LATU 2018: The Annual International Seminar of the Faculty of Liberal Arts of Thammasat University, 13-14 Sep 2018, Thailand

Social Media’s Influence on Language Use: A Sociological Perspective on "Social Media Language" as a Communication Phenomenon among College Students in Ruteng, Flores

Ans Prawati Yuliantari
Saint Paul Teachers College, Ruteng Flores, Indonesia

*Corresponding author’s email: tia.yuliantari@gmail.com

ABSTRACT

Social media has made certain impacts on written communication among college students. It can be observed that there seems to be a sense of freedom of self-expression in students’ use of "social media language." Some cases in the development of language use on social media involve newly created words and expressions that reflect their cultural locality. Ruteng is one of regions in Indonesia in which the abovementioned kind of cases has been taking place with some interesting sociocultural aspects to look into, but there are still very researches in this subject so far. Accordingly, the purpose of this study is to look at the occurrence of newly created words and expressions in the way college students in Ruteng, Flores, East Nusa Tenggara, use “social media language” in their online communication. The research questions that the present study intends to address are: What words and expressions have college students in Ruteng recently invented? and Why did they create new words and expressions to communicate on social media? This study is a qualitative research which uses a sociological approach to analyze the aforesaid occurrence among the student subjects of this study. The application of the qualitative method involves observing some samples of facebook posts and interviewing the subjects (facebook users) who made the posts. The results of the study indicate that the creation of new words and expressions in Ruteng students’ use of social media language is largely motivated by the need to express their feelings more freely, and their use of such words and expressions is an act of self-defining their identity, which is an attempt to set themselves apart from other social groups. Based on those findings, it can be inferred that the use of certain “social media language” among the college students in Ruteng is the implication of the easy access to the Internet in Ruteng, and more importantly, it reflects the need of belonging to a particular group of young people with distinctive identity that is recognizable by their use of specific invented words and expressions.

Keywords: Social media language, College students, Ruteng Flores.

Selection and peer-review under responsibility of the scientific committee and the editorial board of The Annual International Seminar of the Faculty of Liberal Arts of Thammasat University (LATU 2018)

© Yayasan Aliansi Cendekiawan Indonesia Thailand (Indonesian Scholars’ Alliance). This is an open-access following Creative Commons License Deed - Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)
1. Introduction

Social media has had a significant influence on people's lives in Ruteng. This has been made possible by the development of communication technology in the form of cellular telephones and the easy access to the Internet through certain providers. Most residents of Ruteng, especially students, access the Internet for the purpose of using social media, and the most widely used social media among them are Facebook and Instagram. Between the two, Facebook is used more often because they find it easier to express their thoughts through texts on this social medium than on Instagram whose features are less familiar to them.

Social Media Language has created many terms (Wittkower, 2010), which indicates “that something new and different must be necessary to devise a new term” (p. 111). What is new and different here is the construction of social relationships among social media users in a manner and a process that would never be found in real world. In other words, the distinctive use of social media language reflects a social relation phenomenon that is unlike conventional social relation and that requires the invention of new terms to highlight its medium-specific context. The use of slangs in social media communication, in particular, has increasingly drawn many scholars’ attention. It is evident that online communication as such produces new slangs that are commonly associated with the technological context of the medium where they are used and thus the social identity of their users (Zappavigna, 2012).

According to Lee, students’ choice of words and language to communicate on social media is influenced by many factors (Lee, 2014). The choice of words and language they use for setting up profile, posting status updates and chatting with their “social media friends” are orientated towards their self-image. As a result, social relations facilitated social media appears more dynamic compared to those ones made possible by other existing media. Language usage, particularly specific choices of words, by college students in Ruteng who use social media also indicate an attempt to build a self-image. They try to develop a self-image for themselves that represent their aspirations and their sense of selfhood but at the same time help them fit in in their online friendship and catch up with the latest trend popularized by social media. Accordingly, the self-image they are creating is also the one they think in harmony with their other interests by which they can improve their communication skill and expand their social network.

Ruteng is a small town located in the hilly area of western Flores. The population of Ruteng is approximately 10,000 with residences distributed across 10 villages (Manggarai dalam Angka 2014, 2014a). With relatively low temperatures, the majority of Ruteng’s inhabitants are farmers and, to a lesser degree, traders, private employees, and government employees (Indikator Kesejahteraan Rakyat Kabupaten Manggarai 2014, 2014c). It gained its prominent role since it was established as the regional capital of Manggarai Regency and dubbed as the city of education in the region (Yuliantari, 2015). The city has three private colleges as well as dozens of secondary and elementary schools in its territory. Even with Manggarai being split later into three regencies named Manggarai, West Manggarai and East Manggarai, Ruteng’s position as a student’s city has not been replaced. In fact, Ruteng has welcomed many students coming from various parts of the three regencies and their adjacent regions such as Ngada and Nagekeo as new permanent residents, and they have become the majority in number. Although there has been no verifiable statistic informing the number of student population in the city, the fact that it looks considerably less crowded during school holidays strongly indicates their dominating number.

Motang Rua Field is a public space situated in the center of the town where various activities such as sport events, ceremonial events, musical performances and art exhibitions are commonly held. For example, every 17th of August, students and many other people of Ruteng get together at Motang Rua Field. It was at this place that Lipooz, a phenomenal Manggarai rapper, once held a show. To Manggarai teenagers, he is not just a famous musician. Not only that his music has greatly inspired these young people, but that his lifestyle and language style have gained many followers among them. Lipooz’s fame as a celebrity, who lives in a big city with advanced and modern lifestyle and who has collaborated with many singers and musicians that the Manggarai teenagers can only see on television, is an impressive achievement in the eyes of these young fans. Alongside Lipooz’s songs’ widespread popularity in Ruteng, the words in his lyrics are increasingly familiar to their ears.

The study presented in this article is a collaborative research project between myself as a faculty member of Indonesian Language and Literature Department of Santu Paulus Teachers College and a number of students of the department aimed at examining the impact of social media on college students in Ruteng in various aspects. There are two articles so far that discuss about language use and communication on social media among the youths in Ruteng. One of them presents a study on code-mixing in Facebook posts made by the students of Teaching of Indonesian Language and Literature at STKIP Santu Paulus Ruteng from the class of 2014. The study identifies various cases of code-mixing in the posts and examines the account users’ reasons or motivations to do so (Susanti, Widodo, & Riadi, 2017). The other article presents an analysis on the use of slang in Facebook posts made by the students of Teaching of Indonesian Language and Literature at STKIP Santu Paulus Ruteng in general (Batta, 2018). In this article, the cases of slang usage are studied from linguistic perspective.
Language use on social media is an area of inquiry that has been discussed in many scholarly works. One of them, which is most relevant to be one of the references for this study is, the article written by Pacapol Jakrapan Anurit et al. They examine the influence of language use on social media on the use of Thais in daily communication (Anurit et al., 2011). There is a phenomenon called “netspeak”, which is the use of specific words, idioms, spellings and syntactic constructions on social media. They discuss how this netspeak can potentially affect the way Thais will be used in the future. Similar tendency occurs in Indonesia with the increasing use of slang words and expressions on social media communication. The use of slang has positive as well as negative impacts on its users and on Indonesian language (Kuraedah & Mar, 2016). The positive impact is the increasing creativity among the Indonesian speakers who use it. The negative impact is the preference of its use over the use of standard Indonesian can reduce their proficiency in the later. Written Indonesian slang demonstrates many morphological and syntactic deviations from the standard rules, and it can cause a comprehension problem for its readers. An even greater negative impact is the declining use of standard Indonesian language and the increasing dominance of slang or other non-standard Indonesian. Unlike the studies by (Anurit et al., 2011), and by (Kuraedah & Mar, 2016) that put the uses of slang and standard Indonesian in perspective and the concern over the declining proficiency of standard Indonesian, the present study only focus on the college students’ use of social media language in Ruteng and their motivations for such manner of communication.

Slang or “gaul sociability”, according to (Smith-Hefner, 2007), is a speech variety associated with Indonesian youth and based on Indonesia’s national language, Indonesian. The types of slang, the social groups which use them and the media where they are used are interesting topics of study for many language researchers (Gunawan, 2015; Nurhasanah, 2014; Suminar, 2016; Suprihatien, 2016; Swandy, 2017). Slang is commonly used by teenagers or people in particular social groups in their daily conversation. They usually also use it to communicate on social media. The aspect of slang that the present article focuses on in the analysis is the creation of new terms or words. This article specifically examines new created words and expressions that were derived from local vernacular in Ruteng along with other existing non-local slang words that are used by Ruteng’s college students. However, the term “social media language” is preferred here to “slang” to refer to the non-standard Indonesian words used on social media.

In addition to “gaul sociability”, many social media users are frequently found using alay, an Indonesian term for non-standard use of language that is commonly characterized by its tawdry flamboyance both in its various kinds of expressions and the various ways they are written. According to Fanayun, as cited by (Rini, 2019), alay stands for anak pelayangan or anak layangan or anak lebay. The first and the second phrases literally mean “kite kids” whereas the third one means “kids who like to exaggerate”. In their original meanings, anak pelayangan refers to children who perform as background dancers in music performances whereas anak layangan refers to village children who like to play kites. Whenever they find something new, they try to behave differently in a way which they think makes them look impressive or cool. Anak lebay are characteristically excessive or flamboyant in the ways they dress, talk and wear make-up. It has been widely known that they are the ones who invented and popularized alay talk. There have been many researches on Alay language by linguists across Indonesia (Gunawan, 2011; Markub, 2010). Alay has been used both in spoken and written communication. It is mostly practiced by modifying the morphological and phonological structures of some Indonesian words that give the impression of exaggerated expressions or pronunciations. The various motivations of using of Alay are, among others, showcasing a kind of creativity in speaking and writing, attracting attention, affirming social identity and giving an impression of having-fun in their interpersonal interactions within their social group. Using Alay gives them a sense of belonging in the social group of their choosing and, at the same time, a sense of individuality with which they establish their position in their social environment. The study presented in this article does not intend to adopt the abovementioned researches’ viewpoint that associates language use on social media with Alay. The slang words and expressions used by Ruteng’s students in the present study are not to be categorized into Alay or general use of social media language. As stated earlier, the subject matter of this article is the invention of new words as a result of social media’s influence on daily communication and the reasons for their use especially as identified among the students as social media users.

Various sociological perspectives have been adopted by a substantial number of researches on the impacts of social media on language users. (Murthy, 2012) argues that using social media may enhance one’s capability to understand others’ words in a higher level, namely multidimensional level of comprehension. Moreover, some parts of one’s life that would normally be unknown to public can be easily exposed to many people’s eyes on social media. Murty views that “Media sosial has changed self-production, how we communicate, interaction orders, the synchronicity of social interaction, the way people use language (including shifts in verbosity), and power relations between interactants” (p. 1071). A research by (Manjunatha, 2013) has also adopted a sociological approach to look into the relation between the use of social media among Indian college students and its users’ interpersonal interaction. Manjunatha studies the students’ social interaction with one another and that with their parents and their lecturers. The students use social media as one of the means to connect with their friends, and their parents don’t mind them engaging in such activity. In comparison, the study presented in this article doesn’t include the social relations of social media users. Its interest is on the
impacts of social media on its users and the reasons why they communicate through social media.

2. Methods

To address the topic of interest in the analysis, I formulate these following two research questions to answer and elaborate on: What words and expressions have college students in Ruteng recently invented? Why did they use particular words and expressions to communicate on social media?

This study is based on a qualitative study method, with population of the research was 120 social media accounts owned by the students of Indonesian Language and Literature Department Saint Paul Teachers College in Ruteng. Choosing accounts used by the college students from the above mentioned department was considered suitable for the purpose of the present study for the reason that these particular students presumably have better Indonesian language skills and knowledge than those who do not specifically study Indonesian in college.

Based on the sampling method employed by (Arikunto, 2010), 10% of the research population, which comprises 120 social media accounts, can be taken as a sample. In particular, 12 accounts were selected using data selection method (Olsen, 2011) which was carried out by sorting out Facebook posts that are relevant to the research objectives. The contents of the 12 posts were analyzed to identify particular features of social media language used in the posts and thus to answer the first research question. Afterwards, the data of language use obtained from the identification was classified into two groups: one group consisted of features of language use that were specifically invented by social media users from Ruteng, and the other group constitutes those features that were not invented by users from Ruteng. The resulted data from the classification were then analyzed further and interpreted in the discussion.

For the next stage of analysis, the 12 account owners, which were all students, were interviewed to inquire about their reasons for using certain words in communicating through their social media accounts. Their answers in the interview were later transcribed and grouped according to the identified themes. The resulted data were analyzed and interpreted to provide an answer for the second research question.

3. Results

The analysis of the 12-social media account sample has led to the finding that there are two categories of word derivation and compounding used by the students under study. The first category comprises words made up by Ruteng’s students themselves. The second category comprises those derived or borrowed from words and expressions that are already popular among social media users in Indonesia. Words and expressions that have been invented by Ruteng’ students are, among others, Rompes, Mujek, Met Timi, Met Genok, and Cikop.

First is Rompes. It is a portmanteau or blend word that was formed by fusing together two nouns in “Rombongan Pesta” phrase, which literally means “a group of party people”. The blend—rompes—was popularized by Lipooz, the first Manggaraian rapper, through his song titled “Rompes.” The use of rompes on social media carries a contextual meaning for people of Ruteng which is specifically tied to their region and cultural origin. Being a small city with vibrant festivities, its inhabitants are accustomed to having parties to celebrate various stages of human’s life cycle. The parties are their customary social gatherings as well as entertainment. For them, rompes commonly refers to groups of young people who frequently go together to parties hosted by their neighbors or relatives.

Secondly is Mujek. It is also a portmanteau word. It was made up from blending two words in “Muka Jelek” phrase. “Muka Jelek” literally means “ugly face” and is generally used either as a leg-pulling remark (a tease) or a compliment depending on the context. The phrase is the Indonesian version or adaptation of Manggaraian “rimpet”. In Manggaraian culture, “rimpet” is used to express affection to someone by calling him/her by the opposite of “cute face.” On social media, mujek is more often used in its denotative sense than its function as an affectionate expression. With that sense, it is used to express irritation or resentment at friends or acquaintances they find annoying or disappointing.

The third is Met Timi. It is a form of address for a mother. “Timi” has actually been a familiar word in Manggarai to address a woman, especially a girlfriend. Another word is the counterpart for “Met Timi” which is “Met Genok” therefore is used to address a father. Similarly, “Genok” has been a familiar word for the Manggaraian to address a man, especially a boyfriend.

“Cikop” is another newly invented portmanteau word which means “drinking coffee”. In Manggarai vernacular, “ci” customarily refers to boozing or having alcoholic drink, but in “cikop” case, “ci” neutrally means...
to drink” or “drinking”. Its blend with “kop” taken out from “kopi” has formed “drinking coffee” for its lexical meaning. This word is usually used to suggest the pleasure of drinking coffee that match the pleasure of enjoying the popular traditional alcohol drink called sopi which was originated in the local culture.

Besides using words created from within the students’ local social environment, they have also absorbed some other words, acronyms, contractions, or made-up words that have been frequently used in social media such as syantik, OTW, GWS, Habede, and the like.

Syantik is derived from the Indonesian word cantik whose pronunciation is modified into syan-tik, and its spelling in written form is altered to match the modified pronunciation. Cantik means beautiful in Indonesian. This invented word was popularized by Siti Badriah, a singer whose one of her songs titled “Lagi Syantik.” The word’s nationwide popularity along with the appealing rhythm and lyrics the song has brought to the public has prompted Indonesian people to use it in their daily conversations including their communication on social media. The word syantik in the students’ facebook posts is understood in accordance with its contextual meaning represented by the song, which is a kind of mood a woman is in when she wants to look pretty for her boyfriend and to get his affectionate attention because of it.

Besides invented words, these Ruteng’s students also like to use popular acronyms on social media. One of them is “otw”, which is shorthand for “on the way”. In various facebook posts, the acronym is usually chosen by its users to inform that they are in the middle of spending time outside their homes or they are on their way to a certain destination by typing “otw to a place”. It is even common to type “otw” followed by a picture or a map that shows the location of the user’s whereabouts which is made possible by the application designed for that purpose in their gadgets. This use of abbreviation is clearly in the category of social media language that is not locally invented by the Ruteng’s students but is acquired from the inventory of abbreviations commonly used in social media communication.

Another acronym used by Ruteng’s students on social media is “gws”, which stands for “get well soon”. They use it in accordance with the meaning commonly attributed to the phrase, which an expression of sympathy to a sick friend. Therefore, it is typed out as a response or a comment to a friend who has posted on facebook about her/his illness.

Unlike the previous explained words and acronyms, habede is invented by modifying “hbd” into a spelling that match its pronunciation in Indonesian phonology, ha-be-de. Hbd is the shorthand for “happy birthday”. Just like how “happy birthday” is commonly used in daily communication, habede is used on social media as a greeting for a friend on his/her birthday either by typing it on his/her timeline or on the greeter’s own timeline and tagging his/her account alongside it.

There are also other words and expressions found during this study on other facebook accounts’ timelines, but they are outside the scope of the discussion in this article. The focus of interest here is the newly invented words and expressions originating in Ruteng’s students’ social group as well as the recently borrowed words and expressions by the students that were not locally invented.

4. Discussion

It seems that young people always have the urge to build a social identity that is different from that of people from the previous generation. Apparently, this attitude is adopted as a refusal to comply with the established values or as a resistance to the prevailing traditional norms. In short, they resent the status quo in their society. Their resistance to the prevailing traditions and their refusal to be controlled them can be considered as their attempt to define their own (different) identity (Bodden, 2005). They demonstrate this attitude through, among others, their choices of music, books, television shows and media to communicate with their friends such as Facebook.

Facebook was created in 2004 by Mark Zuckerberg, a student of Harvard University and was first targeted to Harvard students and then expanded to high school and college students (Kabre & Brown, 2011). Today, Facebook has over four hundred million active users worldwide, with half of them logging in on a daily basis (Gil de Zúñiga & Valenzuela, 2010). Facebook began to be known in Ruteng since internet infrastructure was built in the city in the 2000s. This social network site is particularly popular among college students who use it to communicate with their friends and share various moments or events in their environment. The majority of social media users reside in Ruteng because internet access is mostly available in this regional capital of Manggarai.

Most of people to whom students in Ruteng interact with on Facebook are their peers, both students and non-students. They rarely use Facebook to connect or communicate with their parents although their parents also have Facebook accounts. Communication between children and parents is usually made through phone or
other communication platforms such as Short Message Service (SMS) and Whatsapps. These non-Facebook media are also used to communicate with their professors and academic staffs from their campus. There are few exceptions but their number is negligible.

Friendship with peers is clearly more preferable for them since they are much more comfortable to freely express themselves when they have conversation with friends of their age. They don’t have to worry about behaving themselves or about whether or not they have violated certain standards like they have to do when they communicate or interact with people from older generation or those with authority over them. On their Facebook posts they can make their own choices of expressions, rhetorics, words and topics of conversation. A research carried out by (Meikle, 2010) observes that Facebook timelines contain a composite of interpersonal communications of mass consisting of both strangers and familiar persons. Facebook has become a friendship network that defines the content of each of its users’ timelines. It encourages the students to adjust their posts and their choice of friends to suit the kind of identity they want to build for themselves. Indeed, the wish to build certain self-image or identity is the underlying motive of nearly all of the activities they do on Facebook.

One of public figures whose reputation is widely known among the students in Ruteng is Lipooz, a rapper and song writer. They love his songs because they tell stories about young people’s lives in Ruteng. He is also popular with this segment of fans because his music genre represents their spirit. Rap is generally associated with freedom of expression, criticism for older generation and status quo (Price & Iber, 2006), and the youth’s point of views on various issues. One of Lipooz’s famous songs is “Rompes”. The song describes social life in Ruteng which is filled with parties. This is not the first song that tells about Ruteng people’s life and the festive gatherings they have. Another song with similar theme is “Molas Baju Wara” (Yuliantari, 2016). Party is both a pleasing and relatable theme for young people of Ruteng. This explains the popularity of the word rompes on social media. Rompes’s connotation can be adjusted to suit the utterer’s motivation for using it. On some occasions, it is meant to mean a group of people going to a party and full of joy. On some other occasions, it is used as a satirical word to mock a group of people who are flocking to a particular place, acting as if they are guests of a party.

The expression of resistance to status quo or criticism of the status quo described by (Bodden, 2005) can be found in the use of the words met timi and met genok. Referring to a parent using the word that is customarily used to refer to a peer can mean a resistance to parental authority. In Manggarai culture, as in many other cultures, parents have to be respected by younger people including their children. However, disagreements in some ways of thinking or some perspectives occasionally create conflicts between different generations. Ruteng people from younger generation sometimes resent their parents’ authoritative control over them, and they want to express their resentment by using words that reduce their parents’ superior position such as met timi and met genok when talking about them. Arguably, by acting that way, they are unwittingly demanding an equal position with their parents. Observed from another point of view, those two phrases can also be used by Ruteng’s youths as codes among themselves to prevent others from knowing that they are talking about their parents. Therefore invented words used in social group are intended to be understood only by its members. It is not supposed to be comprehended by non-members. Therefore, specific choices of words as a statement of membership in a specific group become one of the means to exercise the freedom of expression or stating opinions covertly.

The term cikop signifies Manggarai’s locality as a coffee producing region. Historically, the Dutch East Indies government introduced coffee into Flores along with the Catholic missionaries’ arrival in the region. Now robusta coffee has been grown in community plantations across many parts of western Flores especially in Manggarai. Since coffee is so commonplace in Manggarai, drinking coffee is part of its inhabitants’ daily life. They consume coffee from their own gardens every day. Cikop as part of Manggarai vernacular can represent Manggarai people’s cultural identity as well as their reputation as both coffee producers and consumers. This word is also unique for having “ci” as its first syllable. “Ci” in Manggarai vernacular is usually used to refer to certain way of drinking alcoholic drinks. Thus, the combination of “ci” and “kop” implies the pleasure of drinking coffee that match the pleasure of enjoying good alcoholic drink.

People tend to be able to express resentment towards particular person more freely on social media. Resentment is expressed either openly or covertly using particular terms that can only be understood by the members of the social group who invent the words. Among Ruteng’s students, mujek has become one of the words to choose to vent resentment or annoyance. This word implies its local origin because it was derived from the habit of uttering ranga da’at as a contemptuous remark about an annoying person. In the local language it means “ugly face”. Although Ranga da’at and rimpet share the same meaning, their connotations are different. Rimpet implies a compliment or a tease for whom the word is meant. It can even be used to express affection. Therefore, the word mujek needs to be understood according to the context of the sentence in which it is used.

In addition to using locally invented words and expressions, students in Ruteng also adopt words from outside their native culture. Their familiarity with the non-local words in social media language has been made possible by their frequent use of social media and their interactions with people from outside Manggarai. The students use non-locally invented words and expressions to identify with young people in Indonesia in general. Popular forms of expression coming from big cities in Java are generally considered representing modernity.
and progress, and it has motivated Ruteng’s students to adopt them and use them in their daily communication.

From the study of the use of a number of invented words and expressions by Ruteng’s students on social media presented here, two conclusions can be made. First, when using popular words and phrases that were derived from their cultural region, the students show their identity as part of Manggarai ethnic group. Second, when using popular words and phrases that are not from their cultural region, they show an intention to be part of a larger youth community in Indonesia, part of modernity and part of the latest trend.

To highlight the first important finding from the way the students of STKIP Santu Paulus Ruteng communicate on social media, as active users of social media, they build up a sense of belonging to a large community of people their age. For this purpose, they feel the need to use certain kind of language (such as that with specific non-standard words and expressions) that set them apart from people from older generation.

The second important finding is that the non-standard words and phrases they use are intended to be understood only by the members of their social group or used only by them. People from different generations may understand the meanings of those invented words, but their use with their contextual meanings is largely confined to these students’ generation. Older social media users, which are the adults, do not normally use that kind of non-standard language since they usually consider it tawdry or alay. However, it is precisely this different point of view and attitude in language use that encourage those students to affirm their social identity that is different from the older generation.

As for the third finding, the reason why communicating through social media is appealing to students in the region is that they do not have to follow linguistic or semantic rules that generally make up guidelines for writing good sentences. Social media account owners are free to express their feelings openly. They do not even have to think about how their audiences respond to their posts. This freedom of expression those students exercise includes the use of slangs and newly invented words they have been using when communicating with their peers in any other occasions and places.

5. Conclusion

Based on the previously mentioned findings, it can be inferred that the use of certain “social media language” among the college students in Ruteng is the implication of: easy access to the Internet in Ruteng. The access enables them to easily connect with people their age and to find a social environment they prefer to build a communication through which they can express themselves.

Social media is an alternative media of communication that suits the students’ interests for freedom of expression. It provides them the opportunities to express their opinions, perspectives, creativity and wish to not be controlled by the dominant norms or rules in their society, including certain language hegemony from the older generation that puts limits on the way they communicate and behave.

The students see themselves as young people who are struggling to build a social identity that distinguishes them from other social groups in their environment. They show this social identity by using certain invented words and expressions on social media that are not used by other social groups. In other words, these students demonstrate the need of belonging to a particular group of young people with distinctive identity that is recognizable by their use of specific invented words and expressions.

Conflict of Interest

There is no conflict of interest.

REFERENCES


Batta, S. M. N. D. (2018). Penggunaan Bahasa Gaul pada Status Media Sosial Facebook Mahasiswa Program Studi Pendidikan Bahasa Dan Sastra Indonesia STKIP Santu Paulus Ruteng. (The Slang Used by the Students of Indonesian Language and Literature Education at STKIP Santu Paulus Ruteng on Facebook). (Undergraduate Unpublished), STKIP Santu Paulus Ruteng


and philosophy: What’s on your mind (pp. 21-31). Chicago: Carus Publishing Company.


