

REPUBLIC INDONESIA
KEMENTERIAN HUKUM DAN HAK ASASI MANUSIA

SURAT PENCATATAN CIPTAAN

Dalam rangka perlindungan ciptaan di bidang ilmu pengetahuan, seni dan sastra berdasarkan Undang-Undang Nomor 28 Tahun 2014 tentang Hak Cipta, dengan ini menerangkan:

Nomor dan tanggal permohonan : EC00202225346, 14 April 2022

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Kewarganegaraan : Indonesia
Jenis Ciptaan : **Buku**
Judul Ciptaan : **Here Comes The Acehnese Gen-Z! Language And Identity In
Social Media Communication**

Tanggal dan tempat diumumkan untuk pertama kali di wilayah Indonesia atau di luar wilayah Indonesia : 17 Februari 2022, di Banda Aceh

Jangka waktu perlindungan : Berlaku selama hidup Pencipta dan terus berlangsung selama 70 (tujuh puluh) tahun setelah Pencipta meninggal dunia, terhitung mulai tanggal 1 Januari tahun berikutnya.

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COMMUNICATION TODAY

VOLUME 1



EDITORS:

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COMMUNICATION TODAY

VOLUME 1

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SYIAH KUALA UNIVERSITY PRESS

Book Title:

Communication Today Volume 1

Editors:

Nyak Mutia Ismail
Athik Hidayatul Ummah
Rizky Hafiz Chaniago

Layout & Cover Designer:

Ni'am Widiyoko

ISBN : 978-623-264-517-2 (Volume number)
978-623-264-518-9 (Vol.1)

E-ISBN : 978-623-264-519-6 (PDF volume number)
978-623-264-520-2 (PDF Vol. 1)

Production:

SYIAH KUALA UNIVERSITY PRESS

Publisher:**Syiah Kuala University Press**

Jl. Tgk Chik Pante Kulu No.1 Kopelma Darussalam 23111,
Kec. Syiah Kuala. Banda Aceh, Aceh
Telp: 0651 - 8012221
Email: upt.percetakan@unsyiah.ac.id
Website: <http://www.unsyiahpress.unsyiah.ac.id>

Print Year 2022, Digital Year 2022

X + 219 (15 X 23)

Member of IKAPI 018/DIA/2014

Member of APPTI 005.101.1.09.2019

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ACKNOWLEDGEMENT

Alhamdulillah. The book series entitled *Communication Today Volume 1* has been published. Hence, we bear undescrivable joy because of the support from the Rector of Syiah Kuala University and the authors who have trusted us to publish their writing. Also, I would deliver a lot of thanks to the team who have helped to publish this book with its refinements.

The book series entitled *Communication Today Volume 1* is a collection of various research results, theoretical studies, and book reviews that will be useful for future researchers in related fields. With various issues and trends in communication presented from various research fields, it will be very useful to be used accordingly with the needs of each researcher in the related field.

In addition, we also hope that this book will not only be published to benefit one parties, but will provide many benefits for all such as researchers, practitioners, and other relevant parties.

Banda Aceh, December 2021

Syiah Kuala University Press



FOREWORD

The book series entitled *Communication Today Volume 1* has added to the ontology of knowledge on various issues in the field of communication research. This book is structured in accordance with the need for up-to-date information in the field of communication research and its interrelationship with other scientific expertise. Thus, this book can be used as a reference book for researchers and practitioners in related fields.

In terms of content, this book is very useful, besides for researchers in the field of communication, this book also has benefits for students who are involved in related fields. Because it contains various issues that occur in various fields of science, this book is considered important to add insights for its readers, for those with educational backgrounds, media communication, engineering, women studies, economics and business, and philosophy.

As The Rector of Syiah Kuala University, he hereby expresses his highest and for the publication of the first book series entitled *Communication Today Volume 1*. Hopefully this effort will be beneficial for all parties either directly or indirectly.

Banda Aceh, December 2021
Rector of Syiah Kuala University
Prof. Dr. Ir. Samsul Rizal, M. Eng



Chapter 1

RESEARCH RESULTS

HERE COMES THE ACEHNESE GEN-Z! LANGUAGE AND IDENTITY IN SOCIAL MEDIA COMMUNICATION

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ABSTRACT

The use of social media amongst the Acehnese Gen-Z has prompted some variations in their language uses, communication styles, and identity shifts. Some argued that this is the outcome of how social media platforms shape and construct the Acehnese Gen-Z's identity direction. This book chapter primarily analyzes how Acehnese Gen-Z language use influences their individual and speech community identities. It is also aimed to scrutinize their language attitudes towards their native language and their own social media language on the Twitter platform by using qualitative critical sociolinguistics and critical discourse analysis approach. The data show that numerous idiosyncratic uses of slang and Jargon, abbreviation and acronym inventions, constant code-switching and code-mixing practices, and the intensified use of moderated sarcasm to hyperbolic and euphemism expressions have a significant impact on the Acehnese Gen-Z online culture. The Acehnese Gen-Z search for identity in social media interaction is also marked by their ironical positive language attitude towards their native Acehnese language. This phenomenon is also paired with their polarized language attitudes (positive and negative) towards social media language uses in Twitter.

Keywords: Acehnese Gen-Z, language, identity, social media, and communication.

A. CURRENT URGENCY IN LANGUAGE RESEARCH

The purposes of this introductory part are twofold. First, the introduction is helpful to provide a meaningful account of why this book chapter is interested in discussing the use of language in one of the most popular new media platforms used by the youth; Twitter, and its impact

on their changing urban identity (Erastus and Kebeya, 2018). Second, this introduction discusses the importance of researching social media language, previous related studies, the formulated research questions, the topic's novelty, and its practical implications of language attitude towards social media language activism (Cortés-Ramos *et al.*, 2021).

1. The Urgency of Researching Language and Social Media

Language has become increasingly important in understanding the society and its social practice (Dissanayake, 2018; Fairclough, 2020). They do not merely help people transfer messages, knowledge, and values across generations but also offer notably unique ways to express feelings, thoughts, and the dynamics of human beings (Davidson *et al.*, 2017; Ng and Deng, 2017). To this end, language can either unite or separate people in society. In other words, the evolution of communication landscapes also shapes social and cultural relations through communication technology. Some concerns involving the use of language as the primary communication system mostly rely on disseminating information to different types of audiences (Debenport, 2017). As the undisputed medium for interchanging messages, language constantly changes from time to time. Its dynamic nature is different from the other end nature of communication, which is static and remains unchanged (Myskow, 2018). As a so-called “partner in crime,” language and communication always work together in literally every aspect of human life. As one of the most basic human needs, communication has a thriving relationship with language (Akmajian *et al.*, 2017). As a more comprehensive idea, communication can encompass broader aspects of human life such as body language, mimic, intonation, posture, or gestures (Goldbart, 2018).

Above all, identity is the prime issue in language and communication. The principal purpose of using language and communication is to represent the language users' and communicators' identities (Evans, 2018). As language represent the culture, identity, status, and another particular gist of an individual or community, one cannot generally overlook that identity in language is an unparalleled component of society (Bond, 2019). Successively, we have seen how language changes in communication have also ultimately altered the way people express their opinion, agreement, or disagreement in the media they use over time (Davoodi, Waltenburg, and Goldwasser, 2020).

One of the most dynamic and revolutionized medium of conveying messages through language and communication is social media (Reinhardt, 2019). The advent of social media has brought disruptive and significant changes to the identity of its users (Georgakopoulou, 2017). It has significantly impacted human behavior and attitudes, including youth language attitudes as the most frequent social media users. Also, social media plays a vital role in the everyday use of the youth language and communication. Indeed, when youth communicate with their idiosyncratic style in a particular genre, language is so closely intertwined that people can hardly identify the differences (Barron, 2021).

2. Resonances from Previous Studies

As the youth progressed swiftly in social media platforms and communication, their language represented their changed identity and simultaneously discarded the other language in a peculiar way (Manago *et al.*, 2021). Gen-Z, or the youth, exchanges emotions with emoticons, memes, and other means necessary to convey meanings (Penney, 2019). Because for them, using several modes of unique language selection and communication practices has positive or negative feedback on a different language from the ones they use in social media (Ezzat, 2020). This language awareness and attitudes are fundamental in ensuring logical meaning is comprehended by different types of audiences. In short, language and communication are central to making global screen culture identity, with social media serving as the main ingredients.

A factor that is frequently seen as crucial in analyzing the youth identity and attitude in their social media language use across different platforms is the perceived social value (Lee and Kahle, 2019). In sociolinguistics, the data use of the youth's language of communication in social media contexts and sites is highly accessible (Leppänen, Peuronen, and Westinen, 2018). Social relations between Indonesian Gen-Z users of social media and its impact are sociolinguistically examined to interpret their impact on their identity. The concept of youth identity is sustainably challenged and changed within a particular community by presenting exciting and unprecedented possibilities that simultaneously embrace superdiversity, interdiscursivity, and intertextuality (Baig *et al.*, 2019).

As Stieglitz *et al.* (2018) recall, one of the most significant challenges in researching language and social media is the volume of the data. The platforms are uniquely differentiated from other analysis materials such as

books, newspapers, or everyday conversation. The social media discourse and digital communication and the perspective of looking at critical moments in the language use of the youth are empirically complex, multifaceted yet interestingly challenging (KhosraviNik, 2017; Leppänen *et al.*, 2017). Its variations respond to the need for a more meaningful account of social demands and massive influxes of more personalized, idiosyncratic, and context-rich digital observations (Thurlow, 2018). In this case, the Acehnese Gen-Z social media language use and their attitudes to a certain degree may form, create, and instigate damage to the existing official language or deviate from its local language on the one hand. Instead, it can also prompt a beautifully decorated and a crafted new type of colloquial or slang language uses and new vocabulary construction to embody their speech community identity. In other words, the speaker's choice and perspective is sociolinguistically central to social media analytics (Berruto, 2017).

Nevertheless, the study on Indonesian Gen-Z language, identity, and communication is relatively understudied, especially in Acehnese youth language in social media. Moreover, some obscure accounts explored identity formation through their idiosyncratic language uses and their views on the subject. Therefore, to gain a better insight into the particular dynamics that are taking place in the youth's social media language, it is imperative to study this phenomenon and its impacts on individual and community identities. This book chapter examines the Acehnese Gen-Z language attitudes towards their social media language, especially on Twitter. It is hoped that this book chapter contributes to the overarching discourse of social media language use amongst the youth and provides a profound understanding of how identity formation may occur in the youth's changing language attitude. This will, in turn, pave the way for a more vibrant language style application in this predominantly digital culture world of communication.

B. LANGUAGE AND LANGUAGE VARIATIONS

1. Language Impact, Identity, and its Variation

a. Language Impact

Language is our most powerful transmitter, allowing us to relate and understand (Conley, O'Barr, and Riner, 2019). Both sender and receiver must be fluent in their language to communicate effectively (Rabiah, 2018). According to Masrai and Milton (2018), language competence can impact

a person's academic achievement. An educated person is more likely to be remembered than an uninformed person. The higher level of education a person has, the wiser their language is. This can be characterized as a set of intellectual symbols that allows us to communicate with one another. It also offers us a substantial frame of reference and a relational context that helps us maintain our identities.

b. Language Identity

Identity is defined as “a way of life” or “a set of belief” (Joseph, 2016). As Holmes and Wilson (2017) defined, the way people construct aspects of their social credentials can be identified by their language uses in everyday communication. It is how someone perceives himself as an individual and as a member of a community based on the notion of difference or similarity. Language identity can be demonstrated by using specific symbols, such as languages, as markers, either to other individuals or to different social categories (Drummond, 2018).

Language is a versatile and noticeable way of expressing one's identity. Individuals demonstrate who they are and which group they wish to associate with; it is also an object of such representation to which other individuals describe the speakers' identity (Zenker, 2018). Language reflects and constructs individual and group identities. Language users play different roles and represent different identities through their language. Social and personal language variation depends on our age, gender, occupation, interests, aspirations, education, nationality, ethnicity, and diversity (Sharma, 2017).

c. Language Variation

Language variation is a social phenomenon in a sociolinguistic enterprise (Chambers and Schilling, 2013). It is often categorized as standard or non-standard –although Gregory and Carroll (2020) later introduce the so-called ‘sub-standard’ language variation. Holmes (2013) defines the standard variety as a prestigious, codified variety utilized in formal settings. In contrast, the term ‘non-standard variety’ refers to any language that is not standardized and hence lacks reputation, such as slang and Jargon (Zulkifli and Tengku-Sepora, 2020; Khalifa, 2020) as described below.

SLANG is a language variation manifesting in people's speech and writing communication to represent their ethnicity, social background, age,

and gender. Slang is a linguistic variation used by a group of people when communicating and is widely regarded as a colloquial language variation (Supri, 2021). Roth-Gordon (2020) states that slang is unique linguistic creativity or serves as an identity marker of a group of individuals. In addition to the previous theories, Karatsareas (2020) defines slang as village talk or phrases used by a group of people with the same interest in their urban diaspora.

JARGON is a variation characterized by a disruptive innovation on the infamous way of creating new technical terminology or connected with a specific speech community promoting appropriate terms—which is inappropriately viewed by standard language as against normal (Gobble, 2016). This is usually linked to a specific profession, occupation, or other designated social group and constitutes a subset of the group variety. As defined by Reagan (2016), Jargon is the nonmainstream language or vernacular technical vocabulary. Socially, Jargon helps to keep insiders connected while excluding outsiders. Finkbeiner and White (2017) characterize *Jargon* as a unique activity and integral part of language awareness and multilingualism competence. Everyone utilizes Jargon; it is part of the network of occupations and pursuits that make up a society.

d. Language Variation and Change

According to Chambers and Schilling (2013), people use language to communicate and become closer to one another due to its function as a means of communication. With its role achieved, it is unsurprising that language can vary—or adapt to its use. Sociolinguists have demonstrated that variation and change in language are inextricably linked.

Language variation precedes changes within a speech community. Language variation can also occur as a result of regional, social and stylistic differentiation. On the other hand, if a change occurs in one speech community only, while in another community there is no change, such change is the cause of variation between the two groups across the lifespan of individual trajectories (Baxter and Croft, 2016).

As a matter of fact, the identity of someone is strongly intertwined to one's attitude. The attitudes that people have about certain things determine who they are. Hence, attitudes can be defined as people's feelings or evaluations towards other language varieties (Dragojevic, 2017). Tódor and Dégi (2016) state that people's attitudes influence the language learning process and outcomes. They are, nevertheless, expressed in

people's actions. It may be reflected in how people think about language and how they use language, with whom they use it, where they use it, and how often they use it (Hasibuan, Gurning, and Husein, 2018).

There are positive and negative attitudes. A person's attitude toward a particular language could be positive or negative (Dragojevic and Giles, 2016; Paradewari and Mbato, 2018). According to Garvin and Mathiot (1968), three characteristics might be regarded as positive attitudes toward a language: language loyalty, language pride, and awareness of the norm. Language loyalty promotes a language's community to preserve its language and, if necessary, to prevent it from being influenced by other languages at supranational, national, and semi-national formation (Chunhui, 2018). On the other hand, language pride encourages individuals to develop their language and utilize it as a sign of identity and group unity where emotions, politics, and digital technologies unraveled (Lee and Chau, 2018). The final characteristic is awareness of the norm, or awareness of language norms, which motivates individuals to speak carefully and courteously within a particular natural presentations of group behaviors (Tan, 2016).

In line with the previous concept, Kustati et al. (2020) stated that a language user is considered positive if his tendency to act increases with the language. Their actions demonstrate a feeling of duty, a sense of belonging, a respectful attitude, and a commitment to help the language grow and develop. On the other hand, people with negative attitudes are defined as those who do not have or have less of the previously described characteristics (Mirshahidi, 2017).

Additionally, there are reasons for Having an Attitude toward a language. According to Reinindra (2020), the reasons for holding such attitudes may be divided into six categories: comprehensibility, appropriateness, language threat, education, intelligence, and perception. The first four topics are about attitudes toward language usage, whereas the rest are about attitudes toward language users.

Comprehensibility refers to the quality of a language, whether it is difficult to understand or not. Appropriateness means that the language is used in correct settings. Language threat also makes someone have such attitudes because one's language might create language shift, with speech groups preferring to use the new language over their native one. The next category is education, in which people believe that one's language might show someone's creativity and might make people feel more interested

in learning that language. Reinindra (2020) then added that using one's language is related to someone's intelligence and perception, in which someone might be considered to look intelligent or calm, and it is also a way to be accepted in their social circles.

C. PROCEDURES

This research used a qualitative method with a critical sociolinguistic and critical discourse analysis approach and model to achieve the purposes (Albury, 2017; Heller, Pietikäinen and Pujolar, 2018). In language and education, sociolinguistics is reasoned to have the ability to approach cultural knowledge about how to use language competently of the subject matter (Muhamadjonovna, 2020). Shin (2018) states that sociolinguistic in language education allow and motivate us to acquire new language and identities. Moreover, according to Mullet (2018), critical discourse analysis and Zajda (2020) can provide a contextual explanation by using multidisciplinary approaches and tools in analyzing the language use of texts and talks in qualitative research.

This study applied semi-structured interviews and small-scale social media monitoring on the participants' Twitter accounts to obtain the answers and the reason behind the answers (Lawson, 2016; Sajib, 2020). Interview questions were asked to participants for approximately thirty minutes.

Purposive sampling techniques are then used in selecting the participants. This approach was preferred since the study focuses on the typical characteristics of a particular group (Etikan, Musa, and Alkassim, 2016). The criteria of participants were identified as member of Gen-Z community group. They were born in 1997 at the latest or aged no older than 24 years old by this writing in 2021. They are active social media users, especially Twitter, live in Aceh, and use idiosyncratic language, i.e.,slang, Jargon in their Twitter communication. Hence, the selected participants are three individualswith the following profiles:

Table 1. The Participants' Profile

No.	Initials	Gender and Age	Social Media Platform
1	GP	Female – 19.y.o	Twitter
2	ZAM	Female – 22.y.o	Twitter
3	CAR	Female – 23 y.o	Twitter

Source: Data Analysis, 2021

All participants in our study are young adult women because they are likely more engaged in social media than their male counterparts (Hogue and Mills, 2019). As a result, they have more followers in social media accounts than the opposite gender (Yarchi and Samuel-Azran, 2018). For both language attitude and the use of slang and Jargon in their everyday communication, gender differences do not play a significant role in the process of analysis in this study. This is mainly because male social media users, especially in our case, use more local language (Acehnese) compared to their female counterparts.

In analyzing the data, we used the following phases of qualitative analysis introduced by (Miles, Huberman, and Saldana, 2019). First, the data has to be organized and reduced from redundant information. Second, we displayed and consolidated data for further analysis and interpretation. The third phase is conclusion and verification. The last, this data needs durability and conformability check.

D. SLANGS, JARGONS, AND OTHER VARIATIONS

The study results include the identification and analysis of all words and phrases regarded to be Slang and Jargon that were found in participant Twitter accounts. Additionally, the classification of those words and phrases is grouped into 11 different social identity categories related to sexual orientation, religion or spiritual affiliation, ethnicity, age, first language, socio-economic class, physical, emotional, and developmental ability, biological sex/gender, race, and national origin. The classification is based on *Social Identity Wheel* adapted from Hall (2011). Slang and Jargon found on participants' social media are mainly influenced by age, first language, and socio-economic factors.

1. Slang

a. The Analysis of Slang Related to Age

The age of a person is influential on how they use slang. The slang of youths has a vital role in identifying social groups. Slang, like fashion, evolves with the times and is constantly changing. When a word is considered trendy this year, it might become radically outdated the following year. A person living a century ago would have had difficulty communicating with someone using current slang. The internet has changed this natural language evolution, as it continuously consumes new slang terms and phrases on social media at a rate that exceeds the capacity of the human

mind to understand. Examples of words that changed the natural words to make it more non-formal and put some jokes on it are: *gud* (good), *leuv* (love), *thankyiw* (thankyou), *welkam* (welcome), *sowry* (sorry), *wut* (what), *galaw* (*galau* = confusion), *azeq* (*asik* = too much fun), *anjir* (*anjing* = to expressshocked reaction;), *chubs* (chubby), *gaes* (guys), and *lyfe* (life). The Gen-Z modified the written form by changing or removing some alphabets to make it more friendly and written as it is pronounced.

People use slang to improve the friendliness and comfort of social interactions and to communicate closeness and equality. The participants also used others slang such as *ngerumpi* (gossiping), *komunitas* tea party (gossiping community), *nge-stan* (be an overzealous or obsessive fan of a particular idol), *you know lah* (you already know), *sobat* – supposed to be *sahabat* (buddy), *sans* or *santai* (to relax in the face of various circumstances immediately), *uncull/nyu* or *imut* (cute), *uwu* (happy expression), *mewek* or *menangis* (crying), *gaada obat* or *qeren* (cool), *spanning* or *marah* (mad), *fix* or *pasti* (definitely), and *bacot* which stands for “*banyak cocot*” (too much talking). Those slangs are found in participants’ edgy conversations on Twitter. It is not used at formal meetings, nor in the speech of older people’s daily conversation.

Time-saving online shortening in the form of acronyms and abbreviations, or Slang like BTW (By The Way), Tbh (To Be Honest), Cmon (Come On), Szn (Season), Romcom (Romance-Comedy), Wth (What The Hell), and IDK (I Don’t Know). Those are examples of English shortening version of their language use in social media. Meanwhile, some other examples, such as *gaje orga jelas* (unclear), *B ajaor Biasa aja* (Not so so), *samsekor sama sekali* (At All), and *bucing* or *budak kucing* (Cat’s Slave) are now part of the Gen-Z language across Indonesia, including in Aceh. The fundamental reason for using Internet-specific slang is to make communication more interactive (Kulkarni and Wang, 2017). While slang shortcuts save the user time, they take the reader outside the social class considerably longer to comprehend.

b. The Analysis of Slang Related to First/Native Language

The participant also occasionally used slang related to their first language, Acehnese, from the data collected. The word “*Hayeu kali*” is from Acehnese Language means “*Asik Sekali*” In Indonesian language (*bahasa*), and means “Too much fun” in English. It is also a jealousy

expression towards a situation or thing. The use of sporadic local slang related to their first language is considerably based on integrated local knowledge (Kolajo *et al.*, 2020).

2. Jargon

In this book chapter, we also found emergent vocabularies (referred to as Jargon) of online subcultures in the participant's Twitter accounts while having the conversation. Jargons exist to express the identity of a specific group or profession. One of the participants used some jargon such as "*Slow bar*" which means a concept that offers a cup of coffee and any information about the coffee ordered. In contrast, the barista and the customers have conversation interaction. Another jargon that she used on Twitter is "*Kalibrasi*" or Calibration, which is an activity carried out to determine the quality of coffee, starting from recognizing, differentiating, and comparing coffee. It defines that the participant works as a barista in the coffee shop. She used Jargon related to coffee making.

Another participant also used some jargon, *Nge-adju* (Adjudicator = Judge), it's a term for a debate competition. An adjudicator is a person of authority or a legal professional who presides over arbitrates and eventually judges a formal dispute. Adjudicator, as a phrase, essentially means "Judge", without using the formal title. Another term is the "Chair"; the chair or chairperson fulfills a various roles in debating competitions. They initiate the argument by reminding the audience of the debating rules and introducing the motion, the proposition, and opposition speakers. After analyzing her tweet with so many debating terms or Jargon, she represents one of the debating members.

3. Code-Mixing and Code-Switching

From the data collected, the participants used code-mixing and code-switching on their Twitter accounts. They mixed Indonesia Language, English Language, and the local/native Language (Acehnese language). They used some English in Indonesian language conversation. For example, "*tiap upload story sama cowok pasti dishare, heran*". They used the English word "upload," "story," and "share" as insertion code-mixing in their Twitter accounts.

Another example of mixing the Indonesian language and then local Acehnese language can be seen in "*keadaan sabee lam panik*". In this expression, they use one word in Indonesia, "*keadaan*" which means the

condition, and “*sabee lam panik*” which means “*always panic*”. Those are examples of code-mixing because it contains elements from two different languages in a single utterance. The general structure of one language is determined by the language into which the constituents of the other language are placed. From this utterance, Indonesian words are inserted into a structure defined by the Acehnese language.

Table 2. Code-switching and code-mixing used by the participants

No	Utterances	Code-switching	Code- mixing
1	setiap upload story sama cowok pasti di share, heran		√
2	plotnya rapih!!! gak maksa samsek. waktu nonton ga sadar lah tiba2 udah abis aja saking keasikan. worth to watch!	√	
3	keadaan sabee lam panik		√
4	should I take a break from social media? tapi susah apalagi udah kebiasa pake web. jadi entar pasti noh pas buka laptop google ya buka sosmed.	√	

Source: Twitter, 2021

The participants also use code-switching during the conversation on Twitter, for example: “... *gak maksa samsek. waktu nonton ga sadar lah tiba2 udah abis aja saking keasikan. Worth to watch!*” Additionally, the phrase is classified as code-switching since the two varieties of language are switched between sentences, and the two varieties of language remain distinct in the bilingual utterance. First, the participants explain the movie in Indonesian and switch the language to amplify their opinion. Another statement is “*should I take a break from social media? tapi susah apalagi udah kebiasa ...*”they speak in two languages at the same time in one conversation. They change their language from English to Indonesian without indicating any change in the language they are speaking. This involves a single shift on a particular topic.

Code-switching and code-mixing are used to convey a group's identity. Educated persons in their discipline groupings communicate distinctly from that of the other groups in society. Mostly the participants use code-mixing and code-switching with Indonesian and English language. When it comes to social status, the use of the English language is seen as a sign of privilege. Consequently, elite families enroll their children in English medium schools to reach a higher social, cultural, and political position. The use of English in their Twitter accounts demonstrates the tendency of globalized language use in social media amongst the Acehese Gen-Z.

E. CONCLUSION

Our results suggest that the Indonesian Gen-Z language use has provided a complete understanding of the identity formation process whereby specific language patterns in a community are frequently used during social media communication. Current findings also reflect the fragmented reality that the screen culture effect in digital communication towards Acehese Gen-Z's communication style plays a critical role in the youth social identity formation in Aceh.

However, the relationship between the two closely related processes is still unclear and thus requires further inquiries with more participants and digital data in social media. For example, the participants admitted that using slang language or Jargon and doing code-switching and code-mixing interchangeably in their social media communication serves as the symbol of their language creativity and part of their newly formed unique social identity and status. Although their language attitudes towards Acehese - their native language- are unanimously positive, their language attitudes towards their own social media language use are not entirely positive. On the other hand, they also realized that those kinds of language uses are, to some extent, harmful, damaging, or dangerous for their native language preservation. Consequently, it is difficult to make a straightforward judgment between these two opposing realities.

A more complete and accurate analysis of Acehese Gen-Z language use in social media—including observing different platforms such as Youtube, Tiktok, or Instagram; separating between speech community leaders and followers; providing participants with varying groups of age and gender – will facilitate a more profound comparison of the youth' idiosyncratic social media language. It will also help us fully understand the dynamics affecting

long-term social media language use patterns amongst youth, especially digital natives. Once we have a clearer picture of relationships between their language use in social media, identity formation through their use of language, and their language attitude towards it, we can take the next steps to provide guidelines on how to use language in social media for educational practical purposes.

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GLOSSARY

A

Acehnese is an ethnic group from Aceh, the northernmost tip of Sumatra Island. Acehnese also refers to a local language that people mostly speak in Aceh, an Indonesian province located in the westernmost part of Sumatera Island.

B

Bilingual is someone who can speak two languages fluently

C

Code-mixing and code-switching is the practice of mixing two or more languages while communicating. Code-switching is the practice of using two languages interchangeably at one time, and both languages are arranged structurally and grammatically correct

Colloquial is words or expressions used in casual/informal communication.

D

Digital native is a person born or raised in the digital age who has had early exposure to computers and the internet. The opposite of this is digital immigrant.

E

Emoticon is a set of keyboard letters and symbols used to express feeling and represent facial expressions

Euphemism is a pleasant word or expression that is substituted for a word or thing considered harsh or offensive.

G

Genre is a term used to categorize different styles of spoken or written discourse.

Gen-Z is the first generation of true digital natives who were born between 1996 and 2012.

H

Hyperbolic is an adjective describing something that has been exaggerated or inflated beyond what is reasonable (related to the hyperbole of figurative language).

I

Idiosyncratic is a characteristic that is unique to a person.

L

Language awareness is the sensitivity of someone to the forms and functions of language.

Language shift is when people of a community who speak more than one language abandon their native language in favor of another.

Linguistic variation is the range of differences between language varieties in terms of sound (phonetics) and structure (grammar).

M

Meme is an image or video portraying a particular idea or thought, often humorous that rapidly spreads over the internet.

O

Online subculture either started on the internet or uses it as the primary means of communication among its members.

S

Slang is an informal language used by members of a specific group to communicate, most typically by teenagers.

Speech community is a group of people who share the same language or dialect as a standard.

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Cross-sectional studies on communication have been widely conducted by researchers from various fields. Besides the pros, contras also downplay our propositions. Hence, the essence of communication in various fields should meet in-depth understanding. This later encourages researchers in social science to study and even to test the beliefs that have been assumed to become evidence. It is vital to configure our perspectives in examining the links between various fields of communication as communication plays roles on professional and personal successes of people, as numerous studies have shown.

This book sheds lights on how communication research are conducted in different research areas such as digital communication and digital marketing, language and identity, communication on journalism, communication in news and mass media, pedagogical communication, political communication, ethics and communication, tourism and communication, and women and communication. It is expected that this book can provide insightful perspectives for its readers.



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ISBN 978-623-264-518-9 (jil.1)



ISBN 978-623-264-520-2 (PDF Vol.1)