International Journal of Social Science and Human Research

ISSN (print): 2644-0679, ISSN (online): 2644-0695

Volume 09 Issue 05 May 2026

DOI: 10.47191/ijsshr/v9-i5-79, Impact factor- 8.361

Page No: 4139-4145

Netizens' Responses to the Dian Pertiwi Sasi Action: A Sociolinguistic Study

Martha Maspaitella[1], Jolanda Dessye Parinussa[1], Novita Tabelessy[1], Eka Yulianti Bur[1]

[1]Universitas Pattimura

ABSTRACT: This study aims to describe netizens' responses to the sasi action at Dian Pertiwi Store through a sociolinguistic and pragmatics perspective. The research data consisted of 209 netizen comments on a video uploaded through the Facebook account of Erna Amahoru Massa from November 1–3, 2025. This study employed a qualitative descriptive method with documentation and content analysis techniques for data collection and analysis. The data analysis focused on speech acts, language variation, and language attitudes. The results of the study indicate that the dominant speech acts were assertive and expressive speech acts, which were used by netizens to convey opinions, criticism, satire, and emotional expressions regarding the sasi action. The language variations identified included code-mixing between Indonesian and Ambon Malay, the use of informal language, metaphors, and emotive expressions that reflected the speakers' social and cultural identities in digital communication. Furthermore, negative language attitudes dominated the comments in the form of condemnation, insults, and negative judgments toward actions perceived as anarchic and inconsistent with customary values. Nevertheless, positive attitudes were also found, emphasizing peace, deliberation, and conflict resolution through legal channels, as well as neutral attitudes expressed through questions and curiosity about the incident. This study demonstrates that social media serves as a space for public expression in evaluating socio-cultural phenomena while simultaneously reflecting the dynamics of language, local identity, and shifts in public perspectives toward customary practices in the digital era.

KEYWORDS: Speech Acts, Code-Mixing, Language Attitudes, Customary Sasi, Digital Space

I. INTRODUCTION

Language is the primary means that enables humans to interact, communicate, and build social relationships in everyday life. Through language, individuals can express their thoughts, feelings, and ideas to others in various situations. In addition to functioning as a communication tool, language also reflects social identity, cultural values, and the level of politeness of speakers within society. Effective communication can be established when speakers and listeners understand the meanings conveyed and use them according to the social context. Therefore, language is not only viewed as a system of symbols, but also as a tool of social action capable of influencing the behavior and perceptions of interlocutors [1]. The use of language in daily life greatly affects the process of communication and human interaction. Such interactions serve as a bridge across various social, cultural, and background differences among speakers. The diversity of language that emerges in communication becomes a distinctive characteristic that enriches social life within society. In educational settings, language use is strongly influenced by surrounding social and cultural conditions. These environmental influences give rise to language variations and dialect mixing among members of society [2].

The phenomenon of language variation can be studied through sociolinguistics, a branch of linguistics that examines the relationship between language and society. Sociolinguistics studies language users, language use, places of language use, speech levels, language varieties, and the impact of language contact in social life [3]. In addition, sociolinguistics explains how social factors such as social class, gender, age, ethnicity, and communication situations influence language use within society [4]. In multilingual communities, for instance, individuals tend to use certain languages depending on the social and cultural contexts they encounter [5]. Sociolinguistics also examines language changes influenced by various external factors such as globalization, migration, and technological development [6] [7]. As a means of communication, language is used by humans to convey ideas, feelings, and information to interlocutors. However, language use among individuals cannot be generalized because it is influenced by various social and situational factors. Therefore, sociolinguistic studies are necessary to understand the diversity of language use within a social environment. This field plays an important role as a basis for selecting appropriate language in communication and interaction so that messages can be delivered effectively and appropriately according to context [8].

In the communication process, utterances are one of the primary forms of language use. An utterance is a speech expression produced by a speaker to convey information or specific meanings to an interlocutor. In pragmatics, utterances are understood as

products of verbal acts performed by speakers in particular communication situations [9]. The continuity of utterances is greatly influenced by speakers' linguistic abilities as well as the psychological and social conditions underlying them [10]. Utterances may be expressed through spoken or written media according to communication needs [8] [11] . Technological development in the digital era has further expanded the forms and spaces of language use. Today, individuals communicate not only directly but also through social media connected to people across different parts of the world [12]. Social media has become a medium through which users express ideas, thoughts, opinions, and information through spoken and written language. Thus, social media functions not only as a modern communication tool but also as a social space that demonstrates the dynamics of language use in contemporary society [13].

Sasi is one of the traditional customs of the Maluku people that plays an important role in maintaining social, economic, and environmental balance. Sasi is a form of local wisdom practiced by the people of Maluku as an effort to maintain harmony between humans and nature [14]. Therefore, sasi is often used as a guideline for interacting with the environment. Through this local wisdom, nature continues to be preserved amid increasing anthropocentric tendencies among humans. In addition, sasi offers a new paradigm in which nature is viewed not merely as an object for humans, but also as a subject. Fundamentally, sasi is implemented to regulate the utilization of natural resources such as marine products, plantations, or crops with the aim of ensuring resource sustainability. However, in recent decades, the practice of sasi has undergone shifts in context and meaning, especially when confronted with regional development, agrarian conflicts, and socio-economic interests. These changes often create tensions among traditional leaders, communities, and parties involved in land or building use. One notable case was the sasi action carried out at Dian Pertiwi Store in Poka, Ambon, which attracted public attention because it was conducted in an unusual manner. The action involved the use of traditional symbols, such as shouting and carrying machetes, which many considered inconsistent with customary values that uphold peace and deliberation. Moreover, the sasi was imposed after the building had already been established and operating for many years, raising questions regarding the motives and legitimacy of the action. This situation triggered public controversy and debate regarding the boundaries between customary rights and formal legal regulations. The incident subsequently spread widely through social media, a modern public sphere that enables people to express opinions directly and massively. A video of the sasi action uploaded by the Facebook account of Erna Amahoru Massa in early November 2025 generated hundreds of responses from netizens. Social media became a new arena for society to evaluate, criticize, and express feelings regarding customary and social issues. This phenomenon demonstrates that customary conflicts now affect not only local communities but also become broader public consumption that shapes public perceptions of customary traditions themselves.

The diverse responses from netizens—ranging from harsh criticism and expressions of anger to calls for legal resolution—demonstrate that society holds differing views regarding the implementation of customary practices in the modern era. Many comments highlighted the inconsistency of the actors involved in the sasi action, the inappropriate timing of its implementation, and the potential provocation by certain parties. From a sociolinguistic perspective, the language used by netizens, including code-mixing between Ambon Malay and Indonesian, illustrates how cultural identity, emotions, and social values are explicitly expressed through digital utterances. Thus, netizens' responses may reflect the social dynamics of Ambonese society in confronting customary conflicts. Considering the complexity of the issue, research on netizen responses is important to understand how society interprets customary practices intersecting with modernity, law, and digital public spaces. Analysis of netizens' comments not only reveals public perceptions toward the sasi action but also demonstrates shifts in values, communication patterns, and language attitudes among the people of Maluku in responding to contemporary customary issues. Therefore, this study contributes to understanding the interaction between customary traditions, social conflict, and digital media, as well as how online spaces influence the ways society perceives, interprets, and evaluates traditional cultural practices in the era of information technology.

Based on the background described above, the research problems in this study are formulated as follows:

1. What forms of netizen responses toward the sasi action at Dian Pertiwi Store in Poka can be identified based on speech act classifications (assertive, directive, expressive, commissive, and declarative)?
2. What language variations appear in netizens' comments, particularly regarding the use of code-mixing and the distinctive characteristics of Ambon Malay in the context of the incident?
3. What tendencies in language patterns and socio-cultural meanings can be identified from the overall netizen responses toward the anarchic sasi action?

The research problems in this study focus on how netizens responded to the viral sasi action at Dian Pertiwi Store in Poka, which spread through a Facebook video upload. This study investigates the forms of speech acts appearing in 209 netizen comments, including assertive, directive, expressive, commissive, and declarative speech acts. Furthermore, the study seeks to identify how language variation, particularly code-mixing between Indonesian and Ambon Malay, appeared in comments aimed at evaluating, criticizing, or expressing emotions regarding the incident. In addition, this study examines how netizens' language attitudes—whether positive, negative, or neutral—were reflected in comments regarding the sasi action, which was considered inconsistent with customary procedures. The study also explores the social and cultural meanings that can be interpreted from the

patterns of netizen responses and how these responses reflect public perceptions of customary practices intersecting with law, modernity, and digital public spaces.

II. METHODS

This study employed a descriptive qualitative approach with sociolinguistic and pragmatic perspectives to analyze netizens' responses to the sasi action at Dian Pertiwi Store in Poka, which circulated through the social media platform Facebook. A qualitative approach was used because this study focused on understanding meanings, forms of language use, and language attitudes appearing in netizens' comments. The sociolinguistic approach was applied to identify language variation, code-mixing, and language attitudes within digital communities, while the pragmatic approach was used to analyze the forms of speech acts contained in the netizens' comments [15] [16].

The data source in this study was obtained from a video uploaded on the Facebook account of Erna Amahoru Massa, published from November 1–3, 2025, concerning the sasi action at Dian Pertiwi Store in Poka. The research data consisted of 209 netizen comments containing elements of speech acts, language variation, and language attitudes. The data were selected purposively, namely comments relevant to the focus of the study and directly related to responses toward the sasi incident.

Data collection techniques were conducted through documentation and note-taking methods. The researcher first observed all comments found in the uploaded video and then recorded comments that matched the research needs. Furthermore, the data were classified based on categories of speech acts, forms of language variation, and language attitudes demonstrated by the netizens. To maintain data authenticity, the comments were written in their original forms as they appeared on social media.

The primary instrument in this study was the researcher as a human instrument, who played a role in collecting, selecting, classifying, and analyzing the data [17]. In addition, supporting instruments in the form of data classification tables were used to facilitate the grouping of comments based on types of speech acts, forms of code-mixing, and language attitudes. Data analysis was conducted through three stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, irrelevant data were selected and sorted according to the research focus. The data presentation stage involved grouping the data based on analytical categories, while the conclusion-drawing stage involved interpreting the analysis results descriptively.

The validity of the data in this study was ensured through theoretical triangulation techniques by comparing the analysis results with relevant sociolinguistic and pragmatic theories [18]. In addition, the researcher rechecked the data and classification results to ensure consistency in the analysis. Through these methods, this study is expected to provide an objective description of the forms of speech acts, language variation, and language attitudes of netizens toward the sasi action in digital spaces.

III. FINDINGS AND ANALYSIS

This study analyzed 209 netizen comments responding to a video of the sasi action at Dian Pertiwi Store uploaded through the Facebook account of Erna Amahoru Massa from November 1–3, 2025. The analysis was conducted based on aspects of speech acts, language variation, and language attitudes.

A. Speech Act Analysis

No	Type of Speech Act	Data Example	Analysis
1	Assertive	"Why didn't they stop it from the beginning of the construction…"	This utterance represents the expression of opinions and criticism regarding the delayed action taken by the community.
2	Expressive	"THE WORLD IS BECOMING MORE ADVANCED, BUT THE MINDSET IS STILL PRIMITIVE"	The utterance is used to express disappointment and social criticism toward the behavior of the perpetrators of the sasi action.
3	Directive	"Please report it to the authorities so it can be processed legally"	The utterance functions as advice and direction for resolving the conflict through legal channels.
4	Commissive	"Be prepared if the 1999 incident happens again"	The utterance contains threats and concerns regarding the possibility of a larger conflict.
5	Declarative	"These are not Rumah Tiga residents"	The utterance functions to affirm the social status of the parties involved.

B. Language Variation Analysis

No	Language Variation	Data Example	Analysis
1	Code-Mixing	"Katong masyarakat kacil seng bisa lawan pengusaha"	There is a mixture of Indonesian and Ambon Malay as a reflection of the speaker's local identity.
2	Informal Language	"Bataria kaya di gunung sa"	The comment uses a non-standard language variety that is casual and spontaneous.
3	Simile	"Like Tarzan"	The metaphor is used to strengthen social criticism toward the behavior of the perpetrators.
4	Emotive Language	"All those people screaming are crazy"	Emotive language is used to display emotions and negative judgments.

C. Language Attitude Analysis

No	Language Attitude	Data Example	Analysis
1	Negative	"Stupid people," "Low-quality human resources"	The comments express condemnation, insults, and negative judgments toward the sasi action.
2	Positive	"Hopefully this problem can be resolved peacefully"	The comment reflects hopes for peace and conflict resolution through deliberation.
3	Neutral	"What is the case about?"	The comment merely expresses curiosity without giving any judgment.

This study examines netizens' responses to the sasi action at Dian Pertiwi Store, which went viral on Facebook, focusing on speech acts, language variation, and language attitudes. The research data, consisting of 209 netizen comments, indicate that social media has become a digital public sphere that enables people to express views, emotions, criticism, and judgments regarding socio-cultural phenomena openly. In this context, netizens' comments function not only as responses to an event but also as representations of social dynamics, cultural identity, and public interpretations of customary practices in the modern era. The responses demonstrate a contestation of meanings between customary values, formal law, and public perceptions regarding actions considered inconsistent with social norms.

1. Discussion of Netizens' Speech Acts

The findings reveal that the most dominant speech acts used by netizens were assertive and expressive speech acts. The dominance of assertive speech acts indicates that most netizens attempted to convey opinions, judgments, criticism, and beliefs regarding the sasi action. Utterances such as "Why didn't they stop it from the beginning of the construction…" reflect criticism toward the delayed actions of traditional authorities or certain parties in resolving land or building disputes. These assertive speech acts represent netizens' attempts to provide logical arguments based on their perceptions of the chronology of the incident. In pragmatics, assertive speech acts are used by speakers to state something believed to be true so that the interlocutor accepts the information as a social fact.

In addition to assertive speech acts, expressive speech acts also appeared dominantly in the comments. Statements such as "The world is becoming more advanced, but the mindset is still primitive" express disappointment, anger, and social criticism toward actions perceived as inconsistent with modernity and peaceful customary values. The use of capital letters in the comment indicates strong emotional emphasis. In the context of digital communication, expressive speech acts become the primary means of venting emotions directly without considering face-to-face social interaction. This demonstrates that social media provides a space for people to express emotions more openly than in conventional communication.

Directive speech acts were also found in the comments, although less frequently than assertive and expressive acts. Utterances such as "Please report it to the authorities so it can be processed legally" indicate attempts to provide advice or direction so that conflicts are resolved through formal legal mechanisms. These speech acts reflect public awareness of the importance of resolving conflicts legally and peacefully rather than through emotional or anarchic actions. Thus, some netizens demonstrated a more rational and modern orientation toward social conflict resolution.

Furthermore, commissive speech acts appeared in comments containing threats or concerns regarding the possibility of larger conflicts, such as "Be prepared if the 1999 incident happens again." This utterance reflects public fear regarding the potential recurrence of horizontal conflicts that once occurred in Ambon in 1999. In pragmatics, commissive speech acts relate to commitments or predictions regarding future actions. The comment demonstrates that the sasi incident was not merely

understood as a customary issue but also as a socially sensitive matter that could trigger broader conflict if not handled properly.

Declarative speech acts appeared in the form of affirmations of social identity, such as the comment "These are not Rumah Tiga residents." This utterance functions to emphasize the social status of the parties involved in the sasi action. In the social context of Maluku society, group identity plays an important role in shaping solidarity and social legitimacy. Therefore, declarative comments demonstrate how netizens attempt to distinguish certain groups in order to clarify social positions within the conflict.

2. Discussion of Language Variation

The findings show that the dominant language variation in netizens' comments was code-mixing between Indonesian and Ambon Malay. This can be seen in comments such as "Katong masyarakat kacil seng bisa lawan pengusaha." The utterance demonstrates a mixture of Indonesian and Ambon Malay dialect elements such as "katong," "seng," and "kacil." In sociolinguistics, code-mixing occurs because speakers are familiar with more than one language system and use certain languages according to their social context. The use of Ambon Malay in the comments reflects the local identity of Maluku society, which is maintained even in digital communication.

The dominance of Ambon Malay also indicates that social media has become a space for preserving local cultural identity. Netizens tend to use language close to their daily lives so that the message conveyed feels more emotional, familiar, and easily understood within their social community. Regional language in comments functions not only as a communication tool but also as a symbol of social solidarity and cultural closeness among speakers.

In addition to code-mixing, informal language was also found, as in the comment "Bataria kaya di gunung sa." Informal language varieties appear because social media is a nonformal communication space that allows users to write without strict adherence to standard linguistic rules. The use of informal language indicates that digital communication emphasizes expression rather than linguistic accuracy. This is also influenced by spontaneity and the speed of responding to events.

The use of metaphor also became an important part of netizens' language variation. The Simile "Like Tarzan" was used to describe the behavior of the perpetrators of the sasi action as wild, emotional, and uncontrolled. Metaphors are employed to strengthen social criticism while simultaneously creating humor, satire, or emotional emphasis toward certain actions. In digital communication, metaphors become effective linguistic strategies for conveying criticism concisely yet powerfully.

Moreover, emotive language was frequently found in netizens' comments, such as "All those people screaming are crazy." Emotive language is used to express negative emotions in the form of anger, insults, and disagreement toward the actions of the sasi perpetrators. The use of harsh language demonstrates that social media often becomes a space for emotional release without the strong social control typically present in direct communication.

3. Discussion of Netizens' Language Attitudes

Based on the findings, negative language attitudes dominated netizens' comments regarding the sasi action at Dian Pertiwi Store. Negative attitudes appeared through insults, condemnation, and negative evaluations such as "Stupid people" and "Low-quality human resources." These comments indicate that most netizens considered the sasi action inappropriate and damaging to Maluku customary values, which are closely associated with peace and deliberation. Negative language attitudes also reflect changing public perspectives toward customary practices considered irrelevant when carried out through violence or anarchic actions.

Nevertheless, positive language attitudes were also found in several comments. Utterances such as "Hopefully this problem can be resolved peacefully" demonstrate public hopes that the conflict can be settled through deliberation and legal mechanisms. These positive attitudes reflect Maluku cultural values that uphold *pela gandong*, brotherhood, and familial conflict resolution. Positive comments show that not all netizens responded emotionally; some attempted to maintain social harmony.

In addition to negative and positive attitudes, neutral language attitudes were also identified through comments expressing questions or curiosity, such as "What is the case about?" Neutral comments indicate that some people lacked sufficient information regarding the incident and therefore sought clarification before making judgments. This neutral attitude demonstrates that social media also functions as a space for information exchange and gradual public opinion formation.

Overall, the findings of this study indicate that netizens' responses to the sasi action on social media reflect the dynamic relationship between language, culture, and society. The language used by netizens functions not merely as a communication tool but also as a means of expressing identity, emotions, social criticism, and public perspectives toward changing customary practices in the digital era. Ultimately, social media has become a new arena for society to evaluate socio-cultural phenomena while simultaneously shaping public opinion regarding customary issues and social conflicts in Maluku.

IV. CONCLUSIONS

Based on the results of the study on 209 netizen comments regarding the video of the sasi action at Dian Pertiwi Store uploaded through the Facebook account of Erna Amahoru Massa, it can be concluded that digital public responses were dominated by assertive and expressive speech acts. Netizens predominantly used language to convey criticism, judgments, satire, and emotional expressions toward the sasi action, which was considered inconsistent with customary values and social norms. In addition, directive, commissive, and declarative speech acts were also identified, indicating suggestions for resolving the conflict through legal channels, concerns regarding potential social conflict, and affirmations of the identities of the parties involved in the incident.

From the perspective of language variation, netizens' comments demonstrated code-mixing between Indonesian and Ambon Malay, reflecting the social and cultural identity of the Maluku community within digital communication spaces. The use of informal language, metaphors, and emotive expressions indicates that social media has become a free and spontaneous space for expressing opinions. The language varieties that emerged functioned not only as communication tools but also as representations of social closeness, emotions, and local cultural characteristics that continue to be maintained amid the development of technology and social media.

Meanwhile, from the perspective of language attitudes, the majority of comments reflected negative attitudes in the form of condemnation, insults, and negative judgments toward actions perceived as anarchic and damaging to the image of the sasi tradition. Nevertheless, positive attitudes emphasizing peace, deliberation, and legal conflict resolution were also found, along with neutral attitudes expressed through curiosity regarding the root causes of the incident. Therefore, this study confirms that social media functions not only as a means of communication but also as a public space reflecting language dynamics, local identity, and shifting public perspectives toward customary practices in the digital era.

V. ACKNOWLEDGMENT

The author would like to express sincere gratitude to all parties who provided support in conducting this research, especially to the owner of the Facebook account Erna Amahoru Massa as the source of the research data, as well as to all netizens who indirectly contributed through the comments analyzed in this study. The author also extends appreciation to academic institutions, colleagues, and all individuals who assisted in the processes of data collection, analysis, and the preparation of this research article, enabling it to be completed successfully.

REFERENCES

1) D. Pratiwi, A. Yumarni, dan W. A. Sari, "Analisis Tindak Tutur Asertif dan Ekspresif pada Film Budi Pekerti karya Wregas Bhanuteja Pendahuluan," *DEIKTIS J. Pendidik. Bhs. dan Sastra*, vol. 5, no. 4, hal. 5504–5513, 2025, doi: https://dmi-journals.org/deiktis/index.
2) I. Siliwangi, "Kajian sosiolinguistik terhadap ujaran bahasa mahasiswa," *Parol. J. Pendidik. Bhs. dan Sastra Indones.*, vol. 3, no. September, hal. 797–804, 2020, [Daring]. Tersedia pada: e-issn: 2614-6231
3) N. Hikmah dan R. Arianti, "Tindak Tutur Ekspresif Dalam Acara Hitam Putih Episode Bersama Najwa Shihab," *J. Lit. Rokania*, vol. 1, no. September, hal. 10–14, 2022, doi: 10.56313/ jlr.v1i2.136 ?
4) W. K. Yadav, *Ideas in Transition : Multidisciplinary Explorations*. Inda, 2025.
5) et al Lestari, Oktavia Winda, "Analysis of The Use of Slang Variation by Teenagers in Selokajang Village : A Sociolinguistics Study," *GHÂNCARAN J. Pendidik. Bhs. DAN SASTRA Indones.*, vol. 4, no. 1, hal. 105–120, 2022, doi: 10.19105/ghancaran.v4i1.5856.
6) T. Astuti, "Kajian Sosiolinguistik Bahasa Indonesia Bidang Teknik di Institut Teknologi PLN Jakarta Program Studi Pascasarjana , Pendidikan Bahasa Indonesia," *Morfol. J. Ilmu Pendidikan, Bahasa, Sastra dan Budaya*, vol. 3, no. 1, hal. 363–379, 2025, doi: https://doi.org/10.61132/morfologi.v3i1.1503.
7) E. S. Sari, Nur Indah., "Analisis Sosiolingustik Penggunaan Kata Serapan Bahasa Asng dalam Komunkas Daring dii Kalangan Remaja Indonesa," *YASIN J. Pendidik. dan Sos. Budaya*, vol. 5, no. 5, hal. 5318–5334, 1854, doi: https://doi.org/10.58578/yasin.v5i5.7553.
8) P. Putra, A. L. Anwar, dan S. Rembang, "Sociolingistic Study OfLanguange use In The Putra Al Anwar Islamic Boarding School 3 Sarang Rembang Environment," *J. Lingue Bahasa, Budaya, dan Sastra*, vol. 5, no. 2, hal. 103–118, 2023, doi: https://doi.org/10.33477/lingue.v5i2.6258.
9) F. O. Z. Abyzar, Raihan., "Tindak Tutur Direktif dan Strateg Bertutur Guru dalam Pembelajaran Bahasa Indonesiia di Kelas XII Sekolah International Mondial Batam," *J. Edu Res. Indones. Inst. Corp. Learn. Stud.*, vol. 5, no. November, hal. 830–841, 2024, doi: https://doi.org/10.47827/jer.v5i3.464.
10) F. Saleh, R. Yusuf, I. Rosvita, dan I. Ibrahim, "Tindak Tutur Ekspresif Menurut Searle Pada Interaksi Pembelajaran Siswa SMA 2 Sidenreng Rappang," *Qalam*, vol. 12, no. 1, hal. 49–56, 2024, [Daring]. Tersedia pada: e-issn: 2655-5603
11) A. Muhid, Z. Abdussamad, D. Supatmiwati, dan W. Suktiningsih, "Sociolinguistic Phenomenon of Indolish (Indonesian-

English) Code switching by Lecturers to Students in Classroom Teaching Activities at Universitas Bumigora," *Humanit. J. Lang. Lit.*, vol. 9, no. 1, hal. 167–174, 2022, doi: https://doi.org/10.30812/humanitatis.v9i1.2502.

12) R. Amalia, S. Dewi, dan C. S. Widyastuti, "Pengaruh Media Sosial terhadap Penggunaan Bahasa Indonesia di Kalangan Kawula Muda," *J. Artif. Intellegence Digit. Bus.*, vol. 4, no. 2, hal. 6187–6192, 2025, doi: https://journal.ilmudata.co.id/index.php/RIGGS.
13) M. Saleh, "DINAMIKA BAHASA DALAM INTERAKSI DIGITAL : KAJIAN SOSIOPRAGMATIK PADA MEDIA SOSIAL Abstrak :," *Manifestasi J. Pendidik. dan Pembelajaran*, vol. 5, no. 3, hal. 161–167, 2025, doi: e-ISSN 2809-8366.
14) et al Maatoke, Brando Zeth, "Etika Ekologi dalam Kearifan Lokal 'SASI ' di Maluku," *J. Basataka Univ. Balikpapan*, vol. 72024, no. 1, hal. 140–149, doi: https://doi.org/10.36277/basataka.v7i1.343.
15) A. M. Haryadi dan A. Loekman, "Analisis Perubahan Makna Kata Pada Kolom Komentar Warganet Di Akun Instagram El Rumi 1," *J. Authentic Res.*, vol. 5, no. 1, hal. 1125–1135, 2026, doi: https://doi.org/10.36312/h29aw028 Copyright©.
16) W. Yuliani, "Metode Penelitan Deskrptif Kualitatif dalam Perspektif Bimbingan dan Konseling," *QUANTA*, vol. 2, no. 2, hal. 83–91, 2018, doi: 10.22460/q.v1i1p1-10.497.
17) M. Yasin, S. Garancang, A. A. Hamzah, U. Muhammadiyah, M. Unismuh, dan U. I. Negeri, "Metode dan Instrumen Pengumpulan Data (Kualitatif dan Kuantitatif)," *J. Int. Multidiscip. Res. Metod.*, vol. 2, no. 3, hal. 161–173, 2024, doi: E-ISSN : 3026-6874.
18) M. Abduh, T. Alawiyah, G. Apriansyah, R. Abdullah, dan M. W. Afgani, "Survey Design : Cross Sectional dalam Penelitian Kualitatif Jurnal Pendidikan Sains dan Komputer," *J. Pendidik. Sains dan Komput.*, vol. 3, no. 1, hal. 31–39, 2023, doi: https://doi.org/10.47709/jpsk.v3i01.1955.

There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (https://creativecommons.org/licenses/by-nc/4.0/), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.