THE PHENOMENON OF "JAKSEL" LANGUAGE AMONG MALANG STUDENTS : A SOCIOLINGUISTIC ANALYSIS

THESIS

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APPROVAL SHEET

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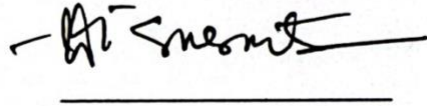Dr. M. Faisol, M. Ag.
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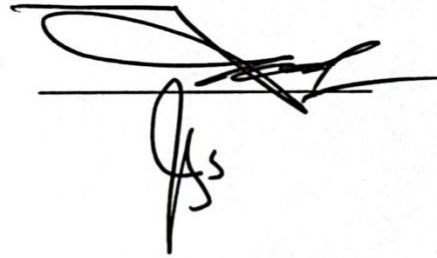
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Motto

If you can't do great things, do small things in great ways.

Napoleon Hill

Dedication

With gratitude Alhamdulillahirobbii alamiin, it is really a long struggle that I have gone through to get this bachelor's degree. I will present this gratitude and happiness that I feel to the people I love and mean in my life.

This thesis is dedicated to both of my parents, Bambang Sudjatno and Dewi Sinta Nilawati. Both of them are what make everything possible so that I can reach the stage where this thesis is finally finished. Thank you for all the sacrifices, advice and good prayers that you never stop giving me. I am forever grateful for your existence as my parents. Their love and support that never fades. Their belief in my potential pushed my determination to complete this project.

I present this thesis to my dear brothers Haris Arfa Ghiffari, and Akma Adinata Rabbani for all the prayers, enthusiasm, support, attention, motivation, and endless love and affection so far.

My Kind Advisor Prof Mudjia Rahardjo, Allow me to deliver a thank you, for you as a supervising advisor who has been willing to take me to hang for a bachelor's degree.

May my happiness too Is your happiness as a very good "teacher". My Advisor , Prof Mudjia Rahardjo who give me guidance, encouragement, and expertise are very valuable during this project. Your dedication to science has inspired me to pursue science diligently and passionately.

ABSTRACT

This sociolinguistic study examines the phenomenon of "Jaksel" language among Malang students, focusing on its linguistic forms, usage patterns, and social contexts. Jaksel, a blend of Indonesian and English slang, originally associated with South Jakarta, is employed by Malang students as a marker of modern identity and group cohesion. Through a descriptive qualitative approach, this research explores Jaksel's code-mixing and code-switching in daily interactions, involving in-depth interviews and naturalistic observations across various settings. A purposive sample of 10–15 students provides insights into Jaksel usage across demographic factors such as age, gender, and socioeconomic status. Analysis reveals that Jaksel 15 expressions of Jaksel language used. They were *jujurly, ngecut off, kenawhy, which is, healing, gaes, ngevlog, bestie, bilek, ngeflexing, ngeshare, spill, ngeghosting, chill saja kali, rill min*. It aims to communicate humor, casualness, and relatability, reflecting the influence of global and digital cultures. These expressions serve beyond mere linguistic preferences; they function as tools for self-expression, fostering a trendy, cosmopolitan identity. For Malang students, Jaksel language enhances social belonging and allows them to align with an urban, digital-influenced youth culture. This language trend reflects a shift towards a hybridized linguistic identity that bridges local and global dimensions. The findings indicate that Jaksel slang is not only about communication but also about projecting an aspirational image and maintaining connections within a digital generation.

ABSTRAK

Alfiansyah, R. (2024). Fenomena Bahasa "Jaksel" di Kalangan Pelajar Malang: Analisis Sosiolinguistik. Tesis. Jurusan Sastra Inggris Fakultas Ilmu Budaya Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Prof. Dr. H. Mudjia Rahardjo, M.Si., CIOnR.

Kata Kunci: Bahasa Jaksel, Sosiolinguistik, Mahasiswa Malang, Campur Kode, Alih Kode

Studi sosiolinguistik ini meneliti fenomena bahasa "Jaksel" di kalangan pelajar Malang, dengan fokus pada bentuk linguistik, pola penggunaan, dan konteks sosialnya. Jaksel, campuran bahasa gaul Indonesia dan Inggris, yang awalnya dikaitkan dengan Jakarta Selatan, digunakan oleh pelajar Malang sebagai penanda identitas modern dan kohesi kelompok. Melalui pendekatan kualitatif deskriptif, penelitian ini mengeksplorasi campur kode dan alih kode Jaksel dalam interaksi sehari-hari, yang melibatkan wawancara mendalam dan pengamatan naturalistik di berbagai latar. Sampel purposive yang terdiri dari 10–15 pelajar memberikan wawasan tentang penggunaan bahasa Jaksel di berbagai faktor demografi seperti usia, jenis kelamin, dan status sosial ekonomi. Analisis mengungkapkan bahwa ada 15 ekspresi bahasa Jaksel yang digunakan. Ekspresi tersebut adalah jujurly, ngecut off, kenawhy, which is, healing, gaes, ngevlog, bestie, bilek, ngeflexing, ngeshare, spill, ngeghosting, chill saja kali, rill min. Tujuannya adalah untuk mengomunikasikan humor, kesembronoan, dan keterhubungan, yang mencerminkan pengaruh budaya global dan digital. Ungkapan-ungkapan ini berfungsi lebih dari sekadar preferensi linguistik; ungkapan-ungkapan ini berfungsi sebagai alat untuk mengekspresikan diri, yang menumbuhkan identitas kosmopolitan yang trendi. Bagi siswa Malang, bahasa Jaksel meningkatkan rasa memiliki sosial dan memungkinkan mereka untuk menyesuaikan diri dengan budaya anak muda urban yang dipengaruhi digital. Tren bahasa ini mencerminkan pergeseran ke arah identitas linguistik hibrida yang menjembatani dimensi lokal dan global. Temuan tersebut menunjukkan bahwa bahasa gaul Jaksel tidak hanya tentang komunikasi tetapi juga tentang memproyeksikan citra aspiratif dan menjaga hubungan dalam generasi digital.

مستخلص البحث

الفيانسية، ر) .2024. (ظاهرة لغة ''جنوب جاكرتا ''بين طلاب مالانج :التحليل اللغوي الاجتماعي .أُطرُوحَة .قسم الأدب الإنجليزي، كلية العلوم الثقافية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية، مالانج .البروفيسور المشرف دكتور البروفيسور د .ه .مودجيا راهاردجو، ماجستير في علم النفس

الكلمات المفتاحية :لغة جنوب جاكرتا، علم اللغة الاجتماعي، الطلاب الفقراء، خلط الكود، تبديل الكود

تتناول هذه الدراسة اللغوية الاجتماعية ظاهرة لغة "جنوب جاكرتا "بين طلاب مالانج، مع التركيز على الأشكال اللغوية وأنماط الاستخدام والسياق الاجتماعي .جاكسيل، وهي مزيج من العامية الإندونيسية والإنجليزية، المرتبطة أصلاً بجنوب جاكرتا، يستخدمها طلاب مالانج كعلامة على الهوية الحديثة وتماسك المجموعة .من خلال النهج النوعي الوصفي يستكشف هذا البحث خلط التعليمات البرمجية وتبديلها في جنوب جاكرتا في التفاعلات اليومية، بما في ذلك مقابلات متعمقة وملاحظات طبيعية في بيئات مختلفة .توفر عينة هادفة مكونة من 10 إلى 15 طالبًا نظرة ثاقبة حول استخدام لغة جنوب جاكرتا عبر مجموعة متنوعة من العوامل الديموغرافية مثل العمر والجنس والحالة الاجتماعية والاقتصادية .وكشف التحليل أن هناك 15 تعبيرًا لغة جنوب جاكرتا مستخدمة .هذه التعبيرات هي بصراحة ،ngecut off، شفاء، وهو، لماذا، الثناء، مشاركة، إراقة، الظلال، تقشعر لها الأبدان، دقيقة حقيقية .الهدف هو ،bestie ،bilek، يا رفاق، مدونات الفيديو إيصال الفكاهة والفكاهة والترابط، مما يعكس تأثير الثقافة العالمية والرقمية .تعتبر هذه التعبيرات أكثر من مجرد تفضيلات لغوية؛ تعمل هذه العبارات كأدوات للتعبير عن الذات، وتعزيز الهوية العالمية العصرية .بالنسبة لطلاب مالانج، تزيد لغة جنوب جاكرتا من شعورهم بالانتماء الاجتماعي وتسمح لهم بالتكيف مع ثقافة الشباب الحضري المتأثرة رقميًا. وتعكس هذه الاتجاهات اللغوية تحولاً نحو الهويات اللغوية الهجينة التي تربط بين الأبعاد المحلية والعالمية .تظهر النتائج أن اللغة العامية في جنوب جاكرتا لا تتعلق فقط بالتواصل ولكن أيضًا بإبراز صورة طموحة والحفاظ على العلاقات في الجيل الرقمي.

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CHAPTER I
INTRODUCTION

1.1.Background of the Study

In Indonesia, an EFL (English as a Foreign Language) country, there is a growing phenomenon of blending Indonesian with English. This trend has shown deeper sociolinguistic issues. According to Fathia (2020), one key factor is the widespread bilingualism among Indonesians, who often speak both Indonesian (Bahasa Indonesia) and English. This bilingual environment encouraging code-mixing. This is where speakers merge elements from both languages. A primary driver is the influence of English as a global language. They are heavily present in education, technology, and media. Indonesian learners, when lacking specific vocabulary in Indonesian, frequently substitute English words to convey ideas (Paramitha, 2022). However, this goes beyond mere vocabulary gaps. Code-mixing is increasingly used to express social identity, indicate higher education or urban background, and align with social status. In Indonesia, English is associated with sophistication and socioeconomic status. This mean to blending English into speech signals social belonging or cosmopolitanism. While some view code-mixing as a pragmatic solution, providing linguistic resources where Indonesian may lack equivalents, it raises concerns about cultural identity. The reliance on English, even when alternatives exist, suggests a shift in linguistic loyalty. This potentially sidelining the richness of Indonesian language and cultural heritage. This trend prompts questions about the future of regional and national identity amid growing linguistic globalization.

Furthermore, code-mixing can be a form of identity expression. This is especially among younger generations who are more exposed to global media and cultural influences. Mixing English into Indonesian speech can be a way for individuals to assert their multicultural identity and demonstrate their alignment with global youth culture. So, the tendency to mix languages in an EFL country like Indonesia is a complex phenomenon influenced by factors. They are such as bilingualism, language proficiency, social identity, and pragmatic considerations. This linguistic behavior reflects the dynamic nature of language use in diverse sociocultural contexts.

The emergence of the "Jaksel" language phenomenon among students in Malang presents a fascinating sociolinguistic puzzle, particularly in the context of code-mixing and code-switching. This linguistic shift can be attributed to the significant influx of students from

Jakarta into Malang. This migration has led to a distinctive linguistic trend where students engage in code-mixing and code-switching, favoring the "Jaksel" dialect from South Jakarta over Malang's regional language, as studied by Felisia (2022). This intriguing scenario raises fundamental questions about the motivations and patterns of code-mixing and code-switching among these students, considering that they may not necessarily have a complete grasp of the intricacies of the "Jaksel" dialect, as pointed out by Wilujeng (2023).

In alignment with our research questions, this sociolinguistic analysis, as noted by Felicia (2022), primarily focuses on elucidating the phenomenon of code-mixing and code-switching involving the "Jaksel" language within the context of Malang students. Our investigation seeks to comprehend the intricacies of linguistic choices, particularly the incorporation of "Jaksel" language elements, and how they relate to the broader social dynamics among students who share the same regional background. Furthermore, the adoption of "Jaksel" language among Malang students, as uncovered in our study, is closely tied to the convenience of communication, especially when interacting with fellow Jakartans. This observation, as indicated by Tarigan (2023), directly connects with our research objectives, shedding light on the extent to which code-mixing and code-switching occur within the usage of "Jaksel" language among Malang students. This preference for using the familiar "Jaksel" dialect illustrates the robust social bonds shared by individuals originating from the same region and underscores the role of language as a medium for strengthening their connections.

In her 2022 doctoral dissertation, Angraini examined intra-lexical code-mixing within the tweets of individuals using the "Anak Jaksel" language. The study aimed to understand how this particular form of code-mixing is employed on social media. Angraini's work gives a foundation for analyzing how Jaksel language, which involves code-mixing, is utilized not only on social media but potentially among students in Malang, offering insights into language dynamics and communication patterns. Moreover, in his 2021 doctoral dissertation, Muladi conducted a sociolinguistic analysis of code mixing within the YouTube video titled "KISAH ANAK JAKSEL" by May I See. This research examined the use of code mixing within the video's content. Muladi's study lays the groundwork for understanding how 'Jaksel' language, involving code mixing, is employed in media content, which can further inform our analysis of its use among students in Malang, shedding light on the language dynamics in different contexts.

Paramitha's 2022 doctoral dissertation explored Bahasa Jaksel, particularly focusing on its controversy in Indonesian youth's tweets. This study delved into the use of code-mixing and the associated debates within this linguistic context. Paramitha's research forms a valuable basis for analyzing how 'Jaksel' language is employed, particularly concerning code-mixing, which can offer insights into its use among students in Malang, contributing to the broader understanding of language dynamics in this region. Then, in 2020, Fathia investigated the code-switching and code-mixing phenomenon within the utterances of South Jakarta youth in the video "DUKA ANAK JAKSEL YANG WHICH IS LITERALLY TRUE" by PIJARU. This study examined how these linguistic phenomena manifest in the context of the video's content. Relating this to the this study, Fathia's research gives valuable insights into the use of code-switching and code-mixing in 'Jaksel' language among South Jakarta youth, which can inform the broader analysis of its use among students in Malang, offering a comprehensive understanding of language dynamics in different settings.

Not only that, the 2019 study by Sabri, Pratolo, and Basopi explored how daily code-mixing serves as a strategy for teaching vocabulary mastery. it does offer insights into the potential educational implications of code-mixing, which could inform teaching strategies for students in different linguistic and cultural contexts, including those in Malang. Then, the 2023 study by Pratiwi, Rahmawati, and Sa'diah analyzed Indonesian-English code-mixing found in Banten. While the focus of this study is on a different linguistic context (Banten) and language pair (Indonesian-English), it does contribute to the broader understanding of code-mixing phenomena. It underscores the significance of code-mixing research in diverse linguistic settings, which can inform similar analyses among students in Malang who may engage in code-mixing, including 'Jaksel' language.

Lastly, in her 2019 study, Davistasya examined code-mixing in the language style of the South Jakarta community in Indonesia. Although this study doesn't directly correspond to the title, it shows the relevance of code-mixing analysis in a linguistic context similar to 'Jaksel' language. The insights gained from this research can contribute to our understanding of code-mixing among students in Malang, especially those engaging with 'Jaksel' language.

Therefore, based on those empirical finding, tbis current study shares similarities with previous studies, particularly in examining the use of code-mixing and code-switching in the Jaksel language. Similar to earlier research, this study focuses on how Jaksel language blends

Indonesian and English and how its use reflects social connections, especially among youth. Previous studies, such as those by Fathia (2020) and Angraini (2022), explored Jaksel language's code-mixing and code-switching within social media and media content, revealing its role in communication and identity formation among South Jakarta youth. This aligns with the present study's focus on code-mixing and code-switching in Jaksel language usage, emphasizing how language serves as a social bridge.

However, the present study offers novelty by concentrating specifically on Malang students, providing a new perspective on Jaksel language beyond Jakarta. Unlike the prior studies that focused on South Jakarta youth or social media contexts, this study investigates how Malang students adopt and adapt Jaksel language, showing how code-mixing and code-switching help foster connections between Malang students and their Jakarta counterparts. This unique focus expands the understanding of Jaksel language's reach and significance, illustrating how language serves not only as a marker of regional identity but also as a tool for strengthening social bonds across regions.

A key gap in the previous studies is their limited focus on the usage of Jaksel language specifically within Jakarta, often overlooking how it is adopted and adapted by communities outside this urban center. Most research has primarily examined the social dynamics, identity expression, and linguistic patterns of Jaksel language within South Jakarta youth or digital spaces, such as social media. This leaves unexplored how Jaksel language is used in different regional contexts, such as Malang, where students might interact differently with these linguistic expressions due to distinct social and cultural influences. By examining Jaksel language among Malang students, the present study addresses this gap, offering insights into the broader social implications of Jaksel language and its role in bridging regional identities.

This study encourages us to think about preserving regional languages. Why do students in Malang, who have their own regional languages, choose to speak "Jaksel" instead? This question opens up a deeper look into how language choices connect with preserving cultural and regional identities among young people. Essentially, this research aims to uncover the reasons, social factors, and effects linked to the widespread use of "Jaksel" among students in Malang. By exploring these aspects, it hopes to provide insights into the ways language, identity, and social interaction intersect in this unique setting, highlighting the changing role of language in society.

1.2. Research Questions

Based on the background of the study, three research questions are formulated:

1. What are the types of *Jaksel* language expressions uttered by Malang students?
2. How do Malang students utter the *Jaksel* language expressions?
3. In what context do Malang students the *Jaksel* language expressions?

1.3. Research Objectives

Based on the statements of the problems, three research objectives are formulated:

1. To describe the types of *Jaksel* language expressions uttered by Malang students.
2. To describe how Malang students utter their *Jaksel* language expressions.
3. To describe the context that Malang students use the *Jaksel* language expressions.

1.4. Significance of the Research

Theoretically, this study explores how Malang students employ the Jaksel language, investigating code-mixing and code-switching. The study focuses on on the fascinating dynamics of language, revealing how individuals adapt and blend languages in their daily conversations. Such insights contribute to the field of linguistics, providing a deeper understanding of the flexibility and evolution of language. Additionally, it offers valuable insights into bilingualism, unveiling the cognitive processes involved in transitioning between languages. Moreover, it offers a cultural lens by uncovering the interconnectedness of the Jaksel language and local culture.

Practically, beyond academic curiosity, this research holds practical importance. It aids in preserving Jaksel language by recognizing its usage patterns among students, thus aiding language preservation efforts. Furthermore, it informs education strategies, enabling educators to design more effective language programs that consider students' natural language practices. Lastly, it benefits students themselves, empowering them to improve their communication skills across diverse settings by becoming aware of their code-mixing and code-switching habits..

1.5. Scope and Limitation

As scope and limitation, this study focuses exclusively on the use of Jaksel language, specifically examining codemixing and codeswitching among Malang students. The limitation of this study is confined to the exploration of codemixing and codeswitching within the context of Jaksel language use among Malang students. Empirical studies affirmed that there are limited studies done in this research area (e.g., Tarigan, 2023; Wilujeng, 2023).

1.6. Key Words

    1.6.1. Jaksel Language: "Jaksel" language, short for "Jakarta Selatan" (South Jakarta), refers to a sociolinguistic phenomenon where Indonesian speakers, especially youth from South Jakarta, mix Indonesian with English in their speech. This blend is a marker of social identity. It often signaling urban, cosmopolitan status and familiarity with global culture (Tarigan, 2023).

    1.6.2. Slang Language: Slang refers to informal, non-standard language often used within specific social groups. This is to express identity, solidarity, or humor. In Indonesia, English-infused slang within Jaksel language means to slang which fusion of Indonesian and English. It is used among youth (Wijaya & Bram, 2021).

    1.6.3. Code-Mixing: Code-mixing is the practice of merging elements from two or more languages within a single utterance or conversation. In Indonesia, English and Indonesian are often mixed, especially by bilingual speakers. This to reflects a bilingual speaker's alignment with global culture (Rizky, Purwanti, & Aruan, 2024).

    1.6.4. Code-Switching: Code-switching is the alternation between languages or dialects depending on context, audience, or purpose within a conversation. In Indonesia, particularly in Jaksel language use, speakers might switch between Indonesian and English to adapt to different linguistic environments, or strengthen connections with others sharing the same linguistic background and social alignment within specific communities (Wijaya & Bram, 2021).

CHAPTER II
LITERATURE REVIEW

2.1. Previous Studies

The phenomenon of language variation in Jaksel language has garnered significant attention in sociolinguistic research, particularly in urban settings like Jakarta. This review aims to analyze previous studies related to the "Jaksel" language phenomenon among students in Malang. It is documented in previous studies. The reviewed studies provide valuable insights into language variation patterns, sociolinguistic behaviors, and language dynamics, serving as a foundation for understanding the complexities of language use in diverse sociocultural contexts.

The study by Wijaya and Bram (2021) analyzes the Jaksel language phenomenon in South Jakarta, a blend of Indonesian and English commonly used by the urban population. Using a sociolinguistic approach, the research aims to understand how and why people in this area use Jaksel language in their daily communication. The findings indicate that the usage is influenced by factors such as education, social status, and the need to adapt to an increasingly global environment.

Aureliaputrie's study (2023), titled "Exploring Bahasa Jaksel: The Latest Developing Youth Language in Indonesia," discusses the development of Jaksel language among young people in South Jakarta. Jaksel language is a blend of Indonesian and English commonly used in daily conversations by urban youth. The study examines the origins, linguistic characteristics, and social factors influencing the spread of Jaksel language. Additionally, it explores how Jaksel language reflects the identity and modern lifestyle of South Jakarta's youth. Data was collected through observation, interviews, and social media analysis. The findings indicate that Jaksel language is not just a passing trend but also a cultural phenomenon reflecting the social and economic dynamics in Jakarta.

The study by Tarigan (2023) studies into the use of Jaksel slang among teenagers in Jakarta, exploring its significance in reflecting social status. Through qualitative analysis, the study examines how the adoption and usage of Jaksel slang contribute to the construction and negotiation of social identity among Jakarta's youth. By investigating linguistic patterns and social behaviors, Tarigan sheds light on the intricate relationship between language and social dynamics within the context of urban youth culture. The findings underscore the role of Jaksel

slang as a marker of social distinction and belonging, showing its nuanced implications for social interactions and group affiliations among teenagers in Jakarta.

Rusydah's (2020) study, titled "Bahasa anak JakSel: A sociolinguistics phenomena," delves into the language practices of children in the Jakarta Selatan (JakSel) region. Through a sociolinguistic lens, Rusydah examines how children in this area use language, considering factors such as social context, cultural influences, and linguistic variations. The study likely explores the linguistic diversity and complexities within the JakSel community, shedding light on how language shapes social interactions and identity formation among its younger members. By focusing on the language behaviors of children, Rusydah's research studies the nature of language and its role in shaping local culture and identity in the JakSel region.

Angraini's (2022) study focused on the linguistic phenomenon of intra-lexical code-mixing within tweets written by users of the Jaksel dialect. Intra-lexical code-mixing refers to the practice of blending elements from different languages within a single lexical item, such as a word or phrase. The study likely examined how speakers of the Jaksel dialect useelements from other languages, such as Indonesian or English, into their tweets. By analyzing this linguistic behavior, Angraini aimed to review on the linguistic practices and sociolinguistic dynamics of the Jaksel community. Finding showed how language is used and adapted in digital communication contexts.

Both the present study and the reviewed studies share a common focus on the Jaksel language phenomenon, exploring its linguistic characteristics, sociolinguistic behaviors, and cultural implications. They aim to understand the dynamics of language use among specific demographics, particularly among urban youth and students in Malang.

However, while the present study focuses specifically on Malang students and their usage of Jaksel language expressions, the reviewed studies encompass broader contexts, such as language variation patterns among urban populations in Jakarta, including teenagers and children. Additionally, the present study delves into the types of Jaksel language expressions, how they are uttered, and the contexts in which they are used among Malang students. In contrast, the reviewed studies examine various aspects of Jaksel language, such as its development, linguistic features, social factors influencing its spread, and its significance in reflecting social status and identity among different demographics in Jakarta. Despite these

differences, both the present study and the reviewed studies contribute to our understanding of the Jaksel language phenomenon, providing valuable insights into its linguistic and sociocultural dimensions within diverse sociocultural contexts.

Not only that, the current study and previous studies on Jaksel language both focus on understanding the social and linguistic characteristics of this unique language blend. Jaksel language, which combines Indonesian and English, is widely used among urban youth, especially in Jakarta, and reflects sociocultural dynamics. Both this study and the previous studies aim to explore how Jaksel language is used by different groups, particularly urban youth, to express identity and adapt to global influences. By examining Jaksel language, researchers gain insights into how language adapts to social needs and reflects cultural trends.

While the previous studies examined Jaksel language in Jakarta, focusing on different groups such as teenagers, children, and social media users, this current study specifically focuses on Jaksel language use among students in Malang. For example, studies by Wijaya and Bram (2021) and Tarigan (2023) analyzed how social factors like education and status influenced Jaksel language use in South Jakarta. These studies provided a broader understanding of how urban youth in Jakarta use Jaksel language to express social identity and navigate a modern environment. In contrast, this study offers a more localized view by investigating how Malang students adapt Jaksel language expressions to their context.

The types of expressions analyzed also differ between the studies. While the reviewed studies, such as Aureliaputrie's (2023), looked at Jaksel language as a broader cultural phenomenon among Jakarta youth, this study categorizes expressions into specific types like honesty, questioning, social bonding, and activities among Malang students. By identifying these types of expressions, this study reveals how Jaksel language functions in different social contexts for Malang students, showing how specific expressions are adapted for various purposes. Previous studies, such as Rusydah (2020), focused more on general language behaviors among Jaksel-speaking children, while this study highlights specific expression types and their functions.

In summary, the current study and previous studies contribute to a more complete understanding of Jaksel language by focusing on different aspects and locations. While previous research explored Jaksel language in Jakarta, covering various social groups and platforms, this study's focus on Malang students offers a new perspective on how Jaksel

language is used outside the urban center of Jakarta. Both the current and previous studies help illustrate how language evolves and reflects social identity across diverse Indonesian contexts.

2.2. Theory

2.2.1. Types of Expression

The Jaksel language phenomenon among Malang students have unique expressions. They are serve specific communicative functions. They often blending English with Indonesian. These expressions can be categorized into four types based on their functions, including expressions for honesty, questioning, emotional state, and social bonding. For instance, "Jujurly," derived from the Indonesian word "jujur" (honest) with an English suffix, is used to convey honesty or sincerity in a statement. Similarly, "Kenawhy," combining "kenapa" (why) with an English question marker, signals curiosity or prompts an explanation. These types of expressions often serve to simplify communication by using playful, relatable language that appeals to young audiences, helping them express their thoughts more casually and effectively in social contexts.

Another category of Jaksel expressions includes terms that convey specific activities or actions, often related to lifestyle and technology. Words like "Healing" and "Ngevlog" fall into this category, where "Healing" is used to mean "taking a break" or "going on vacation" rather than its traditional meaning of recovery, and "Ngevlog" refers to the action of recording a video blog. These expressions allow speakers to adopt and modify English words to describe activities relevant to modern, urban lifestyles. By doing so, the Jaksel language facilitates the discussion of social media trends and personal activities, making it easier for speakers to communicate about shared interests and habits in a modern, relatable manner.

Expressions related to social relationships and emotions are also prominent in Jaksel language. Examples include "Nge-cut off," which means ending a friendship, and "Ngeghosting," meaning to suddenly disappear from someone's life without explanation. These terms provide a vocabulary for discussing complex social dynamics in a casual, accessible way. The addition of the Indonesian prefix "nge-" personalizes these English-derived words, making them more intuitive for local speakers. Such expressions are functional in that they allow individuals to quickly express relational changes and emotional experiences, often simplifying interpersonal situations that could otherwise be difficult to articulate in traditional language.

Lastly, Jaksel language includes expressions that show the form of social bonds and group identity. Terms like "Gaes" (a colloquial version of "guys") and "Bestie" (for close friends) are frequently used to establish camaraderie and emphasize closeness among peers. Additionally, phrases like "Rill min," an affirmation meaning "this is real" or "this is true," allow speakers to explain authenticity or sincerity in conversation. These expressions are particularly functional in fostering a sense of community and belonging, as they create a shared linguistic code that distinguishes Jaksel speakers from others. By using these terms, young people not only communicate effectively within their group but also signal a collective identity, reinforcing cultural connections through language.

2.2.2. Theory of Slang Words

Social factors such as age, gender, and status play a necessary role in shaping language usage, leading to linguistic variations. This diversity gives rise to slang, predominantly observed in urban settings, with variations influenced by regional languages prevalent among the city's predominant ethnic groups. Teenagers, undergoing psychological upheavals amid conflicting values, construct their own culture, known as popular culture, aligning with their beliefs and norms. This cultural milieu significantly impacts their language style, which holds significance in conversations and interactions.

2.2.3. Theory of Cultural Communication

Cultural communication refers to interactions within the same cultural group. It serves two main social functions. Firstly, there's the personal function, where individuals communicate to express their social identity, strengthen social bonds, and gain knowledge. Secondly, there's the social function, which stems from cultural factors and shapes communication behavior during social interactions, including roles like supervision, social value transmission, and entertainment. According to Saebani (2016) in the book "Intercultural Communication," culture is seen as a shared system of meaning. This includes various norms, ideas, and values that shape people's understanding of their reality, influencing their beliefs and behaviors. Additionally, cultural studies suggest another assumption, emphasizing the importance of humans within a complex social hierarchy.

2.2.4. Theory of Code-Mixing and Code Switching

In language usage, the term "code mixing" refers to the practice of using elements from two or more languages or language variants within a single speech community. This includes using

words or phrases from one language alongside another language, where each language retains its own distinct functions and autonomy. Code mixing involves combining fragments of words, phrases, or clauses from one language with those of another language being used. For example, a person might use a word from one language while speaking primarily in another language. According to Suwito (1996), the background of code mixing in language use involves various factors. Speakers may consciously switch between languages based on the meaning they want to convey. Additionally, if an interlocutor consistently uses code mixing, the speaker may feel compelled to adopt a similar language pattern. Moreover, the presence of a third speaker can influence language patterns, as individuals within the same speech community may adjust their speech if the third person uses a different linguistic style. These dynamics contribute to the prevalence of code mixing in language interactions among individuals.

Code-switching refers to the phenomenon where individuals seamlessly alternate between two or more languages or language varieties within a single conversation or interaction. This linguistic practice occurs in multilingual or multicultural settings, where speakers effortlessly integrate elements from different languages or dialects based on social context, audience, or personal preference. Code-switching serves various functions, including expressing identity, solidarity, or emphasizing certain concepts or emotions. It reflects the dynamic nature of language use and shows the fluidity of linguistic boundaries in diverse communicative contexts.

Code mixing and code switching are two linguistic phenomena that occur in multilingual communities and have implications for language use. Code-switching occurs when a speaker switches between two or more languages or multiple languages in a conversation. For example, someone might start a sentence in English and switch to Spanish mid-sentence. This change in language often depends on factors such as the participants' language backgrounds, conversational contexts, and relationships. It can serve a variety of purposes, such as adapting to interlocutors' preferences, self-expression, or expressing solidarity within a particular group.

Code mixing, on the other hand, involves the integration of content from one language into another by creating the linguistic expression of the content. This can often involve speaking another language while using words or phrases borrowed from one language. For example, a person may use English as their native language, but sometimes include Spanish words or phrases in their speech. The combination of numbers often occurs regularly and shows the creativity of two or more languages when moving between different sentences.

The reasons behind transcoding and transcoding are diverse and multifaceted. Speakers may consciously or unconsciously switch words depending on the situation, such as relationship, context, or conversation partner. For example, in formal settings people may follow language patterns associated with dignity or authority, whereas in informal settings they may more easily use mixed rules to share truth or solidarity with friends. There are also topics related to multilingual speakers and language choice, as well as some topics that specify a field or a specific language.

Also, in multilingual societies, adaptation and assimilation play an important role in social formation and identity formation. They demonstrate not only good language skills but also cultural and social history. For example, code-switching can be used to create dialogue or social interaction, while code-mixing can be an acknowledgment of cultural heritage or the promotion of integration in different contexts. In general, these events demonstrate the quality of language and the interaction between language, culture and people in daily communication.

2.2.5. Theory of Communication Accomodation

Communication Adaptation Theory (CAT), pioneered by Howard Giles, gives insight into effective communication, especially in diverse relationships. The basic theory of CAT is that people, driven by a desire for recognition and integration, change their communication style to suit their interlocutors. This view is derived from observational observations, including research by Giles and colleagues in a variety of communication settings (e.g., interviews). In these studies, participants report adjusting their communication behavior to match the language and culture of their interlocutors; This is a phenomenon known as adaptation.

Giles and Ogay (2007) also stated that communication is a multifaceted process that includes verbal, non-verbal and verbal communication. This shift allows people to build relationships, reduce relationships, and strengthen relationships with others. For example, in an intercultural conversation, participants can adjust their speech patterns, word choices, and even body language to communicate effectively with the interviewer, thus improving understanding and effective communication. This theory deals with the role of leadership in effective communication and social interaction. Culture, beliefs and values affect people's communication preferences and behaviors, causing their ideas to change in different contexts. Additionally, CAT emphasizes the importance of integration, suggesting that effective

communication requires both parties to make concerted efforts to bridge cultural and linguistic differences.

Giles and Ogay (2007) highlight that communication is not just about the words we say; it includes our body language, tone of voice, and even the way we listen. This multifaceted approach allows us to connect with others in many ways. When people communicate, they are not only sharing information but also trying to build, maintain, or even end relationships. For example, when two people from different cultures talk, they might notice that their usual ways of speaking or showing feelings do not work well with each other. To solve this, they can change their speech patterns, choose words carefully, and adjust their body language. This adaptation helps both people understand each other better, creating a more effective conversation.

One important aspect of communication is that it is influenced by our cultures, beliefs, and values. These factors shape how we express ourselves and how we interpret what others say. For example, in some cultures, it is common to use direct language, while in others, people may prefer to be more indirect to avoid hurting feelings. This is where Communication Accommodation Theory (CAT) becomes valuable. It teaches us that effective communication requires understanding and adjusting to each other's cultural backgrounds. When people are aware of these differences, they can communicate more successfully.

Another important part of CAT is the role of leaders in communication. Leaders often need to communicate clearly to inspire and guide their teams. A good leader knows how to adjust their communication style to connect with their audience. For instance, a leader might use a more casual tone when talking to their team to create a friendly atmosphere, but use a more formal tone in meetings with higher management. This adaptability helps leaders build strong relationships with their team members and encourages open dialogue. When leaders are aware of the communication styles of those around them, they can foster a positive environment where everyone feels comfortable sharing ideas and feedback.

In intercultural conversations, it is vital to remember that our cultural backgrounds affect how we perceive and respond to others. People might have different gestures, expressions, or even ideas about personal space based on their culture. For example, in some cultures, maintaining eye contact is a sign of respect, while in others, it might be seen as confrontational. This means

that when communicating across cultures, both parties should be mindful of these differences. For instance, if a person from a culture that values eye contact is speaking with someone from a culture that does not, they might need to adjust their approach to make the other person feel more comfortable.

Furthermore, CAT encourages individuals to engage in what is known as convergence and divergence. Convergence occurs when people change their speech to become more similar to the person they are communicating with. For instance, if a teenager uses slang when talking with friends but switches to a more formal tone when speaking to a teacher, they are converging. This kind of adjustment can help create a sense of unity and belonging. On the other hand, divergence is when someone intentionally uses a different style of communication to express their individuality. For example, a person might use their native language in a group setting to celebrate their cultural identity. Both convergence and divergence can play a role in how people connect with each other and show respect for their differences.

To make communication effective, both parties need to put in effort. This is where the idea of integration comes into play. Integration means that both individuals in a conversation should work together to bridge any cultural or linguistic gaps. For example, if two colleagues from different countries are collaborating on a project, they should be open to learning about each other's cultures and communication styles. This mutual effort can lead to better understanding and a more productive working relationship. When both sides are willing to adapt and accommodate each other's needs, it creates an environment of respect and cooperation.

Moreover, understanding CAT can help people become better listeners. Effective communication is not just about speaking clearly; it is also about listening attentively. When we listen carefully, we can pick up on verbal and non-verbal cues that help us understand the speaker's message more fully. For example, if someone is speaking with hesitation or avoiding eye contact, it might indicate that they are uncomfortable with the topic. Being aware of these signals can help us respond in a way that is more supportive and understanding. By practicing active listening, we show that we value the other person's perspective and are willing to engage in meaningful conversation.

Another aspect of communication influenced by culture is humor. Humor can vary widely between cultures, and what one person finds funny, another might not understand at all. For

instance, jokes that rely on wordplay may not translate well across languages. By being mindful of these differences, individuals can avoid misunderstandings and foster a more inclusive environment. When communicating, it is essential to be aware of the cultural background of the person we are talking to, as this awareness can guide us in how we share humor or light-hearted moments.

In today's global society, effective communication skills are more important than ever. People from different cultural backgrounds are interacting more frequently, whether in person or online. This diversity presents both opportunities and challenges for communication. Understanding and applying CAT can help people navigate these interactions more successfully. By adapting our communication styles, we can build stronger relationships and create a more inclusive atmosphere.

To summarize, communication is a multifaceted process that involves much more than just words. The Communication Accommodation Theory teaches us how to adjust our verbal and non-verbal communication to connect with others, especially in intercultural settings. This adaptability is crucial for building relationships, promoting understanding, and fostering positive social interactions. By being aware of our own cultural influences and being respectful of others, we can enhance our communication skills and create a more inclusive environment for everyone involved. As we practice these skills in our everyday lives, we become more effective communicators, better leaders, and more empathetic individuals. Ultimately, embracing the principles of CAT can lead to richer, more meaningful interactions in both our personal and professional lives.

In addition, CAT believes that program strategies can vary along a continuum from integration to integration. (individuals receiving similar communication) to diversity (individuals expressing their own uniqueness). These behavioral changes are influenced by factors such as motivation, self-awareness, and the context of the situation. For example, a person's communication style may align with those seen as having higher status or authority and differ from those seen as inferior or ignorant. In summary, communication adaptation theory gives understanding in complex ways. intercultural communication. By recognizing and understanding the role of change in establishing interpersonal relationships, individuals can develop leadership, encourage participation, and communicate effectively across many cultures.

2.2.6. Theory of Bilingualism in World Englishes

The theory of bilingualism in World Englishes explores how people use more than one language, like English and another language, in their everyday lives. In the book "The Handbook of Bilingualism," edited by T. K. Bhatia and W. C. Ritchie, experts discuss different aspects of bilingualism. They look at how bilingualism happens in various parts of the world where English is spoken differently, known as World Englishes.

Bilingualism in World Englishes is complex and influenced by many factors. People who speak English alongside another language may mix both languages together, which is called code-switching. This mixing can happen for different reasons, like expressing identity, fitting into social groups, or simply because it feels natural.

Another aspect of bilingualism in World Englishes is how it affects language use and language attitudes. In some places, speaking English fluently is seen as a sign of education and status. However, speaking only English may also be seen as a loss of cultural identity. So, bilingualism can shape people's views of themselves and their communities.

Moreover, the theory of bilingualism in World Englishes recognizes the diversity of English speakers worldwide. English is spoken with different accents, vocabulary, and grammar rules in different countries and regions. Bilingualism plays a role in shaping these variations, as speakers may blend English with their native language, creating unique linguistic features.

So, the theory of bilingualism in World Englishes is showing the dynamic relationship between language and culture in diverse communities around the world. It shows how bilingualism influences communication, identity, and social dynamics within these communities, making it an important area of study for linguists and sociolinguists alike.

2.2.7. Theory of Language as Social Identity

The theory of language as social identity explores how the language people speak is connected to who they are and how they relate to others. In the study by Pratiwi, Rahmawati, and Sa'diah (2023), they analyze how people mix Indonesian and English languages in Banten, showing how language reflects social identity. Similarly, Tarigan (2023) discusses how the slang language used by teenagers in Jakarta, known as "Jaksel," reflects their social status.

Language and social identity expression are inevitable because the way people speak reflects who they are and how they belong to different groups in society. In Sumarsono's book "Sosiolinguistik," it's explained that language isn't just about words; it's also about showing who we are and where we fit in. For example, the slang or mix of languages teenagers use can show which group they belong to and how they want to be seen by others.

In the study by Sabri, Pratolo, and Basopi (2019), they found that daily code-mixing, or blending different languages together, is a new way to help students learn vocabulary better. This shows that language isn't just about communication; it's also about learning and education. Similarly, in Wilujeng's doctoral dissertation (2023), it's shown how teenagers in Bekasi use code-mixing, especially in apps like WhatsApp. This reflects how language isn't just about talking; it's also about how we communicate in modern digital spaces and how we show our social identity online. Overall, language and social identity expression go hand in hand, shaping how we communicate, learn, and connect with others in our daily lives.

Language as social identity means that the way people speak can indicate their belonging to certain groups or communities. For example, in Banten, mixing Indonesian and English languages may signify belonging to a bilingual community or being part of a modern, globalized society. Similarly, using "Jaksel" slang in Jakarta can signal membership in the youth culture of the city.

Furthermore, language as social identity influences how people perceive themselves and others. Speaking a certain language or using particular linguistic features can affect how individuals see themselves and how they are perceived by others. For instance, using English words or phrases may convey a sense of cosmopolitanism or education, while speaking in regional slang may signal local identity and belonging.

In brief, the theory of language as social identity emphasizes the importance of language in shaping social relationships, group memberships, and individual identities. By studying how language is used in different social contexts, researchers can gain insights into the complex interplay between language, culture, and identity in diverse communities.

CHAPTER III
RESEARCH METHOD

This chapter specifically discusses the research design, instrument, data collection procedures and data analysis.

3.1. Research Design

This study employed a descriptive qualitative method. It was due to the primary of exploring how Malang students useJaksel language into daily interactions. This study was majorly exploring the use of code-mixing and code-switching. The descriptive approach was considered suitable due to its nature of seeing phenomenon in detail. It was due to how this method can captures the subtleties of language patterns, social influences, and individual motivations. This resulted in a detail closure at this sociolinguistic phenomenon.

Data collection was done in two primary methods: in-depth interviews and direct observations. In-depth interviews, conducted in a semi-structured format. It aimed to encourage participants to share detailed insights into their use of Jaksel language, their motivations, and the specific contexts in which they switch between languages. Observations took place in natural settings such as classrooms, social gatherings, and cafes. This aimed to record real-life instances of Jaksel language usage. Both interviews and observations were documented through notes and audio recordings to preserve the richness of each interaction.

Purposive sampling was used to select a diverse group of 10–15 students who frequently used Jaksel language. Informants were being chosen based on various demographic factors, including age, gender, educational background, and socioeconomic status, to capture a broad range of perspectives. These participants were derived from several educational institutions in Malang to ensure representation across different student communities.

Data analysis was done with a thematic coding process, categorizing key themes such as the types of expressions used, contexts for switching languages, and recurring motivations for using Jaksel slang. This was done in a detailed examination of both the linguistic structures and the social context surrounding each instance of code-mixing and code-switching.

Linguistic patterns and context were further analyzed to identify deeper meanings and motivations behind the use of Jaksel language.

Triangulation was conducted to enhance the validity of the findings. This involves cross-checking data from interviews, observations, and thematic coding. Through the form of comparing results from multiple sources and perspectives, triangulation made sure a finding to be more accurate and reliable. It aimed to understanding of how and why Malang students use Jaksel language. It aimed to result to a comprehensive exploration of this sociolinguistic phenomenon.

3.2. Research Instruments

The research instrument for linguistic analysis was a specialized tool designed to investigate code-mixing and code-switching in the Jaksel language among Malang students. This component, informed by the works of Cropley (2019) and Taylor et al. (2015), focused exclusively on linguistic analysis techniques. Drawing from their insights, the instrument employed methodologies rooted in qualitative research. The aim was to systematically examine language patterns and nuances inherent in the students' communication.

Guided by the principles of Cropley's qualitative research methods, the linguistic analysis instrument scrutinizes the structure, syntax, and semantics of instances where code-mixing and code-switching occur. This focused approach aimed to unravel the intricacies of how the Jaksel language is integrated into the students' speech. It was providing a detailed and nuanced understanding. By concentrating solely on linguistic analysis, the instrument met with the depth-oriented exploration advocated by qualitative research, contributing to a comprehensive portrayal of language dynamics within this specific sociolinguistic context.

3.3. Data Collection

The data collection process of this study adopted an integrated approach mainly focused on analyzing discourse to investigate the code mixing and switching of Jaksel language among Malang students, reported by Cropley (2019) and Taylor. et al. (2015). This section aimed to describe the techniques used to collect qualitative data.

1. In-depth interview:

Participants received an in-depth interview in a semi-structured format to gain insight into their language practices. These interviews studied the participants' personal experiences, motivations and thoughts about using the Jaksel language. Interview questions were designed to elicit detailed answers about the context in which code-mixing and code-switching occurs, the reasons behind language choice, and the importance of language in life. Through these interviews, participants reflected on their own speech behavior and provide valuable information for analysis.

2. Analytical analysis:

Additionally, critical analysis conducted in an interactive environment to capture the real situation of *Jaksel* language expression. Surveys conducted in various locations such as classrooms, restaurants, and meetings to assess Malang students' language use. This method of analysis made analysis of the quality of the words as they were always detailed and gives a rich context for the analysis of the words. Notes and audio recordings were used to record situations that affect speaking practices, speech patterns, and language choices.

3. Linguistic Coding:

Qualitative data collected (including transcripts from interviews and observations) were coded in English. This was done with analysis of patterns and features associated with composition and change, addressing issues such as borrowing, elements of language change, and transitions. Linguistic coding were done using established methods and techniques to analyze different languages and social situations. Through this rigorous coding process, features of Jaksel using the language of Malang students were recorded and analyzed.

4. Qualitative analysis:

Finally, qualitative analysis was deployed to interpret the patterns observed throughout the coding process. The theory used in the qualitative analysis became the foundation for completing the descriptive qualitative analysis. All these theories were employed in the research was to gain views into how the Jaksel language was used by students in Malang. The theory of slang words was used to understand how language usage is influenced by factors such as age and gender. Additionally, the theory of cultural communication was applied to comprehend how language reflects individuals' social identities and relationships. Moreover, the theory of code-mixing and code-switching was employed to analyze how different languages are combined in speech, a common occurrence in multilingual settings. Lastly, the

theory of communication accommodation was utilized to explore how individuals adapt their language to fit in with others. By integrating these theories, a comprehensive understanding of the usage and implications of the Jaksel language among Malang students was achieved.

This analysis has gained a deeper understanding of how Malang students express Jaksel in their daily speech. By analyzing verbal data in the specific context of scientific debate, the study has demonstrated the motivations, relationships and communication between the combination and change of participants. This narrative analysis resulted to a comprehensive study of Jaksel's use of language and its impact on Malang students' identity construction.

Table 1. Sample of Data for Slang Words among Malang Students

No	Data in the form of Slang Words	Meaning	Example in Sentence
1.	Jujurly	The form of stating with honesty	"Jujurly, I didn't understand the lecture." "Jujurly, gue nggak ngerti kuliahnya." "Jujurly, gue nggak paham materi kuliahnya."
2.	Nge-cut off	The state of ending a friendship	"Dia nge-cut off aku setelah berteman lama." "Dia nge-cut off aku gitu aja pas lagi deket-deketnya." "Setelah sering chat, tiba-tiba dia nge-cut off aku tanpa alasan."
3.	Kenawhy	The question mark of asking the reason	"Kenawhy kamu selalu telat?" "Kenawhy kamu nggak pernah on time buat meeting?"

			"Kenawhy kamu selalu telat kalau janjian?"
4.	Which is	A relative pronoun used to refer to subject	"Dia orang yang suka baca buku, which is keren banget." "Dia suka bikin artwork, which is keren banget." "Dia jago coding, which is keren banget."
5.	Healing	Going on vacation	"Aku butuh healing ke Bali." "Setelah minggu hectic ini, aku butuh healing ke Bandung." "Stress banget, aku butuh healing ke gunung."
6.	Gaes (re: Guys)	A calling to some group of people	"Ayo, gaes, kita pergi!" "Gaes, ayo kita nonton bareng!" "Ayo, gaes, kita hang out sore ini!"
7.	Ngevlog	The action of taking video with front cameras	"Aku lagi ngevlog di pantai." "Aku lagi ngevlog di kafe baru nih." "Lagi ngevlog di acara konser sekarang."
8.	Bestie	A close friend	"Dia itu bestie aku." "Walau kita jarang ketemu, dia tetap bestie aku."

			"Selalu support aku tiap ada masalah, dia emang bestie aku banget."
9.	Bilek (re: Be Like)	Imagining an example	"Dia bilek, 'Nggak mau ah!'" "Pas diajak makan, dia bilek, 'Nggak mau ah!'" "Aku tawarin bantuan, tapi dia bilek, 'Nggak usah ah!'"
10	Ngeflexing	The state of showing off some belongings	"Dia lagi ngeflexing tas barunya." "Dia lagi ngeflexing sneakers barunya di Instagram." "Dia lagi ngeflexing hasil belanjaannya nih."
11	Ngeshare	The action of sharing, typically social media post	"Jangan lupa ngeshare fotonya dong!" "Dia belum ngeshare fotonya pas lagi liburan!" "Dia rajin ngeshare fotonya yang waktu di acara itu!"
12	Spill	The act of showing and telling the truth	"Spill dong!" "Spill dong drama yang kamu denger!" "Spill dong, siapa yang lagi kamu suka?"
13	Ngeghosting	Leaving in a sudden	"Dia ngeghosting aku setelah ngobrol lama."

			"Setelah chat tiap hari, tiba-tiba dia ngeghosting aku." "Dia ngeghosting aku padahal udah janjian ketemu."
14	Chill saja kali	The state of asking someone to relax and to calm	"Chill saja kali, nggak perlu panik." "Chill saja kali, nggak usah khawatir soal ujian." "Chill saja kali, nanti pasti selesai tepat waktu."
15	Rill min (re: Real, Min)	The confrontation that he or said is truth	"Rill min aku gak pernah pamer" "Gue udah gak tahan buat ngopi, rill min." "Cuaca panas banget hari ini, rill min."

The provided data were consisted of a sample of slang words commonly used among students in Malang, Indonesia. These slang words was a unique linguistic phenomenon known as code-mixing and code-switching, where individuals incorporated elements from multiple languages or varieties within a single conversation. Through the analysis of this data, researchers gained insights into the linguistic behaviors and social dynamics of Malang students, particularly in their use of the Jaksel language, a variety characterized by its distinct vocabulary, syntax, and pronunciation.

3.4. Data Analysis

The data analysis process done through linguistic analysis principles and follows a qualitative approach, as per the guidance of Cropley (2019) and Taylor et al. (2015). It opened as a nuanced exploration of code-mixing and code-switching in the Jaksel language among Malang students. Upon transcribing the conversational data, a thematic coding process was applied to identify recurring themes and patterns in language use. This qualitative coding method done to do systematic examination of the linguistic landscape within the dataset.

Moving beyond surface-level observations, the analysis studied into the lexical and syntactic aspects of language alternation. By scrutinizing lexical choices and syntactic structures, the research aimed to unravel the specific linguistic features that characterize instances of code-mixing and code-switching in the Jaksel language. Contextual interpretation was done in the analysis, considering the sociolinguistic context, participant perspectives, and broader cultural influences. This qualitative lens gained a deeper understanding of why and how code-mixing and code-switching manifest among Malang students.

Furthermore, the analysis aimed to recognize patterns in language alternation, shedding light on the factors influencing these linguistic phenomena. It was done as a comparative analysis to discern variations in Jaksel language use across different participants or contexts.

In brief, the data analysis done im qualitative and contextual exploration, aiming to provide a rich, in-depth understanding of code-mixing and code-switching in the Jaksel language within the specific sociolinguistic context of Malang students.. Together, these elements formed the methodological framework for systematically investigating the use of the Jaksel language among Malang students. It became a comprehensive understanding of code-mixing and code-switching in this specific linguistic context.

CHAPTER IV
FINDINGS AND DISCUSSION

This chapter specifically discusses the findings which answer all research questions and also all of the theories in both empirical and theoretical which meet the discussion of this thesis.

4.1. Findings

4.1.1 Types of Jaksel language expressions uttered by Malang students

The research on Jaksel language among Malang students examined the various expressions these students used. The study identified a total of 15 types of expressions in Jaksel language, each serving a specific communicative purpose. These types included expressions for honesty, letting go or breaking off relationships, variations of questions, and closeness in relationships or group bonding. Additionally, some terms conveyed relaxation and reassurance, while others related to digital terms and social media trends. Clarification and hypothetical situations were also represented, as were expressions encouraging the sharing of gossip and those used for confrontation. Each type was defined based on its usage and function in casual conversations, highlighting the diverse ways people express emotions, social dynamics, and digital culture through language. These types were then described the meanings and linguistic features of each. These are the finding of in-depth interview found in the study:

4.1.1.1. Jujurly

The type of expression for honesty was "Jujurly.""Jujurly" was identified as a term frequently used to emphasize sincerity and truthfulness. It was found in contexts where speakers wanted to stress their honesty, making it a definitive example of expressions in this category. The term "jujurly" was a blend of the Indonesian word jujur (meaning honest) and the English suffix -ly, which is typically used to form adverbs in English.

This combination created a playful twist on the word jujur, allowing students to express honesty in a way that felt lighthearted and trendy. Rather than using the straightforward jujur, the addition of -ly made the expression sound informal and humorous. It was often used to emphasize honesty in a casual context, such as in conversations with friends. For instance, a student might say, "Jujurly, I didn't understand the lecture," blending humor with a hint of irony.

During interviews, Malang students described jujurly as a lighthearted way to express honesty. One student explained that they used the word when they wanted to emphasize sincerity without sounding too serious. They noted that jujurly felt "less formal" than simply saying jujur and conveyed a sense of playful truthfulness, which made conversations feel more relatable and casual.

Secondary research data showed that jujurly was understood as a humorous, casual term combining jujur (honest) in Indonesian with the English suffix -ly, giving it an informal feel. In both Indonesian and English contexts, this term allowed speakers to convey honesty with a hint of playfulness. The addition of -ly functioned as a form of code-mixing, where English morphology was applied to an Indonesian word to create a unique expression of sincerity. According to code-mixing theory, this alteration softened the tone of a serious word, making it appropriate for casual settings.

4.1.1.2. Nge-cut off

The type of expression for letting go and breaking off was "Ngecut off." It was categorized under this type as it appeared in situations describing sudden endings in relationships. Its usage reflected the act of abruptly severing ties, making it representative of this emotional expression. "Nge-cut off" was an adaptation of the English phrase "cut off," with the addition of the Indonesian prefix nge- to form a verb that matched Indonesian colloquial grammar.

This term referred to the act of ending a relationship or friendship abruptly. The prefix nge- was a productive prefix in informal Indonesian, often used to "Indonesianize" English verbs and make them fit local speech patterns. For example, a student might say, "Dia nge-cut off aku setelah berteman lama" ("He cut me off after we were friends for a long time"), reflecting the directness of the Jaksel style with a hint of emotional detachment.

Students defined nge-cut off as the act of ending a friendship or relationship. They reported that this expression captured the sense of decisiveness in cutting ties, often used in situations where a person felt hurt or betrayed. One participant noted that the use of nge- as a prefix added a feeling of "personal action," making it clear that the person was the one initiating the end of the relationship.

In the data, nge-cut off was found to signify the end of a relationship or friendship, with the prefix nge- from Indonesian attaching to the English cut off to create a verb phrase. In Indonesian, cut off was normally a foreign term, but adding nge- made it conform to Indonesian grammar, illustrating code-mixing. This adaptation aligned with code-switching theory, as it enabled speakers to draw from English while still respecting Indonesian syntactic rules, thus achieving an expression that felt both native and contemporary.

4.1.1.3. Kenawhy

The type of expression for asking variations of questions was "Kenawhy." The expression "Kenawhy" was classified in this group because it was often used when speakers posed questions, especially asking "why." Its usage demonstrated a playful or exaggerated inquiry, fitting it into this type.

"Kenawhy" was a combination of the Indonesian word kenapa (meaning why) and the English why, creating a hybrid phrase to ask "why" with a more playful tone. This expression was typically used in casual, humorous situations where students wanted to express curiosity or disbelief in a less formal way. The term allowed for a nuanced expression that felt friendly and modern, fitting well within the relaxed style of Jaksel slang. A student might ask, "Kenawhy kamu selalu telat?" ("Why are you always late?"), adding a humorous twist to a standard question.

In the interviews, kenawhy was seen as a humorous way to ask kenapa (why), blending Indonesian and English to sound modern and expressive. Students said that they often used this term when they wanted to question something in a playful or exaggerated way. One student mentioned that the mix of languages added a "dramatic" touch to simple inquiries, making it feel less confrontational and more fun.

Kenawhy was interpreted as a way to ask kenapa (why) by blending it with the English word "why." Data showed that this expression allowed speakers to create a lighthearted question format that retained both languages. Code-switching theory helped explain this use, as speakers alternated between Indonesian and English to soften the question's tone. The term also reflected how language could signal social identity, showing an affinity for urban, Jaksel-style communication.

4.1.1.4. Bestie

The type of expression for closeness and group bonding was "Bestie." In its type, "Bestie" belonged to this type as it consistently appeared in interactions highlighting close friendships. Its frequent use demonstrated its role in expressing affection and camaraderie within a group. The word "bestie" was borrowed directly from English and used to refer to a close friend, much like sahabat in Indonesian. However, unlike the formal connotations of sahabat, "bestie" conveyed a lighter, more affectionate bond typical in Jaksel slang. The use of "bestie" reflected students' exposure to English-speaking pop culture and social media, where the term is widely popular. Instead of saying teman baik, students might say, "Dia itu bestie aku" ("She's my bestie"), imitating the conversational style of popular social media platforms.

The term bestie was used by students to refer to close friends, adding an affectionate twist to the concept of friendship. In interviews, students explained that calling someone bestie felt more personal and connected than saying sahabat (close friend). One participant shared that bestie had a "pop-culture vibe," making it sound trendy and modern.

Research data indicated that bestie referred to a close friend, directly borrowing from English to replace the Indonesian teman baik or sahabat. In code-switching terms, bestie was not translated but retained its English form to convey friendship with a trendy, casual tone. According to code-mixing theory, using bestie showcased the influence of global youth culture in daily language, signaling a speaker's social alignment with both local and international peers.

4.1.1.5. Gaes

The type of expression for closeness and group bonding was "Gaes". Similar like previous word, "Gaes" fit this category as it was used to address or include groups of friends casually. It reflected a sense of unity and shared belonging, reinforcing its inclusion in this type.
"Gaes" was a localized version of the English word guys, used to casually address a group of people.

This expression created a friendly, inclusive tone when speaking with peers or posting on social media. The term signified camaraderie and was especially common in group settings, such as when calling friends to gather or join an activity. A typical usage might be, "Ayo, gaes, kita pergi!" ("Come on, guys, let's go!"), embodying the relaxed, collective spirit typical in Jaksel culture.

Gaes was a term that students used as a friendly way to address groups, whether in person or online. They felt that gaes added an informal, inclusive tone to conversations, making everyone feel part of the same circle. One student pointed out that using gaes instead of teman-teman or guys made their interactions sound relaxed and approachable, reinforcing their social bonds.

In the data, gaes was found to be a localized version of "guys," serving as a casual group address term. This usage demonstrated code-mixing by adapting English for a specific Indonesian cultural context, where a phonetic variation (gaes instead of guys) suited local pronunciation. The term aligned with code-switching theory as it allowed speakers to bridge informal interactions, emphasizing a sense of camaraderie while signaling a modern, urban identity.

4.1.1.6. Healing

The type of expression for relaxation and reassurance was "Healing." In theory, "Healing" was categorized here because it was often mentioned in discussions about emotional recovery or unwinding. Its presence highlighted a focus on self-care and comfort, characteristic of this type. "Healing" was an English-derived term used to describe the act of taking a break or going on a vacation to feel emotionally or mentally restored.

While healing typically refers to recovery in a general sense, Jaksel slang appropriated it to mean a break specifically aimed at alleviating stress or burnout. Students used it when referring to self-care activities, such as, "Aku butuh healing ke Bali" ("I need a healing trip to Bali"), indicating a need to escape daily pressures and business.

The term healing was described by students as a way to express the need for relaxation or a break from stress. They used it to talk about activities like going on vacations or taking time off for self-care. One participant explained that healing had become a catchphrase among friends when someone felt overwhelmed, suggesting a collective understanding of the need to recharge.

The term healing was analyzed as a way to describe a need for relaxation or a break from stress, using an English concept into Indonesian conversations. This term reflected code-mixing, where an English noun was seamlessly integrated into Indonesian as a commonly used word.

According to bilingualism theories, this adaptation showed how English vocabulary could fill gaps in expressing modern self-care concepts, making it easier for speakers to communicate their mental well-being needs.

4.1.1.7. Chill Saja Kali

The type of expression for relaxation and reassurance was "Chill Saja Kali". In theory, "Chill Saja Kali" was identified as an expression used to convey a relaxed attitude or provide reassurance. Its usage in informal contexts where calmness was encouraged made it a clear fit for this type.

"Chill saja kali" was a blend of English and Indonesian, where chill was borrowed to mean "relax" or "calm down," while saja kali added emphasis to the casual tone. The expression was typically used to reassure or calm someone down in stressful situations. For instance, if a friend was worrying too much, a student might say, "Chill saja kali, nggak perlu panik" ("Just chill, no need to panic"). This expression reflected an easygoing, nonchalant attitude characteristic of Jaksel speech.

Students defined chill saja kali as a way to encourage someone to calm down or not overreact. They explained that it was a gentle reminder to relax, usually said when a friend was stressed or worried. One student noted that the mix of English and Indonesian made it sound cool and casual, as though telling someone to "take it easy" but with an urban twist.

Secondary data revealed that chill saja kali was used to ask someone to relax, blending chill from English with Indonesian words. This phrase illustrated code-switching, as speakers moved between languages to create an informal, soothing phrase. The use of chill suggested an alignment with English-speaking youth culture, while saja kali made the expression more colloquial and regionally relevant.

4.1.1.8. Ngevlog

The type of expression for digital terms was "Ngevlog." According to theory, "Ngevlog" was included in this category because it frequently appeared in conversations about creating or discussing video content online. Its association with digital culture made it representative of this type.

"Ngevlog" was derived from the English term vlog (video blog), with the prefix nge- added to create an Indonesian verb meaning "to vlog" or "to record a video blog." This term was heavily influenced by digital culture and social media trends. Students commonly used it when discussing their activities involving video content creation. An example might be, "Aku lagi ngevlog di pantai" ("I'm vlogging at the beach"), reflecting how digital activities were integrated into everyday language.

Students described ngevlog as an expression for filming oneself with a smartphone camera, particularly for social media. They said that this term had gained popularity because it made the activity sound like a routine part of daily life, much like a hobby. One student noted that ngevlog had become an integral part of their digital interactions, especially when documenting outings or trips.

The analysis of ngevlog revealed it as a word referring to the activity of recording video blogs, combining the Indonesian prefix nge- with the English root vlog. This term represented code-mixing as it adapted a digital activity from English into Indonesian speech. Secondary data showed that this combination aligned with code-switching, as it allowed speakers to seamlessly reference popular digital behaviors in a way that felt native and trendy in both linguistic contexts.

4.1.1.9. Ngeshare

Similarly, the type of expression for digital terms was "Ngeshare". "Ngeshare" fit into this type as it was used in contexts involving sharing information or content digitally. Its frequent occurrence in discussions of online activity reinforced its placement here. "Ngeshare" came from the English word share, adapted with the nge- prefix to fit Indonesian verb structure. It meant sharing content, especially online, such as photos, videos, or posts on social media.

 The term highlighted the importance of social media in students' lives and their frequent engagement in sharing digital content. A typical usage would be, "Ngeshare dong fotonya!" ("Please share the photo!"), showing the informal and participatory nature of the expression.

The term ngeshare was described as the act of posting or sharing content on social media, particularly photos and videos. Students felt that this term was efficient, combining nge- with share to create a quick way to refer to sharing. One student explained that ngeshare made social

media interactions sound natural and conversational, as if sharing online was an effortless part of communication.

The analysis of ngeshare showed that it meant sharing content, especially online. The prefix nge- combined with share from English represented code-mixing, creating a new verb form in Indonesian. According to code-switching theory, this allowed for an efficient way to describe digital interactions, as ngeshare felt accessible and intuitive for speakers navigating social media culture.

4.1.1.10. Ngeflexing

The type of expression for social media trends was "Ngeflexing". It was known "Ngeflexing" was identified as part of this group due to its frequent use in describing the act of showing off or boasting online. It reflected a behavior tied to social media culture, aligning it with this type.

"Ngeflexing" was based on the English term flexing, which means showing off. The prefix nge- was added to create an Indonesian verb meaning "to show off," typically material possessions or achievements. Students used it to describe someone being boastful or flaunting something, often in a way perceived as excessive. For instance, a student might say, "Dia lagi ngeflexing tas barunya" ("She's flexing her new bag"), pointing to the person's display of luxury.

Ngeflexing was understood by students as showing off or bragging, usually about material possessions or achievements. Students shared that the term was often used humorously or sarcastically, especially when referring to people who post excessively on social media. One participant said that ngeflexing conveyed an exaggerated sense of pride, capturing the social media culture of sharing personal highlights.

The term ngeflexing was analyzed as a localized adaptation of flexing, or showing off, typically on social media. Secondary data indicated that adding nge- to flexing transformed the English verb into an Indonesian one, aligning with code-mixing principles. This expression reflected the influence of digital culture on language, where code-switching allowed speakers to discuss self-presentation trends in a way that felt socially familiar and contextually relevant.

4.1.1.11. Ngeghosting

The type of expression for social media trends was "Ngeghosting." So, "Ngeghosting" fit into this category as it was often used to describe the act of cutting off communication without explanation, particularly in the context of online interactions. Its relevance to social media dynamics made it suitable for this type.

"Ngeghosting" came from the English ghosting, a term used to describe the act of abruptly cutting off communication with someone. The term had become widely recognized due to its prevalence in online dating and social media contexts. In Jaksel slang, it took on a more general usage to describe any sudden lack of communication. A student might say, "Dia ngeghosting aku setelah ngobrol lama" ("He ghosted me after we talked for a long time"), reflecting the disappointment and ambiguity often associated with being ignored.

Ngeghosting was associated with the sudden disappearance or cutting off of communication, often without explanation. Students reported that they used the term to describe situations where a friend or romantic interest stopped replying. One interviewee explained that ngeghosting felt relatable because it was a common behavior on social media, making the term especially relevant in the context of digital relationships.

In the data, ngeghosting described the act of suddenly cutting off communication, adapting ghosting with the Indonesian prefix nge-. This code-mixing allowed the foreign term to fit Indonesian grammar, creating a word that described a modern digital behavior. Code-switching theory posits that such adaptations help speakers navigate the unique social dynamics of online relationships, illustrating how language can evolve with changing social practices.

4.1.1.12. Which is

The type of expression for clarification and hypothetical situations was "Which is." Based on theory, "Which is" was categorized here as it frequently appeared in explanations or scenarios that clarified a point. Its usage to introduce hypothetical or explanatory statements justified its inclusion in this type.

The phrase which is was borrowed directly from English as a relative pronoun used to refer back to a previously mentioned subject, typically to add more detail or clarification. In Jaksel slang, which is served as a filler that allowed speakers to smoothly transition between ideas or add extra context in a casual way. For example, a student might say, "Dia orang yang suka baca

buku, which is keren banget," meaning, "They're someone who loves reading books, which is really cool." This usage mirrored English sentence structure, giving a more sophisticated or international flair to their speech.

Malang students explained that which is was commonly used to elaborate on or clarify a point they had just made. They felt that it helped them sound more sophisticated and added a "Jaksel flair" to their speech. One student noted that using which is allowed them to connect ideas fluidly, helping their conversations feel more polished and connected to global trends.

Research data suggested that which is was used by Indonesian speakers to elaborate on previous statements, helping them clarify points within conversations. The phrase allowed a switch from Indonesian to English mid-sentence, aligning with code-switching theory, which posits that alternating languages can make discourse feel more fluent and relatable. The adoption of which is demonstrated how English terms can add sophistication, even when embedded in an Indonesian context.

4.1.1.13. Bilek (re: Be Like)

The type of expression for clarification and hypothetical situations was "Bilek." In theory, "Bilek" was placed in this category because it was often used to express hypothetical situations or mimic others' statements. Its adaptability in casual conversations made it a fitting example of this type.

Bilek, derived from the English phrase "be like," was used to introduce hypothetical or imagined statements that could represent what someone might say or do. It allowed students to narrate reactions or thoughts in a playful way, often when recounting a conversation or story. For example, a student might say, "Dia bilek, 'Nggak mau ah!'" translating to, "She was like, 'I don't want to!'" This expression helped create a more dynamic, storytelling effect in conversations, making them feel animated and relatable.

Malang students viewed bilek as a useful way to express hypothetical speech or imagined scenarios, often while telling stories. They explained that the phrase allowed them to mimic reactions or portray what someone might say, adding depth to storytelling. One student remarked that bilek gave a "realistic" feel to their narratives, as if they were recreating the exact words someone would use.

Bilek was found to be an Indonesian adaptation of the phrase be like, used for hypothetical speech or imagined scenarios. Data analysis showed that it was part of a common code-switching phenomenon where speakers moved between languages to enhance storytelling. By altering be like to bilek, this term became phonetically accessible and culturally relevant in Indonesian, demonstrating how code-mixing could personalize foreign expressions.

4.1.1.14. Spill

The type of expression for sharing gossip was "Spill." As it referring to thery, the expression "Spill" was included in this type as it was commonly used to encourage others to share gossip or reveal information. Its association with casual, playful discussions of rumors aligned it with this function.

Spill was adopted from English as a way to prompt someone to reveal information, especially when asking for gossip or details that were not yet disclosed. Commonly used in contexts where curiosity was high, students would say, "Spill dong!" to encourage friends to share information they were withholding. This usage highlighted the influence of social media trends where "spill the tea" has become a phrase for sharing juicy or interesting news. The expression emphasized a friendly, lighthearted demand for openness among peers.

In interviews, students described spill as a phrase they used to encourage someone to reveal information or gossip. They explained that it felt like a playful demand for details, often with a sense of intrigue. One participant mentioned that spill was effective in casual conversations, where curiosity or suspense was high, creating a sense of excitement around sharing secrets.

Spill was used to encourage someone to reveal information or gossip, directly borrowing the English term without translation. Secondary data suggested that this code-switching choice preserved the English meaning, aligning with the informal, urban feel of Jaksel slang. By choosing spill over Indonesian alternatives, speakers could adopt a trendy phrase that conveyed curiosity and a desire for authenticity in casual conversations.

4.1.1.15. Rill min (re: Real, Min)

The type of expression for confrontation was "Rill, min." So, in theory, "Rill, min" was identified as part of this group because it was used in direct or confrontational statements. Its

function as a call for authenticity or truthfulness in discussions made it representative of this type. Rill min, short for "real, min," was an affirmation used to emphasize truthfulness or validate a statement. The expression min came from the Indonesian word admin (short for administrator), commonly used in social media to refer to the person managing an account.

In Jaksel slang, rill min was used to emphasize that a statement was "real" or "genuine," often in response to someone doubting a claim. For example, if a student said something that sounded unbelievable, they might follow it up with "Rill min," to assert that they were being truthful. This phrase became a playful way to underline sincerity in online and offline discussions.

Rill min was seen as a way to confirm the truthfulness of a statement, often in response to disbelief or doubt. Students explained that this phrase helped them reinforce their sincerity, especially in online conversations. One participant shared that rill min felt like a badge of honesty, used to add a sense of authority to their words and reassure others of their authenticity.

The phrase rill min served as a way to affirm the truthfulness of a statement, with rill derived from the English real. Data indicated that this expression represented code-switching, retaining an English form to emphasize authenticity. The combination of rill and min (a popular informal term in Indonesian online contexts) showed how speakers used Jaksel slang to establish credibility, often in digital interactions.

In summary, these expressions showed how Jaksel language among Malang students was not only a means of communication but also a representation of their identities and social ties. The blending of Indonesian and English in these expressions created a distinctive, trendy linguistic style that enabled students to connect with both local and global youth cultures. The study concluded that Jaksel language was shaped by both digital influences and social interactions, illustrating the fluid nature of language as it adapts to modern contexts.

4.1.2. Ways of Malang students utter the Jaksel language expressions

4.1.2.1. Way to Self Identity Expression

The research explored the ways in which Malang students used Jaksel language expressions in their everyday lives. Jaksel, short for "Jakarta Selatan" or South Jakarta, is known for its trendy and westernized mix of English and Indonesian in casual speech. Informants 1 to 5 in the study

mentioned that using Jaksel slang was a way for them to express a sense of identity, particularly one that they saw as modern, cool, and somewhat influenced by Western culture. These students used these expressions naturally in their daily conversations, often without any specific purpose or conscious intention. They seemed to enjoy how these words sounded and the impression they gave, which was more about reflecting their social identity than about the actual meaning of the words.

For the students, speaking in Jaksel slang was a way to fit in with peers who also used similar expressions. It was common for them to drop words like "healing," which means going on vacation, or "bestie," meaning a close friend, into their conversations. For example, a student might say, "Aku butuh healing, nih" ("I need to go on vacation") when they felt stressed, or "Ini buat bestie ku" ("This is for my best friend") when talking about something they shared with a close friend. These words were not chosen because they added something necessary to the conversation but because they felt familiar and were part of the social fabric of their interactions. They saw these words as adding a bit of flair or style to what they were saying, which helped them feel connected to a larger, cooler group of peers who shared the same speech habits.

Informants 1 to 5 also pointed out that their use of Jaksel slang was a form of self-expression that allowed them to stand out while still fitting in. They liked that these words gave them a bit of an edge, making their conversations sound more interesting and aligned with what they saw as popular or in vogue. Even though these expressions were used without much conscious effort, they served as small signals of the students' desires to be perceived in a certain way. This practice was not about being overly intentional or strategic; rather, it was a natural outcome of being immersed in a digital culture that constantly introduced new ways of speaking.

The informants often used these expressions reflexively, which means they did it without much thought. This casual use of language made it a normal part of how they spoke, even if they were not deliberately trying to show off or impress others. For instance, words like "jujurly" (honestly) and "kenawhy" (why) were tossed into sentences casually, as in, "Jujurly, aku capek banget hari ini" ("Honestly, I am so tired today") or "Kenawhy kamu ga datang?" ("Why didn't you come?"). These phrases became so embedded in their everyday language that they did not have to think twice about using them. It was simply how they communicated, mirroring a broader trend they observed on social media or among other urban youth. Their use of these

terms often lacked a specific communicative goal beyond just being a part of their normal, everyday speech.

Malang students expressed that their use of Jaksel language was a means of forging their identities in a way that felt authentic to them. For many, the incorporation of these trendy slang terms into their speech was not merely about using new words; it was a reflection of their social status and lifestyle. They felt that using Jaksel expressions distinguished them from others who did not engage in this linguistic trend, enhancing their sense of belonging within their peer group. This desire for social acceptance motivated them to adopt the slang, as it signified a connection to contemporary youth culture that they aspired to be part of, which included notions of being modern and hip.

Additionally, the students noted that using Jaksel slang facilitated a deeper connection with their peers. The phrases became an integral part of their interactions, allowing for shared experiences and mutual understanding among friends. When they used terms like "healing" or "bestie," it was not only a linguistic choice but also a way to evoke feelings, memories, and social norms that resonated with their group. This mutual use of language helped reinforce their social identity, creating a space where they felt comfortable expressing themselves while simultaneously signaling their affiliation with a particular social group that valued modernity and trendiness.

4.1.2.2 Way to Building an Image

The practice of using Jaksel slang was also seen as a way to project an image of being more worldly or connected to global trends. Even though Malang is far from Jakarta, the students felt a sense of connection to the modern, urban lifestyle that Jaksel slang represented. Informants shared that by using words like "ngeflexing" (showing off) or "ngeghosting" (suddenly cutting off communication), they felt like they were part of a larger cultural movement that extended beyond their immediate surroundings. For example, a student might casually say, "Dia lagi ngeflexing jam baru" ("He is showing off his new watch") or "Dia ngeghosting aku setelah chatting" ("He ghosted me after chatting"), without any particular intent other than to describe a situation in a way that felt trendy and in line with the Jaksel style.

This use of Jaksel expressions was less about trying to achieve a specific effect and more about participating in a shared social language. The students did not necessarily use these words to

impress others or to make their speech more effective. Instead, they enjoyed the way these expressions allowed them to feel aligned with a more modern and cosmopolitan identity. It was about being part of a community that values a certain image — one that is youthful, trendy, and a bit Westernized. For instance, phrases like "chill saja kali" ("just relax") or "spill dong" ("tell me, please") were used more as a way to keep up with this shared style of speaking rather than to serve a particular purpose. A student might say, "Chill saja kali, ga usah panik" ("Just relax, no need to panic") in a light-hearted conversation, or "Spill dong gosipnya" ("Please spill the gossip") when they were curious about what a friend had to say.

Interestingly, the informants revealed that these expressions were not always used to sound smart or sophisticated. Instead, they were often thrown into conversations because they felt fun and gave off a relaxed, laid-back vibe. For example, terms like "gaes" (guys) and "bilek" (be like) were used casually, as in "Hai gaes, apa kabar?" ("Hey guys, how are you?") or "Aku bilek, 'dia pasti lupa'" ("I was like, 'he definitely forgot'"). These words did not carry deep meaning or complexity but were used because they fit the informal and playful nature of the students' interactions. They reflected a desire to keep things light and informal, showing that communication was more about connection and less about the exact choice of words.

The use of Jaksel slang was described by informants as a tool for constructing an image that projected sophistication and cosmopolitan awareness. Students felt that by using terms like "ngeflexing" and "ngeghosting," they could position themselves as individuals who were in tune with global cultural trends, even from a distance. This was particularly relevant in a rapidly globalizing world, where access to information and cultural expressions transcended geographical boundaries. The language served as a bridge, connecting them to a broader narrative of youth identity that embraced modernity, style, and social media influences.

Moreover, the informants articulated a clear enjoyment in adopting these expressions, viewing them as a fun way to navigate conversations. Rather than feeling pressured to use Jaksel slang to appear knowledgeable, they relished the playful nature of these terms. This lighthearted approach allowed them to engage with their peers in a relaxed manner, reinforcing their desired image without the seriousness often associated with formal language. The informal nature of Jaksel expressions created an environment where communication felt more approachable and relatable, allowing students to express their individuality while remaining connected to the collective identity of their peer group.

4.1.2.3. Way to Show Understanding in Social Media and Popular Term

The use of Jaksel slang also reflected the students' exposure to social media and popular culture, where such language is often used. They picked up these expressions from influencers, celebrities, and even from memes that circulate widely on the internet. Because of this exposure, the students adopted these words as part of their everyday language, sometimes even without fully understanding their origins. They simply liked how these expressions sounded and the vibe they brought to their conversations. This adoption process was less about deliberate learning and more about absorbing what they saw and heard in their digital environments.

Moreover, the use of Jaksel expressions by Malang students studied a shift in language trends where traditional boundaries between languages were blurred. The blend of English and Indonesian in Jaksel slang allowed the students to feel like they were participating in something bigger than their local context. It was a way to connect with a broader, often imagined community of peers who also valued this unique linguistic style. The casual, reflective use of these expressions meant that language was not just a tool for communication but also a way to construct and express identity in a subtle yet significant manner. For these students, speaking Jaksel slang was about more than just words; it was about being part of a trend that represented a cool, modern, and somewhat aspirational way of speaking.

The use of Jaksel slang among Malang students illustrates the powerful influence of social media and popular culture on contemporary language. Many students reported that they learned these expressions from various online sources, such as TikTok, Instagram, and YouTube, where influencers frequently use trendy slang to connect with their audiences. This exposure led students to adopt Jaksel language as a natural part of their everyday conversations, allowing them to sound more modern and relevant. The casual nature of social media means that students often pick up these phrases almost subconsciously; they enjoy the vibe of the words without necessarily needing to know their origins or deeper meanings. This process of language acquisition is more about assimilation. It is into a shared cultural experience than formal education,. So the use of Jaksel slang was an effortless expression of their digital lives.

Additionally, the blending of English and Indonesian in Jaksel slang reflects a significant shift in how students perceive and engage with language. This linguistic hybridization allows them

to construct a unique identity that bridges local culture with global influences. By using these trendy terms into their speech, students feel they are part of a larger community that transcends geographical boundaries, creating a sense of belonging among peers who value this linguistic style. Using Jaksel slang also signals an awareness of global youth culture, characterized by its fluidity and innovation. It empowers students to express themselves in ways that feel authentic and contemporary, positioning them within a dynamic social landscape where language is not just about communication but also about identity, belonging, and cultural participation.

So, the ways Malang students used Jaksel expressions showed how language can evolve and spread in informal, everyday contexts. The expressions were uttered casually, reflecting the students' social identities and their aspirations to be seen as modern and connected to a wider, more urban world. By speaking in Jaksel slang, the students were not just communicating; they were participating in a social trend that helped define their generation. This language use was spontaneous and reflective, driven by the influence of digital culture and the desire to project a certain image, all without any specific purpose other than enjoying the shared language of their peers.

4.1.3. The context of Malang students use of the Jaksel language expressions

The context in which Malang students use Jaksel language expressions is closely linked to their desire to express a modern and trendy identity. Jaksel slang, which combines Indonesian and English elements, originates from South Jakarta, an area known for its urban and cosmopolitan culture. Among Malang students, these expressions are not just a way of speaking but are deeply connected to their social identity and their desire to be seen as part of a global, modern, and "cool" youth culture. Informants 1 to 5 explained that their use of Jaksel slang was often reflective and done without a specific purpose, simply integrating it into their everyday conversations as a natural part of how they communicate.

Informant 1 stated, "We use Jaksel slang because it sounds cool and makes us feel more connected to what's happening in bigger cities like Jakarta." This statement shows that students are not merely adopting these expressions for their meanings but are influenced by the cultural associations of Jaksel slang with urban sophistication and Westernized culture. They often see these expressions as a way to distance themselves from traditional language norms and align with a more progressive and youthful identity. The use of terms like "jujurly" (meaning

honestly), "nge-cut off" (to end a friendship), and "kenawhy" (a blend of "kenapa" and "why") allows them to blend local language with global influences, reflecting their aspirations and how they view themselves within a larger social context.

Informant 1 stated, "We use Jaksel slang because it sounds cool and makes us feel more connected to what's happening in bigger cities like Jakarta." This shows that students aren't simply using these words for their meaning; they're drawn to the urban and modern connotations associated with Jaksel slang. This trend is supported by Paramitha (2022), who notes that using Jaksel slang in social media reflects a growing preference among young Indonesians for language that aligns with global, cosmopolitan culture. Such language use often reflects a desire to distance oneself from more traditional forms and project a progressive, Westernized image. For these students, adopting terms like "jujurly," "nge-cut off," and "kenawhy" is a way to blend local language with Western-style expression, aligning with the aspirations and self-images they want to convey within their peer groups.

According to Informant 2, "It's just fun to use. Sometimes we don't even think about it; it just comes out naturally." This quote reflects the reflexive nature of their language use, where Jaksel expressions are used without deliberate thought or intention. This aligns with the language theory of performativity, which suggests that language is not just a tool for communication but also a way to perform one's identity. For Malang students, using Jaksel slang is a way to perform an identity that is fashionable, connected, and part of a larger, more cosmopolitan world. This performative aspect is necessary in understanding why these expressions have become embedded in their daily language, despite being geographically and culturally distinct from South Jakarta.

According to Informant 2, "It's just fun to use. Sometimes we don't even think about it; it just comes out naturally." This reflects a casual and reflexive use of Jaksel slang, where words are integrated into everyday speech without conscious thought. This aligns with performativity theory, which posits that language isn't just for communicating—it's a way to perform identity. Previous research by Wilujeng (2023) on code-mixing trends among teenagers in Bekasi also found that young people often use Jaksel slang in everyday conversation without much thought, driven by a natural attraction to trendy language. This "effortless" adoption of slang demonstrates how language can unconsciously shape social identity. Informant 2's experience

shows that for many Malang students, Jaksel slang has become embedded in their social identity, effortlessly aligning them with a broader, more fashionable world.

Further, Informant 3 shared, "I like using words like 'healing' and 'bestie' because it feels like I'm part of something bigger, like an online community where everyone speaks the same way." This statement points to the influence of digital culture and social media as critical contexts for the spread and adoption of Jaksel expressions. Social media platforms, where these slang terms are popularized by influencers and celebrities, create a virtual space where Malang students can engage with broader trends. By using these terms, they feel a sense of belonging to an imagined community that transcends their immediate geographical location. This supports the idea of the speech community, a concept in sociolinguistics where language use helps define membership in a social group. For these students, using Jaksel slang connects them to a digital speech community that values the same modern and trendy linguistic style.

Informant 3 shared, "I like using words like 'healing' and 'bestie' because it feels like I'm part of something bigger, like an online community where everyone speaks the same way." This emphasizes the role of digital culture and online communities in spreading Jaksel slang. Saputra et al. (2023) highlight how social media has transformed language trends among millennials, creating virtual spaces where slang is adopted quickly across regions. For students like Informant 3, using words like "healing" and "bestie" makes them feel connected to an online speech community that transcends their physical location. This supports the speech community theory, which suggests that shared language forms a sense of belonging. Malang students using Jaksel slang see themselves as part of an imagined community that shares a modern, trendy language style, allowing them to feel connected with peers across different areas.

Moreover, Informant 4 emphasized, "We don't use these words to show off or anything; it's just how everyone talks now, like saying 'gaes' instead of 'guys'." This statement indicates that Jaksel slang has become normalized among the students, functioning as a linguistic norm rather than a deliberate choice. This reflects the idea of language accommodation theory, where individuals adjust their speech patterns to fit in with their peers. In this case, Malang students are accommodating to the language norms of their peer group, which includes the use of Jaksel expressions. The casual nature of their use suggests that these expressions serve more as social signals of group identity than as precise tools for communication. It also shows that the use of

these terms is less about the individual and more about maintaining cohesion within their social group.

Informant 4 emphasized, "We don't use these words to show off or anything; it's just how everyone talks now, like saying 'gaes' instead of 'guys'." This statement shows that Jaksel slang has become normalized within their group, acting as a new linguistic norm. Language accommodation theory explains this as students adjusting their speech to align with their peer group, not necessarily to stand out but to fit in naturally. Research by Wijaya and Bram (2021) shows that language accommodation, especially with Jaksel slang, has grown common among youth in Indonesia's urban and suburban areas. The casual use of terms like "gaes" demonstrates how quickly these terms become standard within social circles, showing how language adaptation occurs to foster social cohesion rather than individual expression. For Informant 4, Jaksel slang is less about asserting identity and more about following a shared language style, reinforcing group identity.

Informant 5 also mentioned, "Sometimes we use Jaksel words just to make the conversation more fun or to tease friends; it's part of the humor now." This suggests that Jaksel slang has a social function beyond identity and belonging; it also serves as a tool for creating a relaxed and playful atmosphere in conversations. The use of terms like "ngeflexing" (showing off) or "ngeghosting" (cutting off communication abruptly) can be used humorously or ironically, adding a layer of social interaction that goes beyond the literal meanings of the words. This reflects the concept of linguistic creativity, where speakers play with language to achieve social effects, such as humor, sarcasm, or irony. In this context, Jaksel expressions are not just adopted passively but are actively used to enhance social interactions in ways that align with the students' identities and cultural values.

Informant 5 also mentioned, "Sometimes we use Jaksel words just to make the conversation more fun or to tease friends; it's part of the humor now." This highlights a playful use of Jaksel slang, where terms are adopted for humor and social engagement. The use of words like "ngeflexing" and "ngeghosting" shows that Jaksel slang is not just for projecting an image or feeling connected but also serves as a tool for playful interaction. This aligns with Lumintang and Rahmawati (2023), who found that Jaksel slang on platforms like TikTok is often used in a humorous or ironic way, reflecting creativity and social bonding. For Malang students, using

these terms in a humorous context helps to create a relaxed social atmosphere, adding to the linguistic play that characterizes young people's conversations.

In summary, the context of Malang students' use of Jaksel language expressions is rooted in their desire to project a modern, cosmopolitan identity that is influenced by urban and digital cultures. These expressions are used reflexively, often without conscious intent, and serve to connect the students to a broader speech community that values a similar trendy and Westernized linguistic style. Through the lens of language theories such as performativity, speech community, and language accommodation, it becomes clear that Jaksel slang among Malang students is more than just a way of speaking; it is a significant marker of their social identity and their place within a globalized youth culture. By using these expressions, Malang students are not only communicating but also performing and negotiating their identities in a way that reflects their aspirations, values, and connections to wider social and cultural trends.

CHAPTER V

CONCLUSION AND RECOMMENDATION

This chapter specifically discusses the conclusion of all topics being covered in this thesis and also suggestion proposed to all stakeholders involved in this thesis.

5.1. Discussion

To discuss, The study "The Phenomenon of 'Jaksel' Language Among Malang Students: A Sociolinguistic Analysis" is a closer look to how students in Malang, East Java, are adopting Jakarta slang, or "Jaksel," as part of their everyday language. To discuss, this trend can be seen through key sociolinguistic theories—performativity, speech community, and language accommodation—we can understand both the similarities and differences in how these theories explain the use of Jaksel slang. However, each theory also has its limits, particularly in capturing the role of digital media in spreading this language style based on this finding.

Performativity theory suggests that language isn't just used to share information; it's a way to "perform" or show certain identities. Malang students seem to use Jaksel slang to present themselves as trendy and modern, mirroring the image of people in Jakarta. For instance, Informants 1 and 2 shared that they use words like "jujurly" (meaning "honestly") and "kenawhy" (a blend of "kenapa" and "why") to feel more connected to a Jakarta-inspired identity (Rusydah, 2020). According to performativity theory, this reflects their desire to project a fashionable, city-like image.

Yet, there is a key difference. While performativity theory usually suggests that language choices are intentional, some students reported using Jaksel slang casually, without much thought. For these students, Jaksel terms have become so common that they don't feel like they're consciously acting out an identity. This suggests a limitation in performativity theory: it doesn't fully explain why people sometimes use language simply out of habit rather than to "perform" an identity (Taylor et al., 2015).

The concept of a speech community is also useful here. This theory suggests that people who share certain language styles belong to a common group. Malang students' use of Jaksel slang connects them to a larger, often online, community that values this language style. For example, Informant 3 said that terms like "healing" and "bestie" help them feel part of a bigger, digital

group where these words are popular (Saputra et al., 2023). Speech community theory explains how Jaksel slang serves as a signal that students are part of this broader, trend-focused group.

However, there is a drawback. Traditional speech communities are usually based on physical closeness and regular face-to-face contact, whereas Jaksel slang is largely spread online. This trend crosses physical boundaries, meaning speech community theory may not fully capture how digital platforms create new kinds of communities where people feel connected without meeting in person (Paramitha, 2022).

Language accommodation theory suggests that people change their language to match the way their peers speak. This theory helps explain why Jaksel slang has become so normal among Malang students. Informant 4 mentioned that words like "gaes" (similar to "guys") are now just part of how they speak with friends (Wijaya & Bram, 2021). According to this theory, using Jaksel slang makes it easier for students to blend in with their social groups.

Yet, there is a difference. Language accommodation theory often focuses on people deliberately changing how they speak to fit in. However, some Malang students may be picking up Jaksel slang simply by seeing it online and hearing it regularly, without actively trying to match their peers. This suggests a limitation: language accommodation theory might not fully explain situations where people adopt language passively, without thinking about it.

Digital culture is a key role in how Jaksel slang spreads. Social media and digital platforms introduce students to slang like "ngevlog" (to make a vlog) and "ngeghosting" (to cut off communication). Informant 5 noted that words from social media have become part of their regular language (Lumintang & Rahmawati, 2023). Each theory—performativity, speech community, and language accommodation—touches on the influence of digital culture, but none of them fully address how online interactions shape language on a large scale. This limitation suggests that new ways of thinking may be needed to better explain how social media affects language habits.

While each theory offers perception into why Malang students use Jaksel slang, they all have limits. Performativity theory doesn't fully explain why students use Jaksel slang out of habit rather than to make a statement. Speech community theory may not capture how people can feel part of a language group without physical closeness, especially with online communities.

Language accommodation theory, meanwhile, might overlook how language spreads passively through repeated exposure rather than through conscious adaptation. Additionally, each theory might benefit from greater attention to the role of digital media, which has made it easier for students across different locations to adopt similar slang.

So, these findings show that while sociolinguistic theories are tools for understanding language trends, they may need adjustments. It is to better account for both intentional and unintentional language use in the digital age. Future research could focus on how digital culture not only allows people to access new slang but also makes language shifts more natural and widespread. This study suggests that Jaksel slang among Malang students is not just about copying language but about exploring new ways to connect socially, reflect current trends, and fit into a global, online community.

5.2. Conclusion

No	Jaksel Language	Group of Function	Example in Sentence
1	Jujurly	To express honesty	"Jujurly, I didn't understand the lecture,"
2	Ngecut off	To express the state of letting go and doing sudden break	"Dia nge-cut off aku setelah berteman lama."
3	Kenawhy	To express variation of question	"Kenawhy kamu selalu telat?"
4	Bestie	To express closeness in relationships and group bonding	"Dia itu bestie aku"
5	Gaes		"Ayo gaes kita pergi"
6	Healing	To express relaxed feeling and reassurance	"Aku butuh healing ke Bali"
7	Chill Saja Kali		"Chill saja kali, nggak perlu panik"
8	Ngevlog	To expression of digital terms	"Aku lagi ngevlog di pantai"

9	Ngeshare		"Ngeshare dong fotonya"
10	Ngeflexing	To express social media trends	"Dia lagi ngeflexing tas barunya"
11	Ngeghosting		"Dia ngeghosting aku setelah ngobrol lama"
12	Which is	To express clarification and hypothetical situation	"Dia orang yang suka baca buku, which is keren banget,"
13	Bilek		"Dia bilek, 'Nggak mau ah'"
14	Spill	To express encouragement of sharing gossip	"Spill dong koleksi lu apa saja!"
15	Rill, min	To express confrontation	"Rill min dia anaknya baperan"

To answer the first research question, a total of 15 types of words were identified, each categorized based on its communicative function within the context of Jaksel (Jakarta Selatan) language. These words reveal the diversity of expressions used to convey honesty, emotions, social relationships, digital trends, and other contemporary themes. The first type, "Jujurly," is used to express honesty. The second type, "Ngecut off," reflects the act of letting go and making a sudden break in a relationship. The third type, "Kenawhy," represents a variation of asking questions, particularly "why." The fourth and fifth types, "Bestie" and "Gaes," highlight closeness in relationships and group bonding. Relaxed feelings and reassurance are expressed through the sixth and seventh types, such as "Healing" and "Chill Saja Kali." The eighth and ninth types, "Ngevlog" and "Ngeshare," relate to expressions associated with digital terms. Social media trends are represented by the tenth and eleventh types, "Ngeflexing" (showing off) and "Ngeghosting" (cutting off contact without warning). The twelfth and thirteenth types, "Which is" and "Bilek" (from "be like"), are used to express clarification and hypothetical situations. The fourteenth type, "Spill," encourages the sharing of gossip, derived from the English phrase "spill the tea." Lastly, the fifteenth type, "Rill, min" (short for "real, admin"), conveys confrontation. In summary, the study identifies 15 distinct types of expressions in

Jaksel language, each serving a specific functional purpose, ranging from expressing personal emotions to engaging with modern digital culture and social interactions.

Second of all, this research reveals that Malang students' use of Jaksel slang—a trendy blend of Indonesian and English commonly associated with South Jakarta—is more than a mere linguistic preference; it is a tool for self-expression, identity building, and social connection. For these students, using Jaksel slang into daily speech serves as a way to express a modern, cosmopolitan identity, aligning themselves with a youth culture that feels both Westernized and urban, even if they are geographically distant from Jakarta. They use phrases like "healing" and "bestie" to bond with peers, not as a deliberate attempt to communicate specific ideas but as a way to reflect shared social values and a relaxed, informal tone. This language choice allows them to fit into a broader group, creating an image that feels contemporary and stylish. Additionally, Jaksel slang acts as a bridge to popular culture and social media influences, with students often adopting expressions they pick up from digital platforms, reflecting a globalized youth identity. By casually using terms like "ngeflexing" (showing off) or "chill saja kali" (just relax), students engage in a playful, laid-back form of speech that feels spontaneous and trendy. The research suggests that this language trend among Malang students is less about strict meaning or intention and more about belonging and projecting an aspirational image that resonates with a digital generation. In sum, the use of Jaksel expressions illustrates how modern youth employ language as an evolving, accessible medium for shaping identity, expressing lifestyle choices, and participating in a shared cultural narrative that extends beyond local boundaries.

Third of all, In summary, the use of Jaksel slang among Malang students reveals their desire to project a trendy, cosmopolitan identity influenced by urban and digital cultures. These expressions are adopted reflexively, often without deliberate intent, but serve a deeper social purpose. Jaksel slang connects students to a broader imagined community where members share a modern, globalized language style, creating a sense of belonging. Through theories like performativity, speech community, and language accommodation, it is clear that Jaksel slang is more than just words for these students; it functions as a marker of identity and a way to engage with broader social trends. For Malang students, using terms like "healing," "bestie," and "jujurly" is a means of aligning themselves with popular culture, feeling included in a global youth community, and distancing themselves from traditional norms. This linguistic practice is also playful and social, as students usehumor and irony, turning Jaksel slang into a

tool for fostering group cohesion and expressing individuality. The slang allows them to construct identities that blend local and global influences, adapting language creatively to reflect their aspirations and connections to a broader digital and urban world. Ultimately, Jaksel slang is not merely a passing trend for Malang students but a reflection of their participation in a shared cultural space where language use shapes identity and social interactions in meaningful ways.

5.2. Suggestion

The findings of this study on Jaksel language expressions among Malang students open up several important areas for theoretical and practical recommendations. Theoretically, the study suggests that existing frameworks in sociolinguistics may need to be expanded to better understand the fluid nature of language use seen with Jaksel expressions. Traditional models often focus on more stable language systems and may not fully capture the creative blending of Indonesian and English observed in this research. This calls for a broader theoretical approach that can encompass how languages mix and evolve, especially in urban and digital contexts. Future research could explore how hybrid languages, like Jaksel, challenge and enrich our understanding of sociolinguistic boundaries and identity formation. Additionally, the study shows the importance of using digital culture into linguistic theories. The way Jaksel expressions have been influenced by social media and online interactions suggests that sociolinguistic theories need to account for the significant role of digital platforms in shaping language. Theories should integrate how online trends and behaviors directly impact language use and how new forms of communication emerge from these digital spaces. This could involve examining how social media influences language innovation and the spread of slang, which are necessary for understanding modern linguistic practices.

Practically, there are several recommendations that can help address the gaps and limitations identified in the study. For educators and language practitioners, it's important to recognize the growing influence of hybrid language forms like Jaksel. Language teaching materials and curricula should reflect the current trends and language practices of students. This means including modern slang and digital language in educational resources to make learning more relevant and engaging for students. By doing so, educators can bridge the gap between formal language education and the evolving language use seen in everyday life. Furthermore,

understanding the context in which Jaksel expressions are used can aid in developing better communication strategies for youth-focused media and marketing. Brands and media companies aiming to connect with younger audiences should be aware of these language trends and usethem thoughtfully into their content. This could involve using Jaksel expressions in a way that resonates with the target demographic without appearing forced or inauthentic. Another practical recommendation involves supporting further research into how language evolves in different social and digital contexts. More studies are needed to explore the patterns and impacts of hybrid languages in various regions and among different demographic groups. This research can provide deeper insights into how language adaptation and innovation occur and how they reflect broader cultural and social trends. Such studies could help in developing more nuanced models of language change that account for the influence of global and local factors.

So, promoting awareness of language diversity and change among students and the public is necessary. Workshops, seminars, and discussions about the dynamics of modern language use can help individuals understand and appreciate the ways language evolves. This awareness can foster more inclusive attitudes towards linguistic innovation and the blending of languages, supporting a more open and adaptable approach to communication in both personal and professional contexts. So, addressing these theoretical and practical recommendations can enhance our understanding of contemporary language practices and improve how language education and communication strategies are developed.

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