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Jaksel Slang as the Social Status of Teenager in Jakarta

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Original Article

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Abstract
Language in everyday life is a communication tool that is heavily influenced by the culture and background of social actors and forms a new identity for those who use it. The existing diversity of languages then forms new things and involves cultural assimilation, so that the use of bilingualism and multilingualism is found which is often found even in daily conversations. In its development, language then creates complex phenomena that affect social statutes in society and in social interaction. The use of South Jakarta Slang places its users in a certain social status so that they are considered more slang. Slang is moving into the culture of people by switching code not only to put the level of interaction, but also to give a more appropriate impression because there are some words that are more appropriate to use in their explanations. Everyone is expected to be able to use any type or style of slang, but must see who is the subject of the other person because language is very important and is one of the tools of communication, so don't trigger conflicts due to disagreements in using language.
Keywords: Culture, Languange, Slang

1. Introduction

Language is one thing that is heavily influenced by culture. When culture entered Indonesia, various slang languages emerged as the language generally used by people. Because of this cultural influence, slang continues to develop from time to time. Language is a medium for expressing awareness, not just diverting information. There are several views that say that language expresses thoughts, and the procedure for testing the structure of thinking about something (Yousif et al., 2018). Thus, there is a close relationship between language and consciousness, as in the statement "we speak with reason through language". Through language, people know about the characteristics of other people who express them in words. Intercultural communication involves several concepts such as: cross-cultural communication, ethnicity, ethnocentrism, racism, and multiculturalism. Group differences give meaning to intercultural communication. This difference eventually led to many language variations in intercultural communication in Indonesia. In intercultural communication, language serves as a tool to bridge cultural differences and foster understanding. However, language can also be a barrier if individuals do not share a common language or if they are not proficient in one.

This can lead to misunderstandings, misinterpretations and even conflicts. To achieve effective intercultural communication, it is important to recognize the role of language and take steps to overcome linguistic barriers (De Been et al., 2015). This condition may involve learning a new language, using translation and interpretation services, or developing strategies for communicating effectively with individuals who speak a different language. As well as fostering mutual understanding, language plays a key role in shaping cultural identity and self-expression. Language is closely related to culture, and the way individuals use language can reflect their cultural values, beliefs, and identities. Thus, it is important to understand language in intercultural communication with sensitivity and respect, recognizing the important role that language plays in shaping cultural identity and promoting intercultural understanding. But gradually language then becomes an individual identity, about who we are, where we come from, and often determines the position of an individual in the statute of social interaction. Differences in language from awareness to understand each other between individuals in social interaction. Now language is not only intended to exchange information, but also becomes an obstacle in communicating itself (Rusydah, 2020).

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So, it is not uncommon to find exchanges of language types and the use of different types of language even in one conversation. Language can also determine the label of an individual because it is identity. It is interesting to see how language can very variedly shape various phenomena regarding the exchange of codes to be able to help connect several individuals with different backgrounds (Cherniavska, 2020). When communicating, people unconsciously tend to pay attention to group membership and the position of the interculture in communication engagement. Because intercultural contact occurs between members of different groups, group positions influence communication (Nuraeni & Pahamzah, 2021).

Indonesia consists of many ethnicities and ethnic groups, so often in communication there are conflicts or tensions or misunderstandings between participants in the communication because one intends to convey the meaning of A, the other interprets B so that intercultural communication becomes disharmonious. With the background above, the writer formulates the problem, how and through what way the Jaksel language of South Jakarta is able to label and express differences in social status in community interactions.

Jaksel language was once a popular topic these days, due to the combination of two languages, Indonesian and English in its usage. They're not come from recent or representative of one ethnicity, but existence of the South Jakarta or Jaksel slang can be identified as a general impact for people to speak or understand more than one language and is called bilingual. Bilingualism is a person's ability to speak in two languages which is then called individual bilingualism, or in a group or community it is called community bilingualism. Someone who is bilingual usually uses two languages when they are involved in a conversation, or it could be two languages at once. They combine two languages in one speech, there are many factors that cause this phenomenon (Yousif et al., 2018). Besides the language combination, it comes down to how they defend it. The emergence of new types of language can be caused by social status, social class, and social style of society. Starting from a small group of people who have the habit of combining two languages, then they become a larger group of people or what we call the speech community and become a distinctive language that is unique to the group. The South Jakarta language or Jaksel slang is also used to identify certain cultures as part of Jakarta (Razali, 2014).

Through this paper, the author argues that the creation of the South Jakarta language phenomenon indirectly indicates the exclusivity of certain regional groups and places individuals at a higher level than others depending on the language they use (Seregina et al., 2019). This way of speaking will identify an individual as coming from the South Jakarta area which is considered slang and is the center of Jakarta's luxurious lifestyle and economy and at the same time has formed a certain position structure in a structured society so that the individual occupies a social position (Cherniavska, 2020). Individuals who speak English bilingual will be seen as more sociable than those who do not because in this case English has the power to place a person in a certain social interaction status (Itzhak et al., 2017). This is also related to the ability of code switching which is a technical ability in communication that refers to the phenomenon of changing language, dialect, or even accent. The Jaksel language method allows its users to do code switching in communicating using more than one language. In a critical paradigm, this phenomenon can show how in social interaction a structure can be seen and formed based on power and domination by certain groups.

Language

According to (Anugerahwati, 2020) language is a communication tool in everyday life that occurs in society in the form of sound symbols produced by the third sense of human speech, namely the mouth. Related to the discussion of sound flow, it is referred to as speech flow. Language itself has a definition taken from 2 fields:

a) The term language is a sound where the sound is produced from the sense of human speech as well as the meaning and implied meaning of the sound stream. The sound produced is a vibration that stimulates the human sense of hearing.

b) The term as well as the meaning and content contained in the sound current causes a reaction from the human sense of hearing to what has been heard.

It can be seen that language is used to communicate. Therefore, language is linguistic in that its use is clearly determined by many non-linguistic factors. Linguistic factors such as words and sentences are not enough to facilitate communication. Education, economic level, gender also determine the use of the language. Also, the situation factor, who is the speaker, listener, which is also a factor in determining the use of language.

In a multicultural society there are at least 750 regional languages and dialects (Association of Oral Traditions) two abilities or language skills, first, the use of language and second, intonation. Ohoiwutun in Liliweri (2003) suggests that to explain language in a multicultural society (multi-ethnic and racial society) is determined by four main variables, namely: (1) Heterogenity versus homogeneity, (2) Bilingual or multilingual, (3) Code mixing and code switching, and (4) Interference.

Therefore, the Indonesian people as a multicultural society really need language parallels as a medium of intercultural communication in Indonesia so as to further enrich the existing language repertoire. Equality of language is meant for each individual to mutually appreciate and respect language differences so that each individual can communicate effectively (Itzhak et al., 2017). In a multicultural society consisting of multiracial and multi-ethnic groups, several language variations in intercultural communication are encountered, namely; systemic variation, extra-systemic variation, dialect, accent, jargon, argot, heterogeneity and homogeneity, bilingual or multilingual, code mixing and code switching as well as language interference (Neuzil, 2006).

Most intercultural communication (which is interpersonal/intercultural communication) is delivered verbally. Plan carefully what message you want to say. Are the words, sentences, and expressions of the message conveyed accepted by intercultural communicants? The next stage is understanding how you say. There are some cultures that teach their members to say something directly, but there are those who prefer indirect expressions.

Many social relations have to be lost simply because people do not pay enough attention or because people do not understand other people's cultures, especially if they lack skills in intercultural communication. Departing from the knowledge that Jakarta is a place where many ethnic groups gather, it is very possible that actors in social interactions come from very diverse backgrounds. Regardless of and without knowing the origin of the regional language, the use of Jaksel slang will give the impression of being modern, luxurious and slang when used on a daily basis. Thibaut and Kelley (1959) in social exchange theory say that feelings of attraction from other people to us are very dependent on the extent to provide social rewards for the satisfaction of other people through message and thing and language we communicate. This does not mean that everyone who communicates interculturally must always be social, but at least the lack of motivation behind this behavior is to build social relations through friendly facial expressions or polite words. All of that needs to be shown to show the impression that we are here to move messages and at the same time create relationships as other people like (Julijanti, 2010).

Bilingualism and Multilingualism

As it is known that the Jaksel language is a mixed language identified by the use of English and Indonesian simultaneously in one sentence, thus involving the concept of bilingualism and multilingualism (Rusydah, 2020). The use of several languages is known as the multilingual concept which can and is commonly used for various purposes of formal social

interaction or not. People who speak two languages are often called bilinguals; people who speak more than two languages are considered multilingual. Rarely do bilinguals speak both languages with the same level of fluency. More commonly, they prefer to use one language over another, depending on the context and the topic. Sometimes entire nations are bilingual or multilingual (Itzhak et al., 2017). Belgium, for example, has three national languages (Dutch, German, and French), and Switzerland has four (French, German, Italian, and Romansh). The United States has a growing number of bilinguals and multilinguals (Lapiana et al., 2021).

In the case of the Jaksel language and slang, the messenger or communicator will be better able to speak one of them while the other language is a complement. On either the individual or the national level, multilinguals must engage in language negotiations. That is, they need to work out, whether explicitly or implicitly, which language to use in a given situation. These decisions are sometimes clearly embedded in power relations between the language domination.

Different people react differently to the dialectical tensions of a multilingual world. Some work hard to learn other languages and other ways of communicating, even if they make numerous errors along the way. Others retreat into their familiar languages and ways of living (Canagarajah & Wurr, 2011). The dialectical tensions that arise over different languages and different systems of meaning are played out around the world. But these dialectical tensions never disappear; they are always posing new challenges for intercultural communicators.

Code Switching

As explained above, in the use of South Jakarta language in the communication process, several languages are very likely to occur. Among speakers who are bilingual or multilingual, there are often symptoms that can be seen as a disorder or language interference. This phenomenon can be seen in the use of elements from a certain language in a sentence or discourse of another language. The exchange and process of transferring the use of one language to another is then known as code switching.

Code mixing and switching can be defined as the use of more than one language or code in one discourse according to patterns that are still unclear. Exit code mixing is code mixing which absorbs foreign language elements (Yuliana et al., 2015). For example, in the code-mixing event, the use of Indonesian includes inserts from foreign languages such as Chinese, Korean, English, Arabic, Dutch, French, and so on. Internal code mixing, namely someone who uses Indonesian inserts a lot of elements of regional languages, or vice versa (Yuliana et al., 2015). For example, in the code-mixing event, the use of Indonesian includes inserts from Javanese, Sundanese, Batak, and so on. And for this South Jakarta language case, the actor uses the exit switch code in the South Jakarta language communication practice.

2. Method

The form of the research methodology used in this article is descriptive-qualitative. The descriptive method is considered suitable for explaining complex linguistic phenomena such as language use. This research design will be used as a way to identify and explain the use and stuff involved of Jaksel slang among young people in Jakarta, Indonesia. This study targets teenager in South Jakarta and asks how the use, familiarity of Jakarta youth with Jaksel slang is related to the frequency of use and place Jaksel speakers on certain social class of luxurity. Research readiness in qualitative research according to (McDonough, 2017) selects a portion of all speakers or the language area studied as a representative, which allows generalization to the wider community. Qualitative research analysis consists of two main components Miles and Huberman in (Williams, 2021) interactive analysis model. Both models consist of three main components, namely data reduction, data representation, and inference through verification. Analysis of informations have done through a filtering system in the form of text or stories.

This study assumes that it is directly related to the discovery of the research object to find answers to questions from this research problem. This data analysis will later be sorted and topics will be selected to be used as a source for interviews about the use of Jaksel slang among young people in Jakarta. In the presentation of the material after the end of the interview, questions were used to explain the activities, followed by answers from the sources and explanations of the research analysis. By making decisions and researching the results of the conclusions, the aim is to respond to the results of the research, ie. source answers with a combination of explanatory analysis that results in conclusions. These findings are compared with the discussion in the final section following the research findings to reach the final stage of the study.

3.   Results and Discussion

Language activity is closely related to generational culture. More and more generations of this nation are increasingly falling into the downturn of the Indonesian language, it is likely that it will weaken even more because it carries the burden of the national language and national identity. In this state, it requires guidance to prevent offspring from collapsing. The impact of globalization on national identity is reflected in the behavior of people who are starting to leave Indonesian and are accustomed to using foreign slang. Our society is a multicultural society where every region in Indonesia has language variations that are not shared by other countries. In a multicultural society, at least two language abilities or skills are needed, first, the use of the right language in a certain rhythm (speech/voice, V/S, so the voice must be clear in conversation) and second is intonation, namely the tone of voice in pronouncing words, the tone for describe emotions

According to Seregina et al (2019) language is a means of communication between members of society in the form of sound symbols produced by human speech organs. When a member of the community wants to communicate with other members of the community, that person must use a language that he or she is used to conveying information.

In general, these languages can differ from one region to another, this is due to differences in culture, environment and habits that they have. Maybe some people argue that not only language can be used as a medium of communication. They show that there are two or more people who use communication in certain agreed ways.

Slang is usually used mostly by teenagers (Itzhak et al., 2017), some of whom use the language because of environmental factors, friendships and the influence of social media, so that some of them follow foreign slang. However, nowadays slang is no stranger to society, both young and old, among children, adolescents and adults. They often hear slang, because nowadays children and adolescents often use slang when speaking, whether they communicate between peers and between children and adults. Language changes continue to increase from time to time, this change causes many new languages to be created intentionally or unintentionally. Language is a thing that is often referred to as slang. Slang itself is often interpreted as several words with different vocabulary. Of course, slang itself has types of language, ranging from everyday slang to slang that is identical to the original slang, even though it has nothing to do with that type of slang.

This Jaksel slang is considered to have arisen at a time when there was a trend of speaking a mixed language, namely a mix of languages between English and Indonesian. Judging from the majority who use the slang is teenagers in the South Jakarta area, therefore the slang is called Jaksel slang. The research that has been conducted by several sources related to this question regarding Jaksel slang, they answered it with various variations. In this case, the slang Jaksel among Jakarta teenagers, especially South Jakarta teenagers, they usually use in their daily language to communicate with each other. The slang language Jaksel which is used as a

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means of communication with one another among Jakarta teenagers has become an existence in their social environment. Of course, today's teenagers often feel that they want to always be up to date and don't want to miss things that are trendy.

This influences the use of Jaksel slang which is considered trendy for Jakarta teenagers, especially South Jakarta teenagers. The existence of the slang language Jaksel itself is seen from the number of teenagers in Jakarta, especially teenagers in South Jakarta use this thing and have been popular and are realized and identified as a lifestyle of adolescents. From the results of the interviews that were conducted for this study, they all admitted that they were used to using the slang Jaksel because they want to get recognition from, they surrondings to be considered cool and modern were used to it and they were indeed influenced by their surroundings to do so. The existence of the slang language Jaksel began with the large number of Jakarta teenagers who use that language, because many do use it, some of them are implemented in communicating via social media. At this time, social media has a big influence on anything that is currently a trending topic, because Jaksel slang indirectly spreads through social media as a result, some social media users know what Jaksel slang is. From this, the slang language Jaksel has become a language that is considered to exist among Jakarta teenagers, especially South Jakarta teenagers. The use of Jaksel slang among Jakarta teenagers on average uses a mixture of Indonesian and English, not forgetting that they also often use slang words as connectors to continue words or to start and end a sentence.

From the results of research conducted, the majority of South Jakarta teenagers who use the slang Jaksel with words that are often used are as follows:

Table 1
Most Recently Used Jaksel Slang (Processed Data)

No	Words
1	Literally
2	Which is
3	By The Way
4	Anyway
5	Healing
6	Party
7	Basically
8	FYI (For Your Information)
9	Hectic
10	That's why
11	Supposed
12	Honestly/Jujurly

The use of Jaksel slang has been considered as an existence among Jakarta youth, especially South Jakarta youth and has become a trendy slang, but many people do not know

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and do not understand Jaksel slang itself. Basically, this Jaksel slang does use some basic language from English. General people if they hear other people use the slang Jaksel is considered a bilingual language, because of the mixing between the use of Indonesian and English. By this case, the slang Jaksel is now considered to be a language that exists and is used by Jakarta teenagers, it is possible that only South Jakarta teenagers use Jaksel slang, but some other teenagers outside Jakarta already use Jaksel slang. Other than that, indeed as teenagers in South Jakarta, they use this Jaksel slang because they are used to it. However, to communicate with each other outside of an environment that does not understand what Jaksel slang itself is, they adjust the place Jaksel. The South Jakarta language is a picture of assimilation and innovation from very diverse cultural backgrounds, but this diversity then creates differences and gaps in social interaction in society. And this can be anticipated by generating an agreement between each actor to minimize misunderstandings.

In fact, bilingualism can help promote diversity and cultural awareness. By being able to speak more than one language, individuals can engage with and appreciate different cultures and ways of life and demonstrate proficiency in foreign languages. Bilingual individuals can serve as ambassadors for their culture and language, helping to promote greater cross-cultural understanding and appreciation. Overall, bilingualism can help promote intercultural communication of languages by facilitating understanding, breaking down barriers, and promoting diversity and awareness.

Bilingual individuals play an important role in promoting intercultural communication of languages, and their skills and knowledge are important assets in our increasingly globalized world. However, in the context of the South Jakarta language, this bilingual ability then forms a gap and dynasty of exclusivity towards a certain group which involves power and dominance. In the use of bilingual languages, code switching allows individuals to express themselves more fully and effectively, and to navigate different social situations and contexts. For example, bilingual people might use one language to communicate with their family and friends, and another to communicate with coworkers or in a professional setting. Exchanging codes can also function as a form of expression of identity or group solidarity. A group of bilingual speakers might switch to a particular language or dialect to create a shared sense of belonging or cultural identity.

While code switching is a common practice, it is important to note that it can also have social and obstacle implications. In some contexts, switching codes can be seen as a way of asserting power or control, or as a way of excluding or discriminating against those who do not share a common language or variety of languages. Because of this, it is important to be aware of the social and cultural dynamics that play out during code switching, and to use language in ways that are respectful and include all speakers. In the book, Martin and Nakayama state that this language switching ability can be reviewed and further elaborated in the theory of communication accommodation (CAT), this theory states that in some situation's individuals change their communication patterns to accommodate others depending on the situation and attitude of conversation with other people. So, through this phenomenon, it can be seen that the Jaksel language indirectly, apart from being the identity of certain people, can also place an individual at a higher level of view than others because the ability to understand and use one or more languanges.

The slang Jaksel is now considered to be a language that exists and is used by Jakarta teenagers, it is possible that only South Jakarta teenagers use Jaksel slang, but some other teenagers outside Jakarta already use Jaksel slang as well. However, to communicate with each other outside of an environment that does not understand what Jaksel slang itself is, they adjusted the place. The results showed that some of the informants who used the slang Jaksel everyday also adjusted the conditions for using the language where and to whom. This was

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done so that there would be no misunderstanding of the meaning of the language itself, it could be that what was meant in this language is something that is taken as a joke but other people who don't understand it can take it seriously. The everyday language Jaksel is a language that is familiar to teenagers in South Jakarta considers the colloquialism Jaksel trendy and familiar to everyone who uses it. This slang mixed language of English-Indonesian and allows it to be understood by an audience that only masters one language but not in its entirety and complete. In addition, social media greatly influences the prevalence and deployment of Jaksel slang use (Julijanti, 2010). Some teenagers in Jakarta are used to using the Jaksel slang, but they know who, when and where to speak and it will be great to pay attention to the context in order to avoid misunderstandings between meanings when communicating. Everyone is expected to be able to use any type or style of slang, but it is necessary to pay attention to its use in minimizing misunderstandings through the subject of other person because language is very important, so we don't trigger conflicts due to disagreements in using language.

4. Conclusion and Recommendation

Daily language of Jaksel is a language that is familiar to teenagers in South Jakarta considers the colloquialism Jaksel trendy and familiar to everyone who uses it. The slang Jaksel is a mixed language of English and Indonesian, which influences people who speak this language. In addition, social media greatly influences the prevalence of the use of Jaksel slang. Jakarta and its diversity are one of the factors that causes language variety. Some teenagers in Jakarta are used to using the slang Jaksel, but they know who, when and where to speak and follow it or use slang when saying Jaksel which important to avoid misunderstandings between meanings when communicating.

So, through this research, it can be seen that the Jaksel language indirectly, apart from being the identity of certain people, can also place an individual at a higher level of view than others. Periodically, slang is moving into the culture of people by switching code not only to put the level of interaction, but also to give a more appropriate impression because there are some words that are more appropriate to use in their explanations. Although there are differences in status due to the use of foreign languages in daily conversation, this is formed due to perceptions by each social actor that cannot be definitively ascertained. Language is supposed to be a tool for solving conflicts and problems, so it would be very good if the use of language could be adapted to the needs and context so that social interaction could reach an ideal state.

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