English) in online communication (Dewaele & Wei, 2014).

It appears that linguistic adaptability is becoming increasingly relevant as part of their digital identity, along with a growing awareness of the multicultural environment around them (Arafah & Hasyim, 2019). In addition to adaptability,

code-switching and code-mixing have become a major focus in how young people shape their identities (Kay et al., 2022). Switching between Indonesian, English, and sometimes regional languages in a single post or conversation, for example, demonstrates a person's ability to easily mix languages depending on the context, audience, and purpose (Rahman & Muttaqin, 2024). This linguistic landscape is further enriched by the development of new linguistic forms such as internet memes, abbreviations, and emojis, providing new modes of social expression unique to the digital generation (Duek & Nilsberth, 2024). In digital communication, the use of emojis is always present because emojis are considered one of the new linguistic features that have emerged in digital communication. Emojis serve as expressive components that complement text and help convey specific meanings, emotions, or nuances in short messages. Emojis have become part of a growing linguistic phenomenon as young people use technology and social media.

The dominance of foreign languages, especially English, on social media has raised questions about the erosion of the Indonesian language, particularly the use of local dialects and regional languages (Nurpratiwiningsih & Maknun, 2020). Indonesian, which is a symbol of national identity, is at risk of being marginalized as English becomes increasingly integrated into digital interactions. The use of English words or Anglicized slang has become so common that it threatens linguistic diversity in Indonesia. Many young people, especially in big cities, often choose English words and phrases without realizing the impact on their mother tongue or country. As young people choose the convenience and global appeal of English, this can lead to a gradual decline in regional languages. Especially among the younger generation who grow up with little exposure to regional languages, the loss of local languages can lead to the loss of ethnolinguistic identity and cultural nuances (Siregar et al., 2025).

These languages have great cultural and historical value, so their gradual extinction could threaten Indonesia's rich linguistic diversity. For example, expressions of cultural practices, customs, and community values are highly dependent on regional languages. Therefore, the general dominance of English and the lack of attention to the use of regional languages on social media raise important issues regarding the future of linguistic diversity and the need for policies to preserve and develop regional languages in the digital space (Cahyani et al., 2021).

Finally, the use of language on social media has made it a useful tool for the younger generation in shaping their linguistic identity. This poses a major challenge, especially in terms of preserving Indonesian and regional languages, even though it has encouraged flexibility, creativity, and the development of new forms of digital communication. The growing influence of English and the dominance of digital communication forms demand a balanced approach that guarantees linguistic innovation and ensures that the richness of regional language heritage is not lost in the process. The implementation of language policies that support inclusive multilingualism and guarantee the preservation of linguistic diversity in the digital age is essential as the digital environment changes.

V. CONCLUSIONS AND IMPLICATIONS

Language use among Indonesia's younger generation is changing rapidly and dynamically, especially on social media. In everyday interactions, forms such as slang, code-mixing, code-switching, and the use of foreign vocabulary—especially English—are becoming increasingly common. These linguistic changes are not merely a matter of style, but are an important tool in identity formation, allowing young people to express their goals, identify with certain social groups, and reflect urban or global mindsets. As a hallmark of their digital identity, Indonesia's young generation now shows great flexibility in switching between Indonesian, English, and regional languages according to the situation. Standard Indonesian and regional languages face marginalization due to the prevalence of informal urban Indonesian and the dominance of English in the digital space. Linguistic diversity and cultural nuances may be gradually eroded by this trend. As a result, social media has become a new arena for negotiating linguistic ideology and seeking a balance between the demands of globalization and the need to preserve the national language.

These findings have important implications. The results emphasize how important it is for the government and educational institutions to promote literacy and language awareness. The aim is to encourage the simultaneous use of standard Indonesian and regional languages, as well as sustainable linguistic innovation, rather than to hinder creativity. In addition to initiatives to preserve and revive regional languages by integrating them into digital literacy programs for the younger generation, inclusive language policies are needed to encourage the adaptive use of language in the online context. Furthermore, proactive measures to protect Indonesia's linguistic and cultural diversity in the digital age are urgently needed, given the potential loss of cultural identity due to language loss. To understand these ongoing changes and their broader impact on the identity of the younger generation, this study also encourages more empirical sociolinguistic research, including corpus studies and digital discourse analysis. Thus, social media encourages language innovation and identity negotiation among Indonesian youth, but also poses challenges for language preservation and cultural heritage, requiring thoughtful and balanced interventions to support innovation while preserving Indonesia's rich linguistic diversity.

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