LANGUAGE DYNAMICS AND DIGITAL IDENTITY: A STUDY OF THE VIRTUAL LINGUISTIC LANDSCAPE ON @TANYAKANRL

Ida Ayu Maharani
Universitas Udayana
iamaharani20@gmail.com

ABSTRACT

This study explores how language is used and identities are shaped in the digital space of @Tanyakanrl, a popular X (formerly Twitter) account, through the lens of the Virtual Linguistic Landscape (VLL) framework (Blommaert & Maly, 2015). Drawing on a descriptive qualitative approach, the research analyzes 100 purposively selected posts and their comment sections, gathered between January and March 2025, to ensure both linguistic and thematic relevance. The analysis distinguishes between top-down content posts authored by the account administrators and bottom-up content responses from users. It investigates how language variation, dominance, and symbolic as well as informational functions of linguistic elements operate across these two layers, following Landry and Bourhis' (1997) typology of linguistic landscape functions. The findings suggest distinct patterns in how digital identities are performed (Page, 2012; Androutsopoulos, 2015). Admin-generated posts tend to use Indonesian in a formal or neutral register to maintain clarity and broad accessibility. However, the strategic use of slang and digital vernacular indicates a deliberate attempt to create familiarity and shared cultural reference with the audience—reflecting a negotiated identity between authority and relatability. In contrast, user-generated content frequently features informal language, code-mixing (particularly Indonesian-English), and youth slang. These linguistic choices signal an orientation toward in-group belonging and reflect the dynamics of youth digital culture (Tagg, 2015), where identity is co-constructed in interaction. Rather than serving only communicative purposes, these language practices act as discursive strategies for identity performance (Bucholtz & Hall, 2005) and alignment with peer communities. Humor, abbreviations, and evolving slang function as markers of belonging, emotional resonance, and cultural fluency within the online environment. The rapid innovation and spread of such terms on @Tanyakanrl also demonstrate how social media platforms serve as dynamic sites of language change and ideological reproduction (Blommaert, 2010), shaped by both local sensibilities and global digital trends. By mapping these patterns, this study positions @Tanyakanrl not merely as a space for entertainment or discussion, but as a sociolinguistic arena where language ideologies are enacted, social boundaries negotiated, and digital identities continually redefined. These insights contribute to the growing field of Virtual Linguistic Landscape research by showing how everyday digital interactions shape and reflect contemporary identity practices in multilingual, networked contexts.
Keywords: Virtual Linguistic Landscape; Digital Identity; Slang; Code-Mixing; Social Media Linguistics

ABSTRAK

Penelitian ini mengeksplorasi bagaimana bahasa digunakan dan identitas dibentuk dalam ruang digital @Tanyakanrl, sebuah akun populer di X (sebelumnya Twitter), melalui kerangka Virtual Linguistic Landscape (VLL) (Blommaert & Maly, 2015). Dengan pendekatan kualitatif deskriptif, penelitian ini menganalisis 100 unggahan yang dipilih secara purposif beserta kolom komentarnya, yang dikumpulkan antara Januari hingga Maret 2025, untuk memastikan relevansi linguistik dan tematik. Analisis membedakan antara konten top-down, unggahan yang dibuat oleh administrator akun dan konten bottom-up tanggapan dari pengguna. Penelitian ini menyelidiki bagaimana variasi bahasa, dominasi, serta fungsi simbolis dan informasional elemen linguistik beroperasi di kedua lapisan tersebut, mengikuti tipologi fungsi lanskap linguistik oleh Landry dan Bourhis (1997). Hasil temuan menunjukkan pola yang berbeda dalam cara identitas digital diperankan (Page, 2012; Androutsopoulos, 2015). Unggahan yang dibuat oleh admin cenderung menggunakan bahasa Indonesia dengan ragam formal atau netral untuk menjaga kejelasan dan aksesibilitas yang luas. Namun, penggunaan strategis bahasa gaul dan dialek digital menunjukkan upaya yang disengaja untuk menciptakan keakraban dan referensi budaya bersama dengan audiens, mencerminkan identitas yang dinegosiasikan antara otoritas dan keterhubungan. Sebaliknya, konten yang dihasilkan pengguna sering kali menggunakan bahasa informal, campur kode (terutama Indonesia-Inggris), dan bahasa gaul anak muda. Pilihan linguistik ini menandakan orientasi terhadap rasa kebersamaan dalam kelompok dan mencerminkan dinamika budaya digital anak muda (Tagg, 2015), di mana identitas dikonstruksi bersama dalam interaksi. Alih-alih hanya berfungsi untuk tujuan komunikatif, praktik bahasa ini berperan sebagai strategi diskursif untuk performa identitas (Bucholtz & Hall, 2005) dan penyesuaian dengan komunitas sebaya. Humor, singkatan, dan bahasa gaul yang berkembang menjadi penanda rasa memiliki, resonansi emosional, dan kefasihan budaya dalam lingkungan daring. Inovasi dan penyebaran istilah-istilah tersebut di @Tanyakanrl menunjukkan bagaimana platform media sosial berfungsi sebagai situs dinamis perubahan bahasa dan reproduksi ideologi (Blommaert, 2010), yang dibentuk oleh sensitivitas lokal dan tren digital global. Dengan memetakan pola-pola ini, penelitian ini memposisikan @Tanyakanrl tidak sekadar sebagai ruang hiburan atau diskusi, tetapi sebagai arena sosiolinguistik di mana ideologi bahasa dilaksanakan, batas sosial dinegosiasikan, dan identitas digital terus-menerus didefinisikan ulang. Temuan ini berkontribusi pada bidang penelitian Virtual Linguistic Landscape yang

berkembang, dengan menunjukkan bagaimana interaksi digital sehari-hari membentuk dan mencerminkan praktik identitas kontemporer dalam konteks multibahasa yang terjaring.
Kata kunci: *Virtual Linguistic Landscape; Identitas Digital; Bahasa Gaul; Campur Kode; Linguistik Media Sosial*

INTRODUCTION

In the digital age, social media platforms have become indispensable arenas for communication, connection, and self-expression. These spaces enable users to navigate complex social landscapes, negotiate identities, and engage with linguistic innovation in ways previously unimaginable. Among digital platforms, X (formerly Twitter) stands out as a vibrant space where language is not merely a tool for communication, but also a vehicle for identity performance, emotional expression, and cultural commentary. This study focuses on the linguistic practices within @Tanyakanrl, a widely followed menfess (mention and confess) bot account designed for users to anonymously share real-life (RL) experiences, thoughts, and dilemmas. To participate, users follow the account and either use the keyword Tanyarl or a green heart emoji to trigger an automatic post. Functioning as a kind of digital confessional, @Tanyakanrl has evolved into a dynamic social forum where everyday language is shaped by the textures of youth culture, emotional storytelling, and platform-specific conventions. With high levels of user engagement, it serves as a sociolinguistic microcosm where language, culture, and identity continually intersect and unfold. As such, it offers a rich context for analyzing how Indonesian youth use digital language to connect, vent, critique, and co-construct meaning within a locally grounded yet globally mediated space.

What distinguishes this research is its integration of the Virtual Linguistic Landscape (VLL) framework (Blommaert & Maly, 2015) with an analysis of digital identity performance in an Indonesian context. Traditionally applied to physical or semiotic spaces, the VLL framework has been instrumental in understanding how language constructs meaning in specific sociocultural settings. This study adapts VLL to the virtual environment, extending its scope to capture the nuances of multilingual, interactive, and participatory platforms like X. This novel application offers a fresh perspective on how digital spaces function as linguistic arenas where symbolic and informational roles of language converge.

Furthermore, the research focuses on the dual-layered content ecosystem of @Tanyakanrl, distinguishing between top-down (admin-generated) and bottom-up (user-generated) content. This distinction uncovers the differing linguistic strategies used to negotiate authority, relatability, and in-group belonging. For instance, admin-generated posts often employ formal or neutral registers to ensure accessibility and clarity, while user-generated responses frequently feature informal language, code-mixing, and youth slang, reflecting the vibrancy of Indonesia's digital youth culture. This dual-layered approach provides nuanced insights into the interplay of linguistic variation, code-mixing, and symbolic meaning-making in digital interactions.

At its core, this study contributes to a deeper understanding of how social media platforms act as sites for linguistic innovation, identity construction, and ideological reproduction. By positioning @Tanyakanrl as a focal point of analysis, the research reveals how everyday digital interactions reflect and reshape identity practices, bridging the local and the global, the personal and the communal. To guide this exploration, the study addresses the following research questions:

1. How do the linguistic strategies employed in top-down (admin-generated) and bottom-up (user-generated) content on @Tanyakanrl differ, and what do these differences reveal about the negotiation of digital identities?
2. In what ways do linguistic practices on @Tanyakanrl reflect broader social and cultural ideologies, particularly within the context of Indonesian youth digital culture?

LITERATURE REVIEW

The study of Virtual Linguistic Landscapes (VLLs) opens new methodological and theoretical pathways in sociolinguistics by shifting the lens from static physical signage to dynamic, multimodal, and user-generated digital discourse. As the digital becomes an inseparable part of everyday interaction, scholars like Blommaert and Maly (2019) have advocated for "Digital Ethnographic Linguistic Landscape Analysis" (ELLA 2.0), a methodological extension of traditional ELLA that integrates the online-offline nexus and recognizes the role of digital infrastructures in shaping linguistic presence and identity. This framework emphasizes that digital signs, ranging from emojis to hyperlinks are not merely communicative artifacts but socially situated actions within a networked semiotic ecology.

The emergence of identity through digital semiotic practices is further explored by Marko (2023), who shows how Instagram users deploy emoji not just for emphasis but as strategic tools for identity performance. Her case study reveals account-specific emoji use, illustrating how users project different persona facets across platform contexts echoing Goffman's (1959) dramaturgical model of front-stage/backstage performance within a persistent and asynchronous audience environment. Multimodality and performativity are also central to Alazhare's (2025) analysis of gendered discourse on Instagram and TikTok. His work draws on Butler's theory of performativity to examine how platform affordances such as filters, hashtags, and audio overlays mediate gender construction. The findings suggest that digital identities are continuously iterated through stylized linguistic and visual choices, which both reflect and resist dominant gender ideologies

. From a pedagogical lens, Etuş (2024) advocates integrating VLL research into language teacher education. Her study demonstrates how prospective English teachers critically engage with digital multilingual practices to reflect on identity, power, and language ideology in virtual spaces. This suggests that participation in VLL research not only enhances digital literacy but also supports the development of reflexive, socially-aware educators. Biro (2018) expands this inquiry through a survey of bilingual university students, arguing that social media constitutes a "cyberscape" wherein multilingual language choice is both an act of identity and a response to the participatory, transient nature of online spaces. She highlights how users are not merely readers of signs but designers of semiotic space, constructing meaning through the creative blending of languages and modes

Language hybridity and the fluid negotiation of multilingual repertoires also underpin the work of Ahmad et al. (2024), who examine the code-switching and code-mixing practices of youth in Bangladesh. Their research shows how English, Bengali, and Hindi are strategically employed in digital communication to index affiliation, sophistication, or resistance, reinforcing the concept of "translanguaging" as both practice and ideology. These studies collectively suggest that digital spaces are not neutral containers for language but active terrains where identity, ideology, and linguistic innovation intersect. Virtual linguistic landscapes thus compel sociolinguists to reconceptualize place, voice, and audience within a translocal, hypermediated communicative economy.

METHOD

This study adopts a descriptive qualitative approach to examine how language is used and identities are performed within the digital environment of @Tanyakanrl, a widely followed Indonesian X (formerly Twitter) account. The analysis is guided by the Virtual Linguistic Landscape (VLL) framework (Blommaert & Maly, 2015), which emphasizes the role of digital signs in constructing meaning, space, and social relations online. Specifically, the study explores the symbolic and informational functions of linguistic elements (Landry & Bourhis, 1997) across two content layers: top-down posts generated by the account administrators and bottom-up replies from users.

A purposive sampling strategy was employed to collect data that were both linguistically rich and thematically relevant. A total of 100 posts and their associated comment sections were selected from a three-month timeframe (March to May 2025). This period was chosen to capture recent interactional trends and ensure topical consistency. The posts selected were those that received high engagement measured by retweets, likes, and replies and that displayed evident instances of language play, identity positioning, or discourse around social or cultural topics. Data were archived using manual screenshots and digital text extraction tools to retain both linguistic content and contextual metadata (e.g., timestamps, usernames, and like counts). Posts authored by the account administrators were categorized as top-down content, reflecting institutional or authoritative discourse. In contrast, bottom-up content included replies from general users, interpreted as grassroots or participant-generated discourse.

Analytical procedures combined thematic discourse analysis with sociolinguistic attention to code choice, register, and multimodal features (e.g., emoji, hashtags, abbreviations). Following Bucholtz and Hall's (2005) framework of identity as interactionally emergent, particular attention was paid to how language forms (e.g., slang, formal Indonesian, code-mixing) indexed social identities and alignments. The analysis also drew from Tagg's (2015) and Page's (2012) insights on digital vernaculars and identity performance, especially in youth-oriented social media spaces.

RESULTS AND DISCUSSION

This chapter presents the results of the analysis of bottom-up user-generated replies on the Indonesian X (formerly Twitter) account @Tanyakanrl. Anchored in the theoretical framework of Linguistic Landscape (Landry & Bourhis, 1997) and its digital expansion through the Virtual Linguistic Landscape (VLL) framework (Blommaert & Maly, 2015), the analysis explores how users perform identity, construct meaning, and engage in social positioning through language use in digital space. The discussion is organized thematically to trace patterns of informational and symbolic functions of linguistic signs, while highlighting how digital discourse reflects broader socio-cultural orientations, youth vernaculars, and platform-specific stylistics.

1. **The Dual-Layered Nature of Digital Language Use**

Top-down posts, such as the tweet from April 25 promoting a giveaway in conjunction with Tokopedia's "Guncang 5.5 Spesial Gajian," exemplify the account's promotional and informational mode. Authored by the account administrator, this tweet maintains a tone that is informal yet deliberately neutral, reflecting a strategy of accessible professionalism. The instructions are clearly enumerated, the purpose (a Rp500.000 giveaway) is prominently stated, and the language avoids overt personalization or emotional excess. Despite its commercial aim, the tone is calibrated to match the youth-oriented, digitally literate demographic it targets, using light emojis, casual directives ("*Komen sebanyak-banyaknya yaaa!*"), and localized linguistic forms (e.g., "*uang jajan*") that foster relatability without overstepping into ironic or chaotic register. The promotional image—bright, eye-catching, and textually concise ("*Mau Uang Jajan Gratis?*")—amplifies this top-down communicative strategy by emphasizing clarity and brand visibility over expressive nuance.

Figure 1. Top-down advertising post (reposting from brand).

By contrast, bottom-up posts, introduce a more dynamic, affectively charged layer of interaction that often resists or reinterprets the top-down framing. The user usually mobilizes casual, insider youth slang and irony to narrate personal experiences of exclusion and critique, embedding socio-political commentary within a humorous, vernacular register. These user-generated texts do not simply engage with institutional messages but frequently recontextualize or subvert them, drawing on shared cultural references and peer-group dynamics. The juxtaposition between the curated neutrality of the top-down post and the expressive immediacy of the bottom-up response reveals the platform as a contested discursive space. Here, linguistic styles, power relations, and identity performances converge, transforming the digital thread from a unidirectional communication channel into a polyphonic and

ideologically textured landscape. Below is an example of bottom-up post by the followed user of @Tanyakanrl.

Figure 2. Bottom-up post (automatically posted with the trigger "green heart emoji").

2. **Youth Vernaculars and the Emergence of Digital Voice**

Within the bottom-up layer of the @Tanyakanrl thread, language unfolds as a vivid reflection of urban Indonesian youth culture. Here, users communicate in a digital vernacular that is fast, informal, and deeply expressive. Abbreviations like "*gw*" (I), "*ga*" (no/not), "*bgt*" (very), and "*pdhl*" (although) are widely used, reflecting a linguistic repertoire shaped by online habits and peer-group familiarity. This style is not just about saving space—it's about sounding real, feeling seen, and speaking in a voice that resonates within a specific digital community.
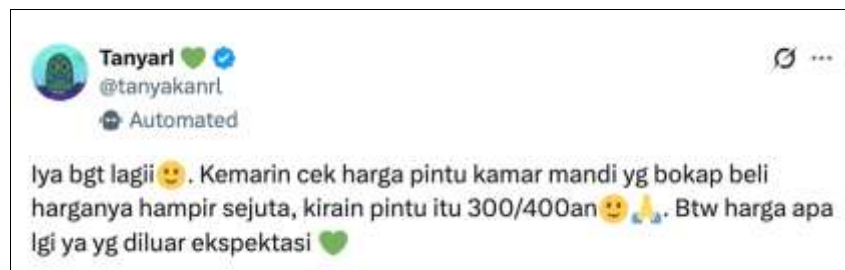

Figure 3. Bottom-up post (irony blended with economic critique).

In english, the post above translated as "Yes, totally. Yesterday I checked the price of the bathroom door my dad bought—it was almost a million (rupiah). I thought those doors were around 300-400k. By the way, what other prices have been outside your expectations?" The post above captures the essence of digital youth voice: a casual tone, irony blended with economic critique, and the use of emojis to enhance emotional delivery. The sentence structure mimics spoken language, while the sarcastic comparison between basic necessities and daily survival reflects broader socio-economic anxieties. The emoji at the end functions not just as decoration, but as a paralinguistic cue—a visual sigh of resigned humor.

In the digital landscape, language becomes performative—an emotional tool to convey not just facts, but feelings in vivid, relatable ways. Spelling exaggerations, capital letters, and emotional punctuation dramatize everyday frustrations or crises. Other posts, like "*KERJA TERUS GA KAYA-KAYA*" ("Keep working but never get rich") or "*capeeee banget ya Allah*" ("sooo tired, oh God") function as public performances of shared struggle, inviting empathy and solidarity. Even more intimate disclosures—like "YAALLAH TAKUT AKU HARUS GIMANAAA im just 19 yo", (ya Allah I am so scared, what should I do) posted alongside a confession of a parent's infidelity—transform private turmoil into communal witness. In such posts, users aren't just venting; they're narrating pain in a way that resonates, often seeking comfort, validation, or simply the sense of not being alone. This kind of language use aligns with what Page (2012) and Tagg (2015) describe as digital identity performance—where stylistic choices are used consistently to project a recognizable online persona. Humor, sarcasm, and expressive authenticity become cultural expectations, fostering a sense of community even in fleeting

interactions. In short, youth vernaculars on platforms like X do more than communicate—they create connection, belonging, and commentary in 280 characters or less.

3. Symbolic and Informational Dimensions of Bottom-Up Content

Drawing on Landry and Bourhis' (1997) framework, user replies on @Tanyakanrl often fulfill both informational and symbolic functions within this digital landscape. On an informational level, many users share personal narratives that reflect emotional strain, financial hardship, and generational tension. These micro-stories serve as affective testimony—small, honest confessions that resonate with others navigating similar realities.

Figure 4. Bottom-up post (emotional toll of not being understood).

The English translation of post above is "Is it wrong to have a wishlist and fulfill it with your own salary? I earn 1.5 million, wanted a tablet, saved for six months and finally bought it, but my mom seems unhappy and keeps saying 'go eat your tablet.' It hurts, honestly, since I bought it by not spending on anything else." The post above is both highly personal and deeply relatable, it tells a story of self-restraint, modest aspiration, and the emotional toll of not being understood. The user's tone is intimate and confessional, and the use of emojis adds a layer of emotional nuance that makes the post feel more vulnerable and sincere.

Symbolically, the tweet uses a mixture of informal language, colloquial abbreviations ("*gk*" for "*nggak*", "*pdhl*" for "*padahal*"), and emotionally charged phrasing that strongly aligns the speaker with the experience of many urban Indonesian youth caught between modest economic means, digital aspirations, and familial expectations. The sarcastic paraphrasing of the mother's comment, "*makan tuh tablet*," reflects not only generational disapproval but also the power of language to express subtle, layered critique. This symbolic alignment through language functions as a kind of identity claim: the user implicitly signals their place within a larger peer community that understands both the emotional burden of economic struggle and the quiet pride of small accomplishments.

Other posts like "*udah apply kerja kemana-mana tp ga ada yg manggil*" or "*mental health udah drop total bgt*" act as affective testimony—offering solace, solidarity, or candid confession to a peer audience. These disclosures not only personalize abstract themes (like job search or financial anxiety) but also create a participatory archive of youth lived experience. Symbolically, the use of colloquial Indonesian, regional slang, and digital linguistic styles indexes a distinct social identity. Users draw upon these linguistic resources not simply to communicate but to align themselves with others who share similar social, economic, and generational conditions. This symbolic function becomes even more pronounced in instances where users parody institutional tones or respond with ironic gratitude (e.g., "*makasih info kerjanya, walau tetep pengangguran*"), thereby signaling a conscious negotiation of power and discourse. The performance of this identity is relational, emergent, and context-specific, in line with Bucholtz and Hall's (2005) interactional model of identity.

4. Reflexivity, Subversion, and Discursive Agency

One of the most revealing aspects of bottom-up replies in @Tanyakanrl is their reflexivity, the users' ability to both stylize their own language and comment, often implicitly, on broader social or platform norms. This reflexive capacity is not always overtly political or institutional; it often emerges through

sharp, ironic storytelling that repurposes familiar genres of speech and online discourse to critique emotional, relational, or social realities. Consider the following post.

Figure 5. Bottom-up post (irony and veiled judgment).

In English, it is translated as "I am a guy, I was in a 10-year relationship, we had plans to get married this year. It fell apart because she cheated. Two months after the breakup, suddenly she updates a blue-background photo saying she's getting married, though not with the guy she cheated with. Is this girl just that shameless, or is this kind of thing really fine now? Serious question."

At first glance, the tweet reads like a personal heartbreak story, but on closer inspection, it functions as a form of discursive agency. It uses the familiar online trope of the "blue-background wedding photo" a recognizable symbol of formal life milestones on social media to frame a deeply personal critique of relational betrayal. By invoking this common genre of celebratory updates, the user ironically repositions it as a site of emotional dissonance. The closing rhetorical question ("*nanya serius*") mimics the platform's casual tone, yet amplifies the irony and veiled judgment embedded in the post. Rather than simply narrating pain, the user actively reshapes the social meaning of institutional language and visual norms questioning what gets celebrated, what gets silenced, and who gets to move on publicly. This post exemplifies how young users deploy platform-specific language, symbols, and storytelling patterns not only to express emotion, but to subvert narrative expectations and critique interpersonal and cultural double standards.

In line with Blommaert and Maly (2015), such expressions are acts of discursive agency: not just participation in digital discourse, but intervention. The user doesn't passively absorb the wedding imagery or its cultural implications, they reframe it within their own story, laced with critique, irony, and affective realism. Through this reflexivity, digital space becomes more than a stage for consumption or celebration, it becomes a site for negotiation, resistance, and the emotional truths often left unsaid in polished, top-down narratives.

5. Multimodality and Platform-Specific Performances

The linguistic creativity observed in bottom-up replies is inseparable from the multimodal affordances of the platform. X's design encourages short, impactful statements that are often punctuated with visual or symbolic cues. The visibility of metrics like likes, views, and retweets incentivizes performative writing, content crafted not just to respond but to resonate. In many cases, replies are written with an implicit audience beyond the original poster in mind, giving rise to a genre of shareable, screenshot-worthy expressions of truth or emotion.

Emoji, capital letters, elongated vowels, and spacing manipulation all function as paralinguistic markers, guiding interpretation and adding emotional nuance. These multimodal features allow users to layer meaning: a sarcastic sentence in all caps accompanied by a laughing-crying emoji simultaneously critiques and entertains. This layering enhances the depth and readability of the message within the constraints of 280 characters, turning each tweet into a compact but potent semiotic object. In this way, the digital linguistic landscape becomes not only polyphonic but also polymodal, shaped by both textual and visual design.

Ultimately, the @Tanyakanrl Twitter thread functions as a digital vernacular archive, a space where youth negotiate identity, power, and emotion through stylized, reflexive, and multimodal language.

While top-down posts function as institutional outreach, aiming to inform and influence, bottom-up replies resist containment, transforming the thread into a site of lived expression and cultural commentary. This interplay between official discourse and vernacular creativity reveals the contested nature of the virtual linguistic landscape, where symbolic power is not only enacted from above but constantly renegotiated from below. The result is a rich, stratified linguistic ecology in which digital Indonesian youth assert their presence not just through what they say but through how they say it—strategically, ironically, and with deep awareness of both their audience and the systems they navigate. Far from being trivial, these everyday linguistic practices are emblematic of larger social dynamics, offering insight into how language, identity, and ideology interact in the digitally mediated lives of urban Indonesian youth today.

CONCLUSION

This study shows that everyday digital interactions on the @Tanyakanrl account are far more than casual online chatter—they are meaningful expressions of identity, emotion, and resistance. By looking closely at bottom-up user replies through the lens of Linguistic Landscape and Virtual Linguistic Landscape frameworks, we see how language becomes a tool not just for communication, but for navigating power, performing selfhood, and building community in a digital space. What emerges is a layered and dynamic discourse. On the one hand, top-down posts deliver structured, brand-driven messages aimed at informing or promoting. On the other hand, the bottom-up replies—crafted mostly by young Indonesian users—bring the thread to life with humor, frustration, irony, and deeply personal stories. These replies draw on a shared youth vernacular that's fast, witty, and emotionally charged, turning even the smallest tweet into a performance of self and solidarity.

Users don't just respond to institutional content, they reshape it. Through stylized language, sarcasm, and multimodal expression, they challenge dominant narratives and carve out space for their own realities. The result is a rich, contested, and deeply human digital landscape where language becomes a site of creativity, critique, and connection. In the end, this study reminds us that digital platforms like X (formerly Twitter) are not neutral channels. They are living spaces where language carries the weight of lived experience, and where even the most playful or ironic post can reflect broader struggles, hopes, and identities. The voices found in @Tanyakanrl's replies offer a snapshot of how young Indonesians today make sense of their world—one tweet at a time.

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