Language variation in the Instagram discourse of Indonesian Papuan dialect

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Abstract: The language variation and substance of Papuan millennials' speech on the Instagram platform reflect a distinctive language fact. Therefore, this study aims to describe the language variation in the instragram discourse of Papuan dialect Indonesian. This study is categorized as qualitative-descriptive research with a sociolinguistic approach. The data of this research are words, idioms, terms, and sentence quotations as well as features contained in Papuan millennial Instagram discourse. The data are sourced from Igers' accounts which are taken purposively and representatively. The data were analyzed inductively through the process of description, interpretation, and explanation. It was found that the language variation performed by Papuan dialect Indonesian Instagram account owners leads to four (4) patterns: (1) Indonesian dialect of Papua (IDP); (2) Indonesian language (IL); (3) code switching of Indonesian dialect of Papua-Foreign Language (IDP→FL); (4) code mixing of Indonesian dialect of Papua-Foreign Language (IDP↔FL). This illustrates that there are variations of Indonesian dialect of Papua (IDP) among young Papuans on social media. Through these findings, people can find out the context of IDP use on the Instagram platform. This finding strengthens the view that language is a cultural product that cannot be separated from its social context.

Keywords: *speech orientation, Instagram discourse, Papuan Malay*

INTRODUCTION

Language is a cultural product that cannot be separated from its social context (Sumarsono, 2002; Martono, 2012). Every individual involved in social interaction brings his or her own language characteristics. When expressing their thoughts, individuals will reveal their speech identity in their own style through the language they know best. Nevertheless, he is still bound by the general rules that apply in his language community (Junwen, Suhong, Zhong, Lin, & Mei, 2023; Ilbury, Mourning, & Hall, 2024). The speech also influences the attitude of other community members (Steiner, Jeszenszky, Stebler, & Leemann, 2023). This is very possible considering that language is a social behavior and belongs to the community (Sumarsono, 2002:19).

The phenomenon of language is called the typology of speaker identity by Sugono (Anshori, 2020:324). Language behaviour reveals speaker identification type. Family, gender, culture, ethnicity, and socialisation are shown in the self-concept. Language symbols with the intended speaker variety reflect the speaker's identity. People will hunt for identity as communication culture, including human-created technology, evolves.

Social media is a new environment created by humans for social interaction. This new environment (new significant others) is not only used by individuals to interact, socialize, and adapt (Anshori, 2020: 234), but also creates new language behavior (Kulikova et al.,

2019). One of the manifestations of communication technology used by today's society is Instagram. This platform provides space for users to share photos and create content according to their individual interests through User Generated Content (UGC), which is content that can be viewed by other users. This practical and contemporary feature makes the Instagram platform the second most used social media (91%) after WhatsApp (96%) by young people, especially among students (Manik and Mayopu, 2019; Saputra, 2019).

Papuan millennials use Instagram as a medium for self-expression. The language used is also very interesting because it shows a new variety of language that is unique and typical of Papua. The uniqueness and distinctiveness can be seen in the tendency to use captions to explain the images and vice versa. For example, it uses Papuan dialect Indonesian with a distinctive diction, which abbreviates words: *ko* (kau), *sa* (saya), *pu* (punya), *tu* (itu), dan *kalo* (if). In addition, they also use diction that is familiar to them, namely *wiro* (acronym: whisky-robinson), *tipis-tipis* (vague), *tagoyang* (shaken = intoxicating), and car license plate numbers: B 154 4P4 (what could it be). In addition, uses code-mixing of the Indonesian Dialect of Papua (IDP) and English (E), for example: "... kalau su tra good looking, jangan *ghostiiiiiiing*".

This language phenomenon is very interesting because it shows language behavior among Papuan millennial youth today. The utterances posted are closely related to the socio-cultural context behind them and give birth to new language behavior as part of the consequences of the presence of new media (Anshori, 2020; Tangkas&Suari, 2023: 543). This language phenomenon is predicted to continue to develop into new language variations on social media and can affect the language style of the general public in Papua.

To obtain an overview of the language phenomenon, a study was conducted with the title "Language Variation in Instagram Discourse of Papuan Dialect Indonesian: A Socio-Pragmatic Study". Through socio-pragmatic studies, the uniqueness of the language of Papuan millennials can be clearly described. If sociolinguistics talks about language use in society, then pragmatics examines the meaning of language use in the context of speech (Prayitno, 2017, p. 44). The utterances posted on IG accounts show the characteristics of language variations in the daily lives of Papuans. Therefore, the study of the meaning of speech on the Instagram platform needs to be juxtaposed with the external context or extralinguistic context as well as its referential meaning and psychological meaning (Rahardi, 2019, p. 42; Cummings, 2007, p. 59).

This pilot study describes Indonesian Papuan dialect Instagram conversation language variation. The data can show how younger Papua speakers use variations of the Indonesian Dialect of Papua (IDP). With this, users can learn about language use in society, especially on Instagram. The research

findings should support the idea that language is a cultural artefact and sociolinguistic and pragmatic theories of language choice and purpose. This study will inform future research on IDP speech variance on social media.

The substance of this research refers to several previous studies. The use of language on the Instagram platform shows a form of misunderstanding of Indonesian and English variations that are varied with slang and regional languages. Instagram social media tends to use Indonesian and English codes to show self-existence in the hope of looking cool (Kholifah & Sabardila, 2020; Rahmawati & Yuki, 2022; Wijayanti, Sibotang, Dirgantara, & Maytriyanti, 2022). Regarding Papuan dialectal Indonesian, it was found that from the morphological aspect, Papuan dialectal Indonesian uses particles e/eh, so, jih, ka, ne, sampe, and to, as well as omission of affixes, use of auxiliary verbs instead of prefixes, and contractions (Prihapsari, Setiawan, & Suryanto, 2019). Code switching done by Papuan Malay-speaking students is an active effort to keep communicating with teachers and friends (Tahang, Ahmad, & Bahrun, 2022). It was found that slang in Generation Z in West Papua evolved and formed by using various methods of clipping, mixing, and borrowing through the process of adoption and adaptation from Indonesian, English, and local languages (Hermawan & Faizin, 2023). This research on Instagram discourse using IDP has similarities and differences with the four studies above. The similarity lies in the aspect of the substance of science (object of research), namely the use of language in social media and the use of the Papuan dialect of Indonesian. The difference lies in the Instagram and Facebook platforms and the analysis approach used.

METHOD

This research is classified as qualitative-descriptive research. Its marking is based on the phenomenon of language, the form of data, and its meaning in society in the digital era. The language used by Instagram media is a cultural product bound by the socio-cultural context of the community in the form of a collection of Indonesian Dialect Papua (IDP) sentences. Thus, the collection of speech data and its analysis requires a natural picture in a context that tends to be emic.

The research data were dissected, analyzed, and interpreted through a Socio-Pragmatic approach. In the sociolinguistic view, language orientation in Instragram discourse is characterized as variation of social media style language. The existence of language variation is caused by the social diversity of language speakers and language functions (Chaer and Leoni Agustini, 2014). Nevertheless, the self-presence of Instagram account users still reflects the characteristics of the IDP user community in Papua. When viewed from a pragmatic point of view, the context of speech on the status of millennial account users (IGers) in Papua supports the purpose of speech acts. Speech acts on Instagram status tend to be illocutionary and perlocutionary. This means that the posted status expresses an attitude with

a certain function or "power" and is deliberately created by the account user to influence to his or her speech partner (Austin, 1962; Searle in Wijana, 2012). This language fact is in line with the opinion of pragmatism that perlocutionary speech acts have psychological effects on people who listen to them (Hidayat, 2014, p. 86).

This study describes language variety and speech meaning descriptively. This study examines Papuan millennial Instagram slang, idioms, terminology, cited statements, captions, and features. Papuan millennial Igers (residents and non-residents) provided the data. The research data was representative and purposeful. The purpose is to show the account owner's intended illocutionary and perlocutionary acts and language. The 2020-2021 publishing date limits speech data creation. Instragram data from Papuan millennials who speak Indonesian Dialect of Papua. Twitter account @kobilangsudahmo was chosen because it uses more IDP and consistently employs different languages.

The research data was acquired using documentation study. Data collecting involves researchers as observers or silent readers. Researchers are Ghost Followers. Inductive data analysis involved description, interpretation, and explanation. The analysis began with rereading, validating, categorising, coding, and presenting the data according to the research objectives. Additionally, identifying language variances in IGers' speech and readers' comments. Next, define language variation using language variation pattern categorization, evaluate speech meaning according to context, and draw conclusions about Instagram discourse meaning and language variation using IDP.

RESULTS AND DISCUSSION
Results

The results of data analysis found six texts from the @kobilangsudahmo account which are considered representative of showing symptoms of language variation by Papuan millennials on Instagram social media (WI 1-WI 6: Initial W stands for *wacana*, discourse).).

Table 1. Language Variations on the @kobilangsudahmo Account

Code	Sentence Status	Description
WI 1	Sa tau sa tambah *glow-up*, di saat orang-orang yang tong su trada *connection* lagi *chat* torang kembali tanya kabar. (kobilang sudahmo: sioo ah, sayang apa khabar?)	Code mixed
WI 2	Nasi bungkus ada 5. Ada 6 orang di rumah Mama: Mama tra suka nasi bungkus yang ini. Kam makan sudah. (Ato "nanti mama asam urat kalo makan ini, biar mama makan keladi saja yang tadi su rebus".)	I IDP
WI 3	Setia tu mahal, jadi jual saja ... baru tong baku tambah untuk *wiro*.	IDP Code mixed

WI 4	*Everybody is not your friend.* Hanya karna kam kumpul sama-sama, ketawa sama-sama *doesn't mean* dong selalu ada buat ko. Hanya karna dong bilang *they got your back, doesn't mean* dong tra akan tusuk ko dari belakang. Orang-orang sekarang ini dong gampang sekali berpura-pura. Iri hati itu bisa ada di mana saja, dan bisa ada sama siapa saja, *so know your circle.* Pada akhirnya *real situations* yang nanti *expose fake people, so pay attention.* (Kata-kata lama dari mimin legend @ancormina)	IDP I Code Switch
WI 5	*Stay* positif, biar orang-orang negatif tra akan mau dekat ko. Tapi tra begitu juga maksudnya to…. (Bukan begitu cara mainnya)	IDP Code mixed
WI 6	Tuhan, sa lagi tra baik-baik saja. Sa lagi tipu sa pu diri untuk baik-baik saja. *Please heal my heart and take the worries away. Amen.* (*Please take over my life*).	IDP Code mixed

Based on grammatical rules (sentence structure and word choice of each sentence), it is known that there are 4 patterns of language variation in the Instagram discourse of @kobilangsudahmo account. The four patterns are: (1) the pattern of the Indonesian dialect of Papua (IDP); (2) the pattern of the Indonesian language (IL); (3) the pattern of code-switching of the Indonesian dialect of Papua-Foreign Language (IDP→FL); (4) the pattern of code-mixing of Indonesian dialect of Papua and foreign language (IDP↔FL). The percentage of language choice orientation made by @kobilangsudahmo account owners can be seen in table 2.

Table 2. Percentages of Language Orientations of @kobilangsudahmo Account

Discourse Code	No of Sentences	Language Orientations			
		IDP	IL	CS[1]:IDP→FL	CM:IDP↔FL
WI 1	2	1	0	0	1
WI 2	5	3	2	0	0
WI 3	2	1	0	0	1
WI 4	6	1	0	1	4
WI 5	3	1	1	0	1
WI 6	5	2	0	3	0
Total	23 (100%)	9 (39%)	3 (13%)	4 (17%)	7 (30%)

Source: Data Analysis Result, 2022

The data in the table shows the tendency of language choices made by @kobilangsudahmo account holders, namely in the IDP pattern variation (39%), followed by the IDP↔FL code-mix pattern (30%), code-switching pattern IDP→FL (17%), IL pattern (13%). So, the language orientation or language choice used by @kobilangsudahmo account users consists of 3

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1   CS: Code-Switching, CM: Code-Mixing

variations, namely the IDP pattern, the IDP↔FL code-mix pattern, and the code-switching pattern IDP→FL.
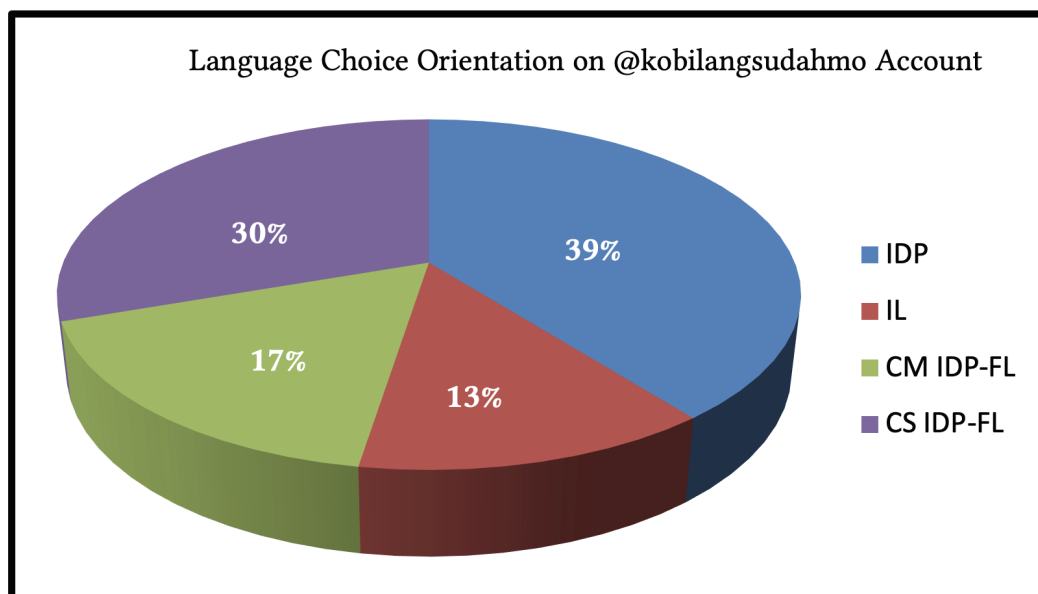

Figure 1. Graph showing language choice orientation on @kobilangsudahmo account

Discussion
Pure IDP Pattern

The pure IDP variation pattern consists of sentences with IDP diction and sentence structure. This pattern is found in all texts of @kobilangsudahmo account posts as many as 9 sentences (39%).

User @kobilangsudahmo account use a lot of IDP vocabulary in his or her speech, namely: *sioo ah*, *tra*, *kam*, *makan sudah*, *ato*, *kalo*, *su rebus*, *mahal jadi*, *dong*, *tra begitu*, *maksudnya to*, *sa*, and *pu*. The characteristics of IDP usage appear in the tendency to abbreviate words and replace the particle *-lah* with the word *sudah*. For example, the pronoun *saya* becomes *sa*, *mereka* becomes *dong*, and *kamu* becomes *kam*. Furthermore, *tidak* is abbreviated as (*tra*), *sudah* is abbreviated as (*su*), *punya* is abbreviated as (*pu*), *kalau* is abbreviated as (*kalo*), and *atau* is abbreviated (*ato*).

This language fact is relevant to Kaland and Himmelmann's (2020) findings that in addition to word repetition, Papuan Malay speakers always abbreviate words in sentences. The issue of word repetition was reaffirmed by Hermawan and Faizin (2023) in their research findings on Generation Z slang in Southwest Papua. Referring to the morphological principles of words (Parker, 2002) this phenomenon of word abbreviation is categorized as clipping, i.e. words with more than one syllable are abbreviated into simpler versions but do not change the meaning. In addition to clipping, Hermawan and Faizin (2023) also found that IDP vocabulary by Generation Z in Southwest Papua was morphologically obtained by blending techniques (combining two different forms) and borrowing techniques (borrowing or

adopting from other languages). Its application to the findings of this study can be seen in table 3 below.

Tabel 3. IDP Pure Variantion Pattern on the @kobilangsudahmo Account

No.	Utterance	IDP Vocabulary	Word Origin	Morphological Category	Context Meanings
1.	*Sioo* ah, sayang apa khabar?	sioo	sioh,	Borrowing A	an exclamation of affection (very)
2.	Mama *tra* suka nasi bungkus yang ini.	tra suka	tidak suka	Borrowing A	refuse to eat the food so that children have enough food
3.	*Kam* makan *sudah.*	kam, makan sudah	kamu, makanlah	Borrowing B	inviting to eat
4.	*Ato* nanti mama asam urat *kalo* makan ini, biar mama makan keladi saja yang tadi *su* rebus.	ato, kalo	atau, kalau	Borrowing A	refused on the grounds of illness and preferred sweet potatoes because they prioritized their children's food needs
		su	sudah	Kliping	
5.	Setia *tu* mahal, jadi jual saja.	tu	itu	Kliping	insinuated that loyalty has a price
6.	Orang-orang sekarang ini *dong* gampang sekali berpura-pura.	dong	mereka	Borrowing A	expressing opinions about people's habits
7.	Tapi *tra* begitu juga maksudnya *to.*	tra begitu, maksudnya to.	tidak begitu, maksudnya, ya!	Borrowing A	giving reasons, refusing opinions
8.	Tuhan, *sa* lagi *tra* baik-baik saja.	sa lagi, tra baik-baik saja	saya sedang	Kliping	acknowledging the state of self
			tidak baik-baik saja	Borrowing A	
9.	*Sa* lagi tipu *sa pu* diri untuk baik-baik saja.	sa lagi, sa pu diri	saya sedang, saya punya diri	Kliping	recognizing that what appears to be is not what is actually

* Borrowing A: borrowing without changes
  Borrowing B: borrowing without changes

In addition to word abbreviation, the particle *-lah* is also found replaced with the word *sudah* in the clause *Kam makan sudah*, which means *Kamu* (*kalian*) *makan.* In IDP, the word *sudah* is always attached behind the verb in a command or directive sentence. For examples: *mandi sudah*, *pergi sudah*, *kerja sudah*, *belajar sudah*, or *jalan sudah*. The particle *to* as an emphasizer is also found in the sentence *maksudnya to.* In general, the particle *to* is used when conveying ideas or opinions to emphasize the truth of the information conveyed by the speaker (Prihapsari, Setiawan, and Suryanto, 2019). If interpreted, it means "That's not what it means either, huh!"

In Indonesian, the word so functions as a conjunction that connects two or more sentences. In WI1—WI 3, there is a use of the word *jadi* in the middle of the word in the sentence *Setia itu mahal, jadi jual saja.* If referring to the meaning of the sentence, the word *jadi* should be placed after the full stop (.) with corrections: *Setia itu mahal. Jadi, jual saja.* However, in IDP, the word *jadi* is often used to emphasize a word and can be replaced with the word *sebab* or *karena.* If the above sentence is pronounced, the stress is as follows: *Setia itu/mahal jadi/jual saja.* In this sentence, what gets emphasized is *mahal jadi,* so the sentence can be interpreted as because being loyal is expensive, it can be sold. In BIDP usage, similar phrases to 'mahal jadi' include: *tinggi jadi, lama jadi, kosong jadi, gelap jadi,* or *silau jadi.*

Correspondingly, in his research on word stress in Papuan Malay, Kaland (2021) found that Papuan Malay has perceptually relevant word stress forms for irregular (last) word stress rather than regular (penultimate) stress. This can be evidenced by the word *jadi.* In Indonesian, the stress is done on the first syllable /ja/, whereas in Papuan Malay the stress on this word occurs on the second syllable /di/. The word /jadi/ in Indonesian is used as an initial word to make a concluding sentence. However, in IDP, it is used at the end of a word or sentence, usually behind a noun, adjective, or verb (Prihapsari et al., 2019, p. 88). Its role is as an emphasizer to replace the word *karena* which refers to a specific reason.

Example:

A: Eh, kenapa ko tra kuliah? (Eh, kenapa kau tidak kuliah?)
B: Trada ongkos *jadi.* (Karena tidak ada ongkos)

Patterns of IL Pure Variations

The pure Indonesian pattern variation amounts to 3 sentences (13%) and is found in WI1—WI 2 and WI 5. Sentences (1) and (2) come from one text. Both are simple clauses or sentences with everyday word choices. The variation pattern can be seen in the following table.

Table 4. Patterns of IL Pure Variation on the @kobilangsudahmo Account

No.	Utterance	BIDB Vocabulary	Word Origin	Morphological Category	Meaning Context
10.	Nasi bungkus ada 5.	Nasi bungkus ada 5.	Nasi bungkus ada 5.	Borrowing A	concludes that one of the 6 people would not eat. If there is a mother there, then she will certainly give in so that her children are full.
11.	Ada 6 orang di rumah.	Ada 6 orang di rumah.	Ada 6 orang di rumah.	Borrowing A	

12.	Bukan begitu cara mainnya.	Bukan begitu cara mainnya.	Bukan begitu cara mainnya.	Borrowing A	suggests or urges not to stay in a positive condition (Covid-19).

Sentences (10) and (11) can be assembled with conjunctions, thus forming equivalent compound sentences. However, the account user separates them to emphasize the meaning. By the context, the meaning of sentences (10) and (11) is to conclude that of course one of the 6 people will not eat. The speech posted by the IMG 01 account (locution) is done to remind readers of the role and function of a mother in the family. It is expected that illocution arises from followers in the form of comments that reinforce their opinions, namely appreciating, respecting, and boasting of a mother's figure. It is different from speech (12) in WI 5 which emphasizes the post, so the use of the pronoun '*nya*' in the sentence "*Bukan begitu cara mainnya*" ("That's not the way to play") refers to the previous sentence which recommends thinking positively during the Covid-19 pandemic and not staying in a sick condition (positive Covid-19).

This finding indicates that Instragram account users are more likely to choose the language they use used in everyday life (IDP) rather than Indonesian (IL). The two findings above support Sumarsono's view (2002, p.19), namely that a speaker remains bound by the general rules that apply in his or her language community. Each individual tends to use the language they know best to express personal matters. This means that the @kobilangsudahmo account owner feels emotionally attached to his or her followers when using IDP or code-switching and code-mixing IDP and FL. This is understandable considering that the era of modernization and digitalization has a prestige impact or wanting to look cool for millennials and Generation Z in using Indonesian and foreign languages (Rahmawati&Yuki, 2022; Wijayanti, Sibotang, Dirgantara, & Maytriyanti, 2022). Nevertheless, Kholifah&Sabardila (2020) found that even in terms of code-switching and code-mixing, misunderstandings often occur by them.

Code Switching Patterns: IDP → FL

The language phenomenon found in @kobilangsudahmo account is the code-switching variation between IDP and FL with a frequency of occurrence of 4 sentences (17%). Code-switching in the context of sociolinguistics is defined as the use of language or other language variations to adapt to the role or other participants. For example, participant A masters Indonesian and English, while participant B also masters the same language. Thus, both of them can use the two languages as needed, namely Indonesian and then English when the topic is different. Code-switching is different from code-mixing. In code-switching, speakers will completely replace the sentences and sentence structures of one language with the sentences and sentence

structures of another language. In contrast, in code-mixing, speakers only replace certain words or phrases in another language.

In the Instagram discourse of the @kobilangsudahmo account, speakers use code-switching and mixing equally in the following WI 4. The speaker switches his intention from Papuan dialect Indonesian sentences and sentence structures into English sentences and sentence structures. Code switching is also done by account users in WI 6 which consists of 5 sentences (see table 1).

Table 5. Code-Switching Variation of IDP→FL on the Account @ kobilangsudahmo

No.	Code	FL Sentences	Meaning Contexts
13.	WI 4	*Everybody is not your friend.*	appealed not to trust people easily.
14.		*Please heal my heart and take the worries away.*	asking for help from God (prayer) to lift the worries.
15.	WI 6	*Amen!*	recognizing and affirming
16.		*Please take over my life*	invoking God's guidance to control or organize life.

Of the six (6) sentences of WI 4, sentence (1) uses English code-switching, while sentences (2), (4), (5), and (6) use code-mixing between IDP and FL. It is called code-switching because both the sentence and the sentence structure use English grammatical rules. When viewed from the frequency of language choice, of the six sentences above, speakers chose code-switching as much as 1 sentence (16%), code-mixing as much as 4 sentences (68%), and IDP as much as 1 sentence (16%). Furthermore, in WI 6, sentences (1) and (2) use IDP diction and sentence structure, while sentences (3), (4), and (5) use English (FL) diction and sentence structure. So, in the speech of WI 6, the language choice used by speakers, namely FL code-switching as many as 3 sentences (86%).

Viewed from the existence of English sentences used by @ kobilangsudahmo account users, the language choice in the form of code-switching is done in the first sentence. This sentence is a statement-shaped conclusion, namely, *Everybody is not your friend.* The paragraph is constructed in a Deductive-Inductive pattern, beginning with a general statement in the FL. This is followed by specific statements in IDP and code-switching into IDP↔FL. Code-switching into IDP is characterized as internal code-switching and code-switching into English (FL) is characterized by external code-switching (compare Iqbal, 2021).

Unlike WI 4, the code-switching in WI 6 is done in sentences (3), (4), and (5). The paragraph is built in an Inductive-Deductive pattern, which begins with specific statements and ends with general statements. The speaker asks about her condition in sentences (1) and (2) and then begs God to heal her

heart and take her out of trouble. (*Please heal my heart and take the worries away*). Followed by a reassuring statement (*Amen*!) and a reaffirmation of *Please take over my life.*

The above phenomenon is considered unique because when communicating with God, the account user uses a foreign language instead of IDP. This is slightly contrary to the opinion of sociolinguistic experts that a person will choose the language that is most widely used when interacting with God. This language phenomenon indicates that there is a language prestige factor that encourages Papuan millennials who use IDP to use foreign language code-switching (English) when communicating with God.

The same thing was stated by Rahmawati and Yuki (2022), namely the choice of mixed-code language between Indonesian and foreign languages or regional languages and foreign languages carried out by the millennial generation is based on the prestige or prestige of foreign languages. They are called extroverted speakers who are able to spread the 'new language' to other social groups (Steiner, Jeszenszky, & Leeman, 2023). However, on the other hand, language choice is also possible for the reason that all information or knowledge is presented in foreign languages. That is why account holders on social media platforms tend to code-switch and code-mix when surfing online with their community networks.

The findings above are different from the language facts found by Hermawan and Faizin (2023). They only found one (1) foreign language (English) vocabulary, namely 'fly' in the slang of Z-generation teenagers in Southwest Papua Province. The word fly, which means 'fly', is very familiar to the general public, including children. This phrase is often used to describe people who are drunk or unconscious. This language fact is closely related to the habit of drinking liquor, both local and foreign products, which are always in abundant supply in Papua. This phenomenon supports the theory of language acquisition that vocabulary that is widely used or exposed will be more easily remembered.

Code-Mixing Pattern: IDP↔FL

In the context of sociolinguistics, code-mixing refers to the combination or use of two or more languages in one speech act. The owner of @kobilangsudahmo account chose to insert elements of English while using the Papuan dialect of Indonesian (IDP). The English elements used by the speakers are words and groups of words (phrases), for example, glow-up, connection, chat, doesn't mean, stay, and the abbreviation of the English word 'wiro' (Whiskey Robinson). In addition, simple foreign-language clauses or sentences were used, interspersed with Indonesian sentences in Papuan dialect, connected by the preposition: so. These elements are listed in table 6 below.

Tabel 6. FL Elements in Code-Mixing: IDP↔FL on the Account @ kobilangsudahmo

Data	English	Form	Element	Morphology Category	Description
17	*glow-up,*	Word	Pl	Borrowing A	Adjective
	connection	Word	P	Borrowing A	Noun
	chat	Word	P	Borrowing A	Verb
18	*Wiro (Whiskey Robinson)*	Phrase	K	Blended	Noun
19	*doesn't mean*	Phrase	K	Borrowing A	Adjective
20	*they got your back*	Clause	AK	Borrowing A	Affirmative Sentence
21	*doesn't mean*	Phrase	K	Borrowing A	Adjective
	so know your circle	Clause	AK	Borrowing A	Command
22	*real situations*	Phrase	S	Borrowing A	Noun
	expose fake people	Phrase	P	Borrowing A	Verb
	so pay attention	Clause	AK	Borrowing A	Command
23	*stay*	word	P	Borrowing A	Verb

Source: Data Processing Results, 2022

From the data in the table above, several things can be concluded regarding the choice of language by @kobilangsudahmo account holders. 1) Language forms are ordered from the most used, namely: phrases (42%), words (33%), and clauses (25%); 2) IDP sentence elements that are most often replaced into FL, namely: Predicate (33%), Clause (25%), Remarks (25%), Subject (8%), and Complement (8%); 3) Language choices in the form of words, phrases, and clauses tend to use verbs (25%), adjectives (25%), nouns (25%), as well as command sentences (17%) and news sentences (8%).

The findings of the code-mix pattern show that the account owner prefers FL to emphasize what the subject is doing in an utterance. He tends to choose English words and phrases with verb, adjective, and noun classes. The clauses chosen to appeal to readers also tend to be imperative sentences that appeal or suggest rather than declarative sentences. This is in accordance with the target of perlocutionary speech. The insertions made were also more likely to be phrases (42%) and words (33%) than clauses (25%). This means that words and phrases (in the form of adjectives, nouns, and verbs) are considered easier to code with IDP. This language variation is thought to be due to the popularity of these words and phrases (Tangkas & Suari, 2023) in the speech styles of young people in Papua. These words helps the account user to be understood by their fellow community members. Thus, their communication in cyberspace can continue in accordance with the expectations of each member.

This phenomenon is in line with the findings of Tahang et al. (2022) that students of English study programs who use Papuan Malay tend to use code switching and code mixing in order to continue communicating with friends and lecturers. It is clear that the language choices made by Papuan millennials aim to keep communication going between fellow Instagram users. This fact is reinforced by Arrizabalaga's (2021) findings that the internet and the English language have revolutionized the way the world lives. Important meetings can be conducted virtually as social networks have advanced and innovative features. Linguistically, social media has created a new global language that combines spoken and written speech styles simultaneously in a speech.

The language chosen by Papuan millennials is often ineffective and violates standard language rules. Their language variations tend to follow the style of millennials by mixing regional language codes and English. The language facts support the findings of Umi Kholifah and Atiqa Sabardila (2020). However, the findings of this study do not fully support the results of the research by Nuralifa et al. Despite violating standard language rules, the orientation of Papuan millennials' speech is still considered normal and does not violate the principles of language politeness (Maharani, 2020). The captions that are made contain expressions of turmoil that are responded to casually by followers. The use of diction that leads to the phenomenon of bullying is not prominent because it is packaged in metaphors that are categorized as polite.

This finding is in contrast to recent cyberbullying in the comments section of followers on Instagram pages. Similarly, the sarcasm of netizens against the @anisbaswedan Instagram account severely violates the principles of language politeness (Tarwiyati&Sabardila, 2020; Cahyani, 2018; Idrayani&Johansari, 2018). It turns out that the transmission of netizens' views on the function of social media platforms affects the content of hateful comments. Reflecting on the language choices used by President Donald Trump and President Joko Widodo in their twitter accounts (Ayomi, 2021), it is clear that a person's culture affects their language variations on social media.

CONCLUSION

Language variations in the Instragram discourse of Indonesian Papuan dialect reflect a language style called Papuan millennial identity typology. The characteristics of language in Papua are raised through abbreviating words, borrowing foreign words, and combining two words into one. The patterns of language variation used are using Papuan dialect Indonesian, IDP-FL code mix, and IDP-FL code switching. The use of code switching and code mixing into foreign languages is due to the acceptability and prestige factors of account users in interacting in cyberspace. This research is a preliminary study that will be followed up with more complex and multi-

disciplinary research. Thus, it is hoped that a Papuan dialectal Indonesian language landscape on social media platforms will be obtained that can describe the condition of language development in Papua in the era of digital technology.

ACKNOWLEDGMENTS

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