

Indonesian Users' Self-expressions on X: A Case Study

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Abstract

English has been an important international language for Indonesians to learn since they were children and seen as a major factor of future success in global competition. The wide scope of English language usage has led to the incorporation of English language into Indonesian people's expressions on social media, especially X (previously Twitter). Many Indonesian X users choose to express themselves in English rather than in Indonesian. The aim of this research is to investigate why Indonesian users prefer to use English in their heartfelt self-expressions on X. A qualitative case study, consisting of document gathering and interviews, is adopted in the data collection process. The data includes 8 top replies of the X thread of concern and follow-up interviews with the repliers. The result of this study shows that most participants felt awkward when expressing themselves in Indonesian. Additionally, they prefer utilizing the English language because of its extensive vocabulary and sense of propriety.

Keywords: Linguistic imperialism, online identity, stance-taking, translanguaging

Introduction

English, as an international language, has been an important language for Indonesians to acquire since they were children. A growing appreciation for the value of English, considered as a critical determinant in future achievement in global competition, reveals itself in schools' decision to move English education from the 4th year to the 1st year of primary school. English is taught in primary schools once a week for 2 x 35 minutes per lesson, according to the Ministry of National Education Decree No. 22/2006 on the Structure of National Curriculum. There is no specific data available to illustrate the number of schools that have chosen to offer English education, but it appears that nearly all primary schools in cities and suburbs, as well as some in rural areas, have begun implementing English education (Zein, 2012). This situation encourages the use of the English language in a wider scope.

People in Indonesia speak two languages, Indonesian as their lingua franca and the local language as their mother tongue. They converse in Indonesian with a local tongue, such as Sundanese, and on occasion in English. They may speak in their own language, with Indonesian or even English words or phrases included. The incorporation of English terms into the Indonesian language serves a number of reasons, one of which is to alleviate the difficulty of translating. When talking in Indonesian or a local language, Indonesians of all ages, genders, and classes use English code switching in a variety of locations and circumstances (Setiawan, 2016). Such a phenomenon can be seen in Indonesian people's interaction on social media, especially X (Twitter). They often mix Indonesian, English, and even their local language when expressing themselves online.

Many Indonesian X users feel more at ease when expressing themselves in English rather than Indonesian. Some say that using Indonesian in a conversation makes them feel more

embarrassed and intimate. The word 'cringe' was also used frequently to describe the sensation. While there is no clear statistics on the proportion, many Indonesian users may relate to the issue, according to one particular thread on X.

The issue of mixing languages could also raise questions about Indonesian people's identity and why the national language did not feel good enough to let some people express their emotions. Previous research from Barik et al. (2019) has discovered the normalization in Indonesian and English code-mixed X data. However, their research has only covered the aspects of tokenization, language identification, lexical normalization, and translation. The usage of the English language itself must be known if it will be an issue in the future or if this phenomena is a result of the benefits of globalization that have been impacting Indonesia for the past decade. One issue that has been covered by Wang et al. (2014) is the phenomena of using English curse words on X. Nevertheless, their research only examined the characteristics of cursing activity on X.

This research could benefit many people who are still having difficulty expressing themselves online. Individuals who routinely repress their emotions report a distinct sense of inauthenticity, which is especially relevant to the current line of research. That is, they have an uncomfortable dissonance between their internal and external perceptions of themselves (Reimer, 2008). Drawing on Barton & Lee's (2013) approach to online identity and stance-taking, as well as Phillipson's (1992) conception of linguistic imperialism, this research explores the question of why Indonesian users prefer to use English in their heartfelt self-expressions on X.

Introduction

Online Identity

Ruyter and Conroy (2002) defined online identity as a combination of characteristics that offer help to characterize individuals on the internet, in this way, making them different from other online users. Social networking platforms support people to present themselves in a more structured and personal way (Manago et al., 2008). In online profiles, people can share their basic information (such as gender, age, education, etc.), describe their preferences (for example, people they are interested in), list their own interests (such as hobbies and favorite movies), and so on. This means that identity reconstruction is possible because people can design and create their own online identities. People can hide or change their identity if they want (Suler, 2004). Given that individuals can reconstruct their online identities based on their own ideas, their identities on social networking platforms may be partially, or even completely, different from their identities in the offline world (Hu et al., 2015).

People now have unprecedented opportunities to record and share their daily experiences in writing and other forms thanks to new digital media (Barton & Lee, 2013). While online material is frequently shared in a "publicly private" way, which means that the name of the content poster is made known but that access to the content is mostly limited, some people might act in the opposite manner by sharing publicly accessible content anonymously or engaging in "privately public" behavior (Lange, 2007). People's perspectives of themselves have evolved as a result of these divergent activities. Therefore, online identities include not just who we are but also who we want to appear to be to others and how others perceive us.

As stated by Barton & Lee (2013), the fact that identity is a fluid and multifaceted concept is crucial. Thus, identities are sometimes seen as masks that may be put on and taken off in various social interaction circumstances (Goffman, 2021). Online profiles are used by people to display their personality qualities. According to Brandtzaeg and Chaparro-Domnguez (2020), an online identity stored on social media may not be a linear temporal process but rather a convoluted process. The most significant influences on judgments of personality traits were

found to be images, quotes, and other free-form things like movies and novels. Users are most able to reach optimal ratings and present themselves in the intended way by using descriptive items like the photo and about me statement (Counts & Stecher, 2009).

Stance-taking

When someone makes a claim or makes a judgment, their stance is an important factor that cannot be overlooked. Stance is also an important term in linguistics because it encompasses a wide range of studies on the meanings of utterances and how speakers or writers approach their audiences (Kiesling et al., 2018). Barton & Lee (2013) states that when making any stances, three factors must be considered: the individual expressing the stance, the topic under debate, and the sources used. Thus, people's "stance" refers to the attitude they take toward themselves, what is spoken, and other people or objects.

People employ argumentation, appraisal, and persuasion in their social media postings to attract potential readers, either openly or implicitly, in order to increase interaction. This behavior, of course, resulted in a social media user's point of view. Thus, the realization of the text's point of view is referred to as "stance-taking" (Sholikhah, 2019). Understanding how people make claims about their connection, the topics they discuss, and their listeners and interlocutors requires an understanding of stance-taking (Kiesling et al., 2018).

Stance-taking has evolved into an important part of discourse in online interaction. Not only does it convey the stance-takers' opinions, but some may also seek to assert a unique sense of self in order to stand out in a larger community of stance-takers by careful choice of words and other resources (Barton & Lee, 2013). X, a microblogging application, has quickly become an established component of everyday life with a wide appeal in the social media landscape. A research by Bechini et al. (2020) stated that messages commonly shared on social media now reflect people's opinions on social and political problems. Therefore, a simple study of tweet contents is insufficient to appreciate the diversity of user behavior.

Linguistic Imperialism

According to Phillipson (1992), linguistic imperialism is the assertion and maintenance of supremacy through the development and ongoing reconstitution of structural and cultural disparities between English and other languages. Similarly, Reagan (2009) asserts that linguistic imperialism is the denial of the linguistic validity of a language, any language spoken by any linguistic community, which, in essence, amounts to little more than an illustration of the tyranny of the majority.

The expression and transmission of ideological ideas as well as social, cultural, and empirical concepts depend on language (Reagan, 2009). In the age of globalization, English has become a widely used language on a global scale. As the most widely taught foreign language, English dominates in the fields of science, technology, medicine, transnational commerce, trade, shipping, aviation, diplomacy, media entertainment, news agencies, journalism, and youth culture (Phillipson, 1992). The spread of English parallels the increasing usage of computers in several fields nowadays (Ferguson, 1983 in Phillipson, 1992).

English encroaches on all the languages it comes into contact with; furthermore, the use of one language often indicates the exclusion of others, even though this isn't technically necessary (Phillipson, 1992). While many regions of the world have had a long-standing relationship with English, recent globalization and European integration trends have led to a significant increase in the usage of English in continental Europe (Phillipson, 2008).

The cultural integrity of the non-native speaker is compromised by the imperialism of the English language (Modiano, 2001). According to Phillipson (1992), if the English language is there and its spread is unchecked, it could destroy the local culture. In order to reinforce continuing efforts to sustain linguistic diversity globally, more active language policy formulation is therefore needed (Phillipson, 2008).

Translanguaging

The scientific notion of translanguaging has recently gained popularity in sociolinguistics and applied linguistics (Jaspers, 2017). Translanguaging is an approach for using two naturally occurring language systems simultaneously. This is demonstrated by the large number of social media users who employ translanguaging when sending tweets from their X accounts (Creese & Blackledge, 2010).

Translanguaging was first created in Welsh to refer to the bilingual use between Welsh and English and its subsequent absorption into literature on dual languages (Conteh, 2018). You (2011) studied how Chinese white-collar employees used English creatively on electronic bulletin boards and discovered that these young bilinguals blended a variety of Chinese and English codes to establish a community known as the "domestic diaspora".

Translanguaging can be defined as the use of all linguistic resources by a speaker to construct meaning, transfer information, and perform identities, such that individual languages appear as part of a single integrated system. Thus, X users can create informal and casual personas by using translanguaging, nonstandard, abbreviated, and colloquial English forms (Creese & Blackledge, 2010). However, Jaspers (2017) claimed the contradictory statements of most researchers that translanguaging results in change in subjectivity and social structures. In addition, they are very difficult to justify once implemented. However, most researchers support the idea that translanguaging helps people improve their creativity, critical thinking, and decision-making in life. In addition, it also assists English students to improve their academic skills. This is declared by Schreiber (2015), Mazzaferro (2018), Li Wei (2022), and Gracia (2015) in their research.

The major researchers came to the final conclusion of the benefits of translanguaging. Schreiber (2015) said that people who speak multilingually tend to be more creative in terms of linguistics and it enables them to easily make things more widely known. It is strengthened by Mazzaferro (2018) who said that translanguaging raises a creative and critical thinking process by people who utters that meaning to organize their daily lives. Li Wei (2022) also agrees with the latter statements, where he proves that it helps to foster creativity and critical thinking.

While Hu et al. (2015) asserts that people can reconstruct their online identities based on their own ideas, online identities can be masked as stated by Goffman (2021). Additionally, informal and casual personas can be created through translanguaging (Creese & Blackledge's, 2010). People's opinion on social media cannot determine the diversity of their behavior (Bechini et al., 2020). However, the realization of the people's point of view on social media can depict their stance (Sholikhah, 2019). To contribute to these important topics, we draw on Barton & Lee's (2013) approach to online identity and stance-taking, as well as Phillipson's (1992) conception of linguistic imperialism, to investigate the issue of why Indonesian users prefer to use English in their heartfelt self-expressions on X.

Method

This research is a qualitative case study with document gathering and interview as the data collection procedures. This research drew upon the qualitative method because it aims to find out the reason why Indonesian X users prefer to use English. The inquiry in qualitative research begins with an inquiry in which the data originate from a natural context, thus there is no manipulation or experimentation on the data, and data analysis is inductive, creating patterns or themes. The research's ultimate conclusions contain a detailed description and explanation of the problem, as well as an extension of the literature (Creswell, 2007). Thus, qualitative research is most suited for the current study. This is due to the fact that the research entails a case study analysis, which offers the natural context of the case in concern. A case study can

be thought of as an in-depth examination of a single case with the aim of shedding light on a broader group of cases or a community. Therefore, case study research has the power to sophisticate the beholding of the environments and pursuits under consideration (Cousin, 2005).

The participants are the X users' who replied on the X thread of “Why is it more comfortable to talk about things in English compared to Indonesian when you want to express your feelings?”. The data involves 8 top replies and interviews. Originally, the top 10 repliers were selected; however, two of them were no longer active on X, so the data only included 8 out of 10. The repliers were selected among the top replies based on how they integrate the English language into their expressions. These participants were selected due to the correlation of their online identity and the purpose of this research. The top replies with the most likes were the ones who voiced out a stance relatable to many others. And then, they were interviewed to further analyze how their online identity affects the stance they portray in their replies. To maintain confidentiality, the participants are given pseudonyms. The participants' profiles are as shown in the table below.

Table 1: Participants' profiles

No	Participant	Age	Gender	Background
1	Ax	20	Female	Undergraduate student in Medical Science
2	Bx	16	Female	High school student
3	Cx	24	Female	Private employee
4	Dx	19	Female	High school graduate
5	Ex	23	Female	Bachelor of Arts
6	Fx	23	Female	Bachelor of English Literature
7	Gx	21	Female	Undergraduate student in Communication Science
8	Hx	19	Female	Undergraduate student in Astronomy

The data collection was conducted online through the X platform. The replies were first sorted from the number of likes, and then the top 10 were separated. Since two of the top 10 were no longer active, they too were omitted. For the document gathering, the 8 top replies were put into a table where they are presented in their original form, their English translated form, and added a description. As for the interview, the researchers personally massaged the 8 interviewees via X direct message. The interview was conducted in Indonesian to get a more comprehensible answer from the interviewees. Thus, the interpretation and data analysis in this study are presented in their closest English translations.

The first step in analyzing the data was to analyze the stance portrayed in each of the participants' replies referring to Barton & Lee (2013). After that, commonalities were identified from their replies. Next, the participants' online identities were analyzed through the data from the interview based on Barton & Lee (2013). The online identity analysis was to support the participants' stances. Then, the participants' language usage was identified to analyze the portrayal of translanguaging. The participants' use of translanguaging showed the implementation of their stance. The discussion here centered on the reasons for the Indonesian

X users' preference on using English to express themselves and their relation to linguistic imperialism referring to Phillipson (1992).

It should be noted that the findings of this study are inadequate to represent the perspective of other individuals with similar backgrounds, especially age range and education, since the participants of this study are limited to Indonesian X users who replied on the X thread of concern. Therefore, this study is expected to be exploratory in nature.

Findings and Discussion

Having analyzed the data from the replies and interviews, we discovered a common perspective where the participants feel comfortable with using English in their self-expressions on X. Some even employ the English language in their reply and interview, whether fully or mixed with Indonesian.

Stance Towards English Language Usage in X Self-expressions

The data indicates that five out of eight participants fully employ English in their reply, two out of eight employ translanguaging by mixing English and Indonesian, and one out of eight fully employs Indonesian. Every participant seems to have a common stance in which they are more inclined to use the English language in expressing their feelings. Referring to Barton & Lee (2013), the participants' stances were examined by considering the individual expressing the stance, the topic under debate, and the sources used. Looking at the behavior of the individual expressing the stance, it can be inferred that the stance of those employing English is stronger than those who do otherwise. While all of the participants seem to agree to the topic in which using English is preferred when expressing their feelings, each of them seems to have their own reasons for doing so. The sources of their stances seem to have been from personal experience; however, external sources like general knowledge and common perspective have also been integrated into their stances.

The in-depth interviews have strengthened the participants' stance towards the use of English in their self-expressions. The participants construct meaning, transfer information, and perform identities using translanguaging in the interview. They may unknowingly utilize translanguaging without knowing that it is a linguistic resource in language. However, the fact that they employ translanguaging strengthens the claim by Creese & Blackledge (2010) yet again on how bilingual people can use two naturally occurring language systems, in this case English and Indonesian, simultaneously.

The participants have a common answer for whether they are comfortable with using English and what makes them do. Analyzing the stance from their replies and strengthened by the interview answers, this research has discovered the 3 most prevalent reasons as to why the participants prefer to use English in their heartfelt self-expressions. The reasons are that they feel awkward when talking about their feelings in Indonesian, as well as the variety of English vocabulary they could utilize when expressing themselves in English, and the sense of propriety of the English language.

A. English is Less Awkward

The most common excuse as to why the participants prefer to use English in their self-expressions is that they feel awkward when expressing their feelings in Indonesian. Cx and Dx express their stance on the awkwardness of using Indonesian in their replies, supported by other reasons as to why they prefer the English language.

Cx: It's a bit awkward to talk about feelings in Indonesian and it would sound less miserable to do it in other languages other than our mother tongue.

Cx states that talking about feelings in Indonesian is awkward. Supporting that stance, Cx also believes that expressing feelings in other languages is less miserable than doing it in

Indonesian. Therefore, Cx believed that expressing feelings in Indonesian, as the Indonesian people's mother tongue, is awkward and miserable. If we take into account her background as the only private employee and how she is the oldest among the participants, it is understandable if she believes that expressing feelings is not an easy thing. She must have gone through a lot in life, and her exposure to the English language may have made her more comfortable than the mother tongue that she has long associated with in life.

Dx: Because it's awkward to use Indonesian words. And it's also easier to use English I think, like a sentence can already describe our feelings.

Similarly, Dx believes that it is awkward to use Indonesian words. In support, Dx claims that using English is easier because a sentence in English can already describe her feelings.

It is shown that the replies posted by the participants pose a sense of interaction with each other. One reply attracts another reply, and it can be seen from the similarities in their opinion regarding the awkwardness of using Indonesian and how they seem to be more comfortable with using English. The point of view they utilize in expressing their opinions is the first person point of view where they correlate their own personal experience and their personal feelings with the topic of English language usage in expressing feelings. This realization of the participants' point of view towards the topic accompanied by the interaction they attract by posing their opinion is in line with stance-taking as stated by Sholikhah (2019).

Ex: I don't know but I think it's because english isn't our mother tongue. We were told to speak Indonesian by our parents because they taught us with hearts and it has been engraved in our soul since, meanwhile most of us learn English for academic purposes only so we can express our feelings better in English because that language isn't connected to our soul I don't know.

Bringing up another point of view from a more general perspective, Ex claims that English is not connected to the soul since people learn English for academic purposes only. Meanwhile, people learn Indonesian as their mother tongue, and that the Indonesian language is already connected to their souls. Ex's stance implies that feelings are easier expressed using a language that is detached from people's souls.

We can see why most participants are concerned about what other people think about their statements when expressing their emotions, resulting in the awkwardness they feel when conveying feelings in a language that is close to their souls. This fits what Barton & Lee (2013) stated in their study that stance-takers use carefully chosen words when they want to assert a unique sense of self in a large community. The participants in this study are careful with their words, they even use English rather than Indonesian because their opinions about their feelings are seen by a number of X users.

B. English Has Extensive amount of Vocabulary

When asked about the reason why the participants employ English on social media, a few points of view came up regarding the English vocabulary compared to Indonesian vocabulary.

Ax: English has more vocabulary than Indonesian, so what I want to convey in Indonesian seems out of place for a few specific words. For example, in Indonesian there is "malu", but in English there are "embarrassed", "shy", "bashful" that have similar but different meanings.

The reason Ax prefers to use English is because of the variety of the vocabulary. She claims that some things seem out of place when conveyed in Indonesian, but not in English due to the precise objective of English vocabulary. Similarly, Dx and Gx also have the same view about the variety of English vocabulary that can only be conveyed in English.

Dx: It feels easier because there are simpler English vocabulary that are more understandable than their Indonesian form.

Dx believes that English has simpler vocabulary that is more understandable than their Indonesian form. Thus, she prefers to use English due to its variety of vocabulary.

Gx: I am quite comfortable using English, especially in expressing myself or if I fail to find the right choice of words to express my feelings and opinions. Sometimes, there are several expressions that are quite lacking or excessive when I use Indonesian.

Meanwhile, Gx states that she feels comfortable with expressing her feelings in English, especially when she fails to find the right words in Indonesian. She also claims that some expressions are either quite lacking or excessive in Indonesian. Her stance seems to imply that the use of Indonesian words is uncomfortable due to the essence of its words' meaning. Thus, she prefers to use English which has a more varied and precise vocabulary.

To further discover the extent of English vocabulary compared to Indonesian vocabulary, we have looked into statistics on the amount of their vocabulary. As per Oxford Dictionary, there are 171,476 English words in current use; 250,000 distinct terms (excluding inflections and words from technical and regional lexicon); and 750,000 of words counted in the most liberal method. On the other hand, as per The Great Indonesian Dictionary (KBBI), there are a total of 118,021 entries of Indonesian words. Based on these points, it can be inferred that English has more vocabulary than Indonesian. Even the amount of English words in current use exceeds Indonesian words' total entry by 53,455 words.

C. English Sounds More Proper

Another common reason why the participants prefer to use English to express themselves is because English sounds more proper than Indonesian.

Fx: I feel that if I talk about my feelings in English, it sounds more proper. It's more comfortable and the language is more polite, because in my opinion, there are some things that if expressed in Indonesian make it seem rude.

Fx claims that using English when talking about feelings is more proper, and to her, the use of the English language is more comfortable and polite. Considering Fx's background as a Bachelor of English Literature, it is understandable for her to feel comfortable utilizing English, as it is the language she studied in her major. Fx also supports that stance by stating that some things seem rude if expressed in Indonesian. Similarly, Gx and Hx also believe that the use of English seems more polite when used for cursing or using bad words.

Gx: The language is more comfortable and refined. Because I think there are a few things that if they are conveyed in Indonesian, they will sound harsh, but not in English.

Similar to Fx, Gx believes that the English language is more comfortable. Aside from that, the English language is also more refined. Thus, there are things that will sound harsh when conveyed in Indonesian, but not in English as it is more eloquent.

Hx: Because I'm a person who tends to think about people's responses, it's better for me to use English. Sometimes it doesn't feel right to be sad, so if I use Indonesian, it will seem too obvious.

In the context of expressing feelings, Hx claims that using Indonesian would seem too obvious. As she believes that sadness is not right, the use of English when expressing sadness will make the expression more proper.

Lange (2007) stated that some people may share publicly accessible content anonymously or engage in public in private behavior. Conforming that notion, Fx, Gx, and Hx concludes that the English vocabulary is more proper than Indonesian, even in terms of profanity. When sadness is involved, they can express themselves more comfortably with English on X or other online platforms where their online identity exists. Thus, English is preferred for the content they share online, whether public or private.

Context of English Language Usage

Regarding the context in which they employ English language, the participants pose a similar view. They use English on social media when they express their feelings or opinion, like Ax, Cx, Dx, Ex, Fx, Gx, and Hx; they use English on social media when talking about something serious, like Ax, Cx, Ex, and Fx; and they use English to communicate with other people, like Bx, Cx, and Ex. Most of the participants use English on social media to express their feelings or opinions.

The data shows that the participants do not only utilize English in online interaction, but also in their everyday lives. Depending on the context and the interlocutors, they mix English into their discourse. While it is true that many are comfortable with using English in their everyday lives, some are obstructed by the lack of interaction with English speaking people in real life. Therefore, they utilize the English language more online. This finding supports Hu et al. (2015) on how the construction of individuals' online identities may be different from their real life.

Awkwardness in Relation to Identity

The context in which Indonesian X users feel awkward with using Indonesian is when they express their emotions or feelings. They regard human emotion as weakness; thus, it is embarrassing to show such weakness. This awkwardness is the uncomfortable feeling that they feel when utilizing a language that is close to their souls, which is Indonesian.

As Indonesian users tend to have a hard time expressing sadness, happiness, fear, anger, and disgust, they detach themselves from those emotions through the use of a foreign language. Although it is not strictly essential, the use of one language typically implies the exclusion of others (Phillipson, 1992). When connected with other trends, their preference towards the English language is due to how they can deliver their feelings better in an easier and more proper way. Their stances towards English language usage reflect their opinion from personal experience. This is in line with Bechini et al. (2020) on how social media messages now reflect people's opinions on social issues.

Though none of the Indonesian X users in this research have the exact same answer in the interview, which conforms Barton & Lee's (2013) claim on how online identity is multifaceted, their stances support the supremacy of the English language. With more and more people having the same stance, the English language will eventually override the Indonesian language from Indonesian people's lives. If people continue to feel awkward when using Indonesian, and they keep detaching themselves from their feelings by utilizing English in their heartfelt self-expressions, the language will further erode our identity as Indonesians. First, we may lose our connection with our mother tongue. And then we may lose our love towards our nationality.

Despite the threat of English language supremacy towards our identity as Indonesians, there is still hope for our Indonesian language due to the fact that online identity is fluid, as stated by Barton & Lee's (2013). From the interview, the participants conveyed that when they wish to utilize the English language, they consider their interlocutors before doing so. The fact that online identity is fluid also supports Goffman's (2021) claim on how identities are seen as masks that can be put on and taken off in various social circumstances.

On another note, the fact that the Indonesian language has globalized to some extent can strengthen our sense of belonging towards our national identity. The Indonesian language has been taught in various countries like Australia and Egypt. Thus, we must be proud of our identity as Indonesians.

Word Choice in Relation to Linguistic Imperialism

The amount of English vocabulary does exceed the amount of Indonesian vocabulary, though that cannot be the only reason why Indonesian X users prefer to use English. The mere use of English words within the Indonesian online world may have yet to be a part of linguistic imperialism as English is still considered a foreign language. However, the continuous use of English words will turn out to be a gate towards linguistic imperialism. In some ways, the spread of English is similar to how computers are now used (Ferguson, 1983 in Phillipson, 1992). If the Indonesian people lose grasp of their identity, it is the same as losing their own home or place of origin. When that happens, the use of Indonesian language will be the same as using a foreign language in its own nation.

One example that we can see nowadays is the widespread development of English-based schools and institutions in Indonesia. These educational establishments employ English as their daily language and apply the international curriculum onto their students' learning. As the most widely learned foreign language, English holds a strong position in the fields of science, technology, medicine, transnational commerce, trade, shipping, aviation, diplomacy, media entertainment, news agencies, journalism, and youth culture (Phillipson, 1992). Ironically, with such exposure to the English language, many Indonesians feel foreign towards their own mother tongue, Indonesian. Additionally, they seem to prefer using English words in their daily conversations instead of Indonesian.

Another example is when Indonesian users consider the use of English words superior to Indonesian, there may be various aspects to support that. From the influence of the society they interact with, their major, their work, or even their family. However, such exposure causes concern that Indonesian people would bow down to the Western culture. If the Indonesian people's tendency towards the Western culture continues, the existence of the Indonesian language and culture itself may be eroded.

We believe that when people feel more sense of belonging and glorify the English language instead of their own mother tongue, their national identity is also doubted. Such people are prone to being the spreaders of the linguistic imperialism trend. According to Phillipson (1992), English intrudes on all the languages that it comes into contact with, and this case is not an exception. It comes back to each person's awareness, because some people still uphold their identity as Indonesians despite their exposure and continuous use of the English language, and some do not. Linguistic imperialism will not happen if the Indonesian people do not lose grasp of their identity as Indonesians. Therefore, we must never forget that we are Indonesians.

Sense of Propriety in Relation to Value

The English language can act as a bridge between our culture and that of the West. Language is essential for the expression and transmission of ideological notions as well as social, cultural, and empirical ideas (Reagan, 2009). In big cities in Indonesia, people generalize and follow Western culture, from the way they socialize in real life to the way they interact online. Social networking platforms support people to present themselves in a more structured and personal way (Manago et al., 2008). Indonesian people who learn English as their second language know well that the second language they learn cannot replace the value of the Indonesian language. We believe that our identity as Indonesians is the value that we were born with.

With the development of technology and the human mindset, the local language has been alienated from the local society due to their exposure to globalization. With the open-mindedness of people nowadays, they no longer value their local language. Thus, the only language keeping Indonesian people together is the Indonesian language. As stated by

Phillipson (1992) the existence of the English language can erode the local culture if its spread is not filtered.

The irony in today's world is that people tend to know more English slang than Indonesian proverbs. Unknowingly, this will influence Indonesian people's language style. Indonesian people are known to be polite, but the spread of foreign slang has diminished that sense of politeness and replaced it with the notion of arrogance. As this phenomena continues to spread, and even more rapidly on the internet, Indonesian people start to put more value into the sense of propriety of English words.

The eroding value due to the use of English language is the value of unity. By using our national language, Indonesian, it can unite us as Indonesian citizens. In addition, the value of preserving the Indonesian language is also being pushed back by the presence of English. The influence of English may have shifted the use of Indonesian as our main language, but our souls are still that of Indonesian people.

Conclusion

The participants' stances in this research are inclined to the use of English in their self-expressions. Their stance is also strengthened by convergent online identity, and the use of translanguaging has also proven the participants' identity as bilinguals. Their exposure to the English language and their frequent use of the language in everyday life contributes to their online identity.

To sum up, the present study has answered the question of why Indonesian users prefer to use English in their heartfelt self-expressions on X. Firstly, the use of English is less awkward than Indonesian. As the English language is not Indonesian people's mother tongue, it is not too closely related to their souls. Therefore, when expressing feelings, which can sometimes be embarrassing, the use of English helps the conveyors detach themselves from what they are conveying, and thus allows them to express themselves more comfortably. Secondly, English has a larger variety of vocabulary. English vocabulary can represent feelings in a more understandable and precise way. A complicated sentence in Indonesian can be represented in a single phrase in English; alternatively, a word in Indonesian can have the same meaning as many English words with clearer context. Lastly, the English language sounds more proper. Since English is a foreign language, its sense of propriety exceeds that of our own mother tongue. Even in terms of profanity, when people use English curse words, it would sound more eloquent than Indonesian curse words. Expressing feelings with a language that is known to be superior makes people feel more sense of propriety.

The English language will further destroy our identity as Indonesians if people continue to feel embarrassed while using Indonesian and keep detaching themselves from their emotions by adopting English in their heartfelt self-expressions. Given that English is still seen as a foreign language in Indonesia, the usage of English words may have yet to constitute linguistic imperialism. The continued usage of English, however, will serve as a gateway for linguistic imperialism. There is still hope for the Indonesian language as long as the Indonesian people maintain a strong sense of their identity, despite the threat of English language supremacy to our identity as Indonesians. Although the use of Indonesian as our primary language may have changed due to the influence of English, our souls are still Indonesian.

For future research related to English language usage in the online scope, it is suggested that the research work on a wider extent than just on X platform. The goal is to better understand the variety of user behavior, as described by Bechini et al (2020). Thus, by incorporating additional data from various platforms, future research can better appreciate the diversity of user behavior. On another note, future research could also focus on fewer participants with a more in-depth interview. The objective is to further explore the behavior

and identity of certain participants. Additionally, it is also suggested to incorporate a variety of aspects such as gender, age, academic background, and length of exposure to the English language into consideration.

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