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Language Variations in Netizens' Comments on the News of the Jambret Sleman Case

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Abstract

The development of the internet and social media has turned online news comment sections into digital public spaces where netizens express opinions, emotions, and social attitudes toward current events. This phenomenon is evident in news coverage of a mugging case in Sleman, which triggered diverse linguistic responses from digital users. This study aims to describe language variation in netizens' comments on the Sleman mugging news, with a particular focus on code-switching and code-mixing, and to explain the social functions of these language choices. The study employs a qualitative descriptive approach, using comments from selected online news reports collected through purposive sampling. Data were gathered through observation and documentation techniques, then analyzed through reduction, classification, interpretation, and sociolinguistic presentation. The findings indicate that netizens' comments exhibit diverse language variations, including informal registers, local languages, code-switching, and code-mixing. These language choices are used to emphasize attitudes, express emotions, build solidarity, and strengthen speakers' social identities in digital space. This study contributes to the development of digital sociolinguistics and provides insight into linguistic dynamics in public responses to criminal news in online media.

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INTRODUCTION

The development of the internet has changed the way Indonesian people communicate, access information, and express opinions related to public events (Amelia, 2024). APJII reports that by 2024, internet penetration in Indonesia will reach 79.5% or around 221.56 million users. Meanwhile, DataReportal noted that by early 2025, there will be around 212 million internet users and 143 million social media accounts in Indonesia. This condition shows that the digital space has become an important component of social life, including as a place to discuss and respond to current issues (Nurmiarani et al., 2024).

In practice, the comment column on online news has transformed into a new form of digital public space that supports the expression of support, criticism, emotions, and conflict. According to (2021, in practice, the comment column on online news has transformed into a new form of digital public space that supports the expression of support, criticism, emotions, and conflict. According to Nasrullah et al. (2026) the openness of the comment column allows for the expression of public opinion, but is also vulnerable to negative sentiment and the use of abusive language, while Mubarok et al. (2024) suggest that the comment column on Instagram can be a fertile ground for hate speech. Research conducted by Silaban et al. (2024) on netizens' comments on Indonesian news platforms shows that online commentary is a significant source of data for understanding how the public responds to current issues through distinctive language choices.

This phenomenon becomes even more interesting when the issues discussed in the news involve criminal acts. News of crime often triggers an emotional reaction because it touches on aspects of security, justice, morality, and social empathy. At this point, comments often show harsh words, sharp judgment, and expressions that are not always neutral. In this context, netizens often express comments that are evaluative, emotional, and even provocative (Salvatore et al., 2022; Safira & Laili², 2024). Research Zhou & Fu (2025) Regarding offensive language on social media platforms, it is evident that aggressive speech exhibits unique stylistic characteristics and often appears in multilingual digital contexts.

Sociolinguistically, this phenomenon is related to the concept of language variation. Language variations arise as a result of differences in social backgrounds, communication situations, and the purpose of language use (Hinta, 2017). In this case, comments from netizens often show a variety of language use, ranging from informal slang and dialect to regional languages and code-

switching. Muntendam & Parafita Couto (2024) argues that code-switching is a phenomenon that often occurs in multilingual communities and serves various pragmatic functions, such as emphasizing meaning, marking identity, and serving as a rhetorical strategy.

Several previous studies have explored language variation, code-switching, and code-mixing across various digital communication contexts, including conversations on social media, online forums, and other digital content. Previous studies on code switching and code mixing were also found in everyday conversations in the bilingual community, as contained in the study Japri et al., (2022) and Alawiya et al., (2020). While research Selia & Nurain (2024) researching a variety of slang on social media, Instagram.

Research on language variations on social media also shows that these linguistic forms appear productively in digital communication, including on platforms such as TikTok, both as markers of identity, social closeness, emotional expression, and attitude affirmation strategies. Research conducted by Aliyu et al., (2025) indicates that the application of mixed language in social media platforms is also related to the expression of emotions and attitudes of its speakers. Setya et al., (2022) and Nungki et al., (2025) Both show that language variation and code-switching/code-mixing practices are prominent features of the social media and digital content ecosystem. Research Ferdian Sari & Wangi (2020) about the episode I am Also Not Perfect, Irrohman & Rokhman (2021) revealed the application of code transfer and code mixing in religious lectures disseminated through digital platforms.

Research on netizens' comments on crime news still has important gaps that need to be explored. Several previous studies have addressed code switching and code mixing across contexts such as YouTube videos, talk shows, language learning, and interactions in bilingual communities. However, research that focuses more on netizens' comments often addresses issues such as hate speech, politeness, and discourse analysis. For example, Mubarok et al., (2024) who discuss comments on Instagram, Ahmadi F et al., (2024) regarding Instagram comments related to the G20, and Silaban et al., (2024) who analyze netizens' comments on the news media. Arintowati & Wahyudi (2022) examined netizens' responses to Instagram accounts and found that there were variations in language that reflected positive and negative attitudes. In other words, although there has been extensive research on language on social media, the objects, contexts, and analytical focus

remain diverse and have not been specifically aimed at netizens' comments on local crime news.

One event that attracted public attention was the snatching case in Sleman, which went viral across various digital platforms. The virality of this case triggered various reactions from the public, expressed through comments on online news and social media. Netizens not only gave their opinions about the event, but also used various forms of language to express attitudes, anger, empathy, and criticism of the perpetrators of the crime and the social context behind it (Wang et al., 2021). Various language variations, code-switching, and code-mixing emerged as communication strategies for conveying attitudes, emotions, and social judgments. This condition makes the comment column a rich and complex space for linguistic interaction, so it is interesting to analyze from a sociolinguistic point of view, especially related to the phenomenon of language variation in digital communication (Stefiana Hardianti Juang, 2025; Antonyuk & Hoza, 2023).

Although research on digital languages has advanced, this study still has clear gaps. Most previous studies have focused more on platforms such as Facebook, TikTok, Instagram, and YouTube, as well as on comments related to political issues and hate speech. In contrast, netizens' comments on specific local crime news, such as the Sleman jambret case, have not been widely studied. The case of a snatching incident in Sleman that went viral on digital platforms has sparked various reactions from the public. Netizens' responses to this news not only reflect public opinion but also reveal the dynamics of complex language use. Various language variations, code-switching, and code-mixing emerged as communication strategies for conveying social attitudes, emotions, and judgments.

The gap needs to be addressed because responses to crime news are not only instant reactions but also reflect people's social attitudes, collective emotions, and language identities. Research on political comments and Instagram comments shows that comment spaces can reveal judgmental tendencies, contempt, empathy, or support. In addition, there is still little research that comprehensively links language variation, code switching, and code mixing to their social functions in the context of local news going viral.

Thus, the formulation of the problem in this study is how the form of language variation that appears in netizens' comments about the news of the jambret case in Sleman, how code switching and code mixing are applied in the commentary, as well as the social function reflected in the use of netizens' language in responding to the criminal

news. This formulation is important because it connects two aspects simultaneously: the phenomenon of language in the digital world and the underlying local social context.

The purpose of this study is to describe and analyze variation in language in netizens' comments on news about the jambret case in Sleman, identify the forms of code-switching and code-mixing that appear, and explain their accompanying social meanings. The results of the research are expected to contribute to the development of digital sociolinguistics, enrich the study of language in online news comment spaces, and provide an academic basis for reading public responses more critically and contextually.

METHODS

This research uses a descriptive qualitative approach with a sociolinguistic perspective combined with pragmatic interpretation. This approach was chosen because the study's purpose was to describe in depth the variation in language in netizens' comments, not to calculate their statistical frequencies. The analysis focused on single-language variations, code-switching, and code-mixing in netizens' comments on news about the jambret case in Sleman, as well as on the function of speech in terms of locution, illocution, and linguistic politeness. The research data were in the form of netizens' comments on online news uploads and Instagram social media accounts that discussed the case, while the data source was purposively taken from the most relevant, active, and language-rich uploads (Creswell & Poth, 2016; Sugiyono, 2020).

Data collection is conducted through observation and documentation. The steps begin by browsing news uploads on the Sleman jambret case, then reading all comments carefully and repeatedly to find data that align with the research focus. Relevant comments are copied, coded, and grouped by initial categories. In contrast, comments that do not contain language variations or are not related to the research topic are excluded from the corpus. To maintain data accuracy, the researcher diligently observed and triangulated theories by comparing findings across the concepts of language variation, code-switching, code-mixing, and speech and politeness. This step is taken so that the analyzed data truly represents the language practices of netizens in the context being studied (Lincoln, 1985; Sudaryanto, 1993).

Data analysis is carried out with an interactive model that includes data reduction, data presentation, and conclusion/verification (Miles et al., 2014). In the reduction stage, data are selected to select the comments that best suit the research

objectives. At the presentation stage, the data are displayed as original comment excerpts, which are then explained in terms of language variation, the pragmatic functions that accompany it, and the social context of their appearance. At the verification stage, the researcher drew inductive conclusions about the dominant language-use patterns and the social meanings they contained. The results of the analysis are then presented in a descriptive-analytical manner, allowing the relationship between the form of language, the function of speech acts, and the level of politeness in netizens' comments to be clearly seen.

RESULTS AND DISCUSSION

Language Variations in Netizens' Comments

The results of observations of netizens' comments on news about the jambret case in Sleman show that public comments on the internet use a variety of languages, not just one. The use of a single language variety in netizens' comments on news of the jambret case in Sleman is classified into whole Indonesian, whole regional language (Javanese), and whole foreign language.

The single most dominant variation is the Indonesian language as a whole, especially in the informal variety. Comments like *"This is outrageous! Where are the police?"* convey anger directly, briefly, and rhetorically. The choice of Indonesian indicates that the speaker wants to convey criticism that is easy for a wide audience to understand, without the constraints of other codes. In this case, language serves as a tool of public protest, both firm and spontaneous. Comment: *"This is outrageous! Where are the police?"* It can be read as the speaker expressing disapproval, evaluating the situation, and claiming that the conditions are unnatural. Here, the choice of language variations becomes a tool to reinforce the assertive content (Rizal et al., 2023; Audya Nilam Nariswari et al., 2025; Iklimah et al., 2024). Comments like this are also in line with research Afdhaliyah & Haq (2021) that social media is a productive space for slang, informal, and expressive language variations.

Other comments are *"Selalu bela yang lemah, baru ditegur ato cek cok"*. Although there are non-standard forms such as *ato* and *cek cok*, all comments remain in one informal Indonesian system. Sociolinguistically, this form shows a natural oral speaking style, is close to everyday conversation, and is not oriented towards standardization. The speaker uses a single Indonesian word to create the impression that he is speaking spontaneously and emotionally, rather than writing an official statement. This kind of variation is also consistent with studies Muthia

Selvi Elsa et al., (2025) who found that informal forms are a key feature of social media comments.

Comments: *"Solidarity for the families of the victims!"* *"Hopefully the authorities will respond quickly"*, and *"What about netizens? Are you going to protest?"* also show the Indonesian language as a whole, but with different functions. In the comment *"Solidarity for the families of the victims!"*, Indonesian is used to build empathy and moral support. In the comment *"Hopefully the authorities will respond quickly"*, the Indonesian language appears more formal and shows hope for the institution. Meanwhile, *"Where are the netizens? Are you going to protest?"* uses a more colloquial Indonesian language to invite the public to speak out. These three comments affirm that the same language can produce different pragmatic nuances depending on the lexical choice and context of the event. In this case, netizens' comments can be interpreted as instructions, requests, advice, or invitations. This speech aims to influence the behavior of speech partners so that they are in accordance with the wishes of netizens (speakers), both explicitly (directly) and implicitly (indirectly) (Noer, 2023; Clareta Rosintya Ardini et al., 2024; Melani & Yudi Utomo, 2022).

Comment *"What should I do if I am snatched? Meditating silently staring at the moon???"* and *"The victim of the robbery was even told to apologize. It is indeed strange in this country"* showing the whole Indonesian language, which functions as a sharp criticism and satirism. In the first comment, the speaker builds a rhetorical question to show that silence is not a sensible choice when confronted with crime. In the second comment, the speaker expressed the moral irregularity of the decision of the legal process. The single variation of Indonesian in these two comments shows that netizens do not need another language to express resistance, because Indonesian is strong enough to accommodate emotions, criticism, and social judgments that are used to express the speaker's psychological attitude to a situation, in this case, negative emotions such as disappointment, anger, or displeasure (Yunita Trisnawati et al., 2022; Pratama & Utomo, 2020; Ardiyanti et al., 2025).

Comment: *"Your most despicable institution is the police. The people insulted, the House of Representatives also insulted. So this Police must indeed be evaluated!"* and *"May incompetent and unfair officials and law enforcers soon get more painful and more despicable karma"* also includes the whole Indonesian language. However, it is in a harsh tone. Both of these comments are interesting because they show that a single variation in a language does not necessarily mean neutrality; precisely in monolingual form, the speaker can

build a very sharp, ideological critique. The choice of Indonesian fully conveys the impression that the speaker wants to deliver a clear, firm, and unambiguous public judgment.

The next classification is the regional language as a whole, namely Javanese. The question, *"What is this system?"* is the clearest example because the entire speech structure is in Javanese. This expression conveys anger, surprise, and negative judgment in the typical Javanese oral style. The choice of the whole Javanese language creates a sense of local closeness and strong emotional intensity. In regional languages, speakers not only convey content but also activate cultural identity and a sense of togetherness with readers who share similar language backgrounds. These findings are in line with research Afdhaliyah & Haq (2021) Pada media sosial Twitter, terlihat bahwa bahasa daerah seperti Jawa sering digunakan sebagai penanda identitas dan gaya tutur yang lebih informal di ruang digital.

Comments *"Mediasi Karo Keluarga MALING? Dagelan tenan"* dan *"Mari ngene penjahat tambah kemaki"* also show the dominance of the Javanese language, especially in the evaluative and satirical parts. In the first comment, the phrase *dagelan tenan* is a strong marker of irony, while in the second comment, the Javanese form further intensifies the tone of anger towards the perpetrators of the crime. The use of regional languages in its entirety here shows that netizens use local languages to present a closer, more "real" impression and to convey judgments more sharply. In the commentary, netizen not only expresses regional language but also directly expresses beliefs, criticisms, and moral judgments (Thohir & Utomo, 2024). Socially, this choice shows that Javanese is not only a means of communication but also an effective way to express emotion in the comment space.

The next classification is a whole foreign language, mainly English, and in one case, Arabic, which stands alone as a religious expression. The comments *"No viral, no justice"* and *"Self-defense is right"* are clear examples of the English variations intact. These two comments show a short, concise, and aphoristic style of speech. In *"No viral no justice"*, the speaker uses English expressions to convey criticism of the practice of justice, which is considered only to move when the issue goes viral. Meanwhile, *"Self-defense is right"* affirms the justification of self-defense in a concise, unequivocal formulation. This kind of English use is common on social media and often serves as a marker of assertiveness, a global impression, or a more concise argumentative style. Netizens use the above comments to express their views, infer the

situation, and affirm moral judgments of the events discussed (Sifrotul Faroh, 2020).

The commentaries *"Astaghfirullah"* and *"Alhamdulillah"* can also be read as a whole in a foreign language in this context, as they are stand-alone Arabic expressions that function as units of social-religious response. In the data, this phrase does not function as an insertion, but rather as a whole comment containing moral evaluation, concern, or gratitude. This form is very effective because with just one word, the speaker has already conveyed the emotional and religious attitude in full. The use of Arabic expressions as a single comment also suggests that, in the digital space, speakers use certain codes not solely because of their native language, but also because of their expressive power and symbolic value.

Thus, in this subchapter, it can be concluded that a single variation of language is indeed present in this data, although there are not as many comments as there are mixed with code. Whole Indonesian is the most dominant, followed by intact Javanese, then intact foreign languages such as English and Arabic. These findings are important because they show that netizens still prefer a single full code when they want to express criticism, sympathy, anger, or moral judgment directly. Theoretically, these results reinforce previous research, showing that social media comments exhibit language choices influenced by identity, emotions, and social contexts, while confirming that monolingualism in the digital space continues to coexist with multilingual tendencies.

Code Switch

Code switching in this study is understood as the transfer of a relatively intact code from one language to another within a single speech or discourse. In recent studies, *code-switching* is understood as a common practice of multilingual speakers integrating elements of different languages in the same speech, and on social media, the most frequently discussed forms include *tag-switching*, *inter-sentential switching*, and *intra-sentential switching* (Muntendam & Parafita Couto, 2024; Daulay et al., 2024). Research on Instagram and TikTok comments shows that the three forms are indeed prolific in digital communication, with motifs often related to topic shifting, vocabulary limitations, bilingualism, prestige, and trends.

Based on the comment data obtained, there are not many code switches that actually meet the criteria for switching between codes at the limit of clauses or sentences. Most of the other comments are more appropriately classified as a mixture of codes or a single variation of foreign languages, so they are not included in this subchapter in order to

keep the classification strict. In this corpus, the most obvious form of code switching appears in the comments *"That simple, Polantas-protected jambret"* and *"Wow... Good job, cops! Because of you, there is a sentence 'the victim apologizes to the Jambret family'."*

The comment *"That simple, jambret protected by Polantas"* shows a fairly firm transition from English to Indonesian. The *"That simple"* segment serves as an evaluative opening in English, followed by the main proposition in Indonesian: *"jambret protected Polantas"*. The use of the English opening serves to affirm irony and produces a sharper rhetorical effect than if all comments were written in Indonesian. In *the framework of code-switching*, this pattern is closer to *inter-sentential switching* because the switching occurs at a clear clause boundary, rather than just a lexical insertion. This kind of pattern is in line with the findings Daulay et al., (2024) that social media comments often feature *code-switching* between clauses as an expressive strategy and an attitude marker.

Comment: *"Wow... Good job cops! Because of you, there is a sentence 'the victim apologizes to the jambret family'"* also shows a strong pattern of code switching at the clause boundary. The English phrase *"Wow... good job cops!"* served as an evaluative response that remained intact, followed by an Indonesian explanation that criticized the apparatus. In function analysis, this code transfer not only embellishes speech but also reinforces the effect of irony: praise in English is used to satirize, not praise. At this point, code-switching serves as an expressive as well as an argumentative strategy. Some studies show that this pattern is common because digital speakers often switch to foreign languages to exert emotional distress and build a more prominent speaking style.

Comments *"Thank you, police, get it done soon!"* is a code transfer from English to Indonesian. However, the move does not form a complete English clause; it serves only as an opening that marks the speaker's attitude before the main message is delivered in Indonesian. The use of *"Thank you"* here is not merely praise but a rhetorical effect that can be read as both support and pressure for the police to solve the case immediately. Speakers in this case, netizens, expressed hope; The speaker is actually demanding action and reinforcing criticism (Yunita Trisnawati et al., 2022). Politely, though, the choice of English at the beginning of the commentary gives a tone that seems polite, but still contains a firm encouragement (Endah Yustiani et al., 2024). Thus, the code transfer in this data is not just a language change but a pragmatic strategy to produce speech that sounds sharper while remaining

communicative. In the context of social media comments, this kind of strategy is commonly used to reinforce the speaker's stance and make comments sound sharper or more rhetorically "classy".

The comment *"Astagfirullah, why is this it"* contains the Arabic phrase "Astagfirullah," which serves as an opening religious interjection, followed by informal Indonesian/Javanese commentary. Analytically, this form also involves code-switching. However, the Arabic element does not function as a syntactic part of the main sentence, but rather as a marker of emotions, concerns, and moral evaluation of the events being commented on. Its main function is expressive and phatic: the speaker shows surprise, disapproval, and at the same time places himself in a moral-religious position towards the jambret case. In online commentary, this form is common because religious expressions are often used as a spontaneous response to events that are perceived to violate social norms (Susanti et al., 2024).

Furthermore, in this data, the comment "ALHAMDULILLAH, wonder why it has to go viral first to uphold justice in Indonesia" shows "ALHAMDULILLAH" as an Arabic expression placed at the beginning of the comment, followed by informal Indonesian speech containing social criticism. In form, it is also a code switch, but the Arabic element serves as an attitude marker rather than part of the sentence's core grammatical structure. Functionally, the use of "ALHAMDULILLAH" here can be read as an emotional expression that has an ironic effect: the speaker seems grateful, but the content of the follow-up actually confirms the astonishment and criticism because justice is considered only to appear after the case goes viral (Rahmadhani & Purwo Yudi Utomo, 2020). Thus, this code transfer serves not just as a religious expression but also as a rhetorical device to sharpen criticism of the law enforcement system. This pattern is consistent with the findings of social media studies that show that *code-switching* is often used to build identity, emotion, and discourse suppression (Jofita & Haryanto, 2026).

Overall, the code transfer found was not dominant in the form of long intersentence transfers, but rather appeared strong in a short and effective form. The three share similar functions: affirming emotions, conveying criticism, and exerting social pressure on the apparatus and the legal system. Thus, the code switching in netizens' comments on the Sleman jambret case can be understood as a rhetorical strategy that integrates language, attitudes, and identities in the digital public space.

Mix Code

The mixing of code in netizens' comments on the Sleman jambret case appears to be the insertion of other language elements into the main speech of Indonesian, at the levels of words, phrases, and short discourse markers. In a recent study by Sakina & Haryanto (2025) This form is actually the dominant pattern on social media: studies on Instagram and social media comments show that *insertional code-mixing* appears more often than *alternation* and *congruent lexicalization*, and is often used to express social attitudes, identities, and closeness (Lubis et al., 2025). Findings on Instagram comments by Putri et al., (2024) Phrase insertion is the most prominent; other studies of Instagram comments and cross-country social media have also shown that it is the dominant pattern of digital code-mixing. (Mohammad Hussein Aburqayiq et al., 2025).

In the attached data, the English code mix is most clearly seen in the comments *"The police are always slow, not very fair"*, *"Sleman regional leaders let us speak up to help this, yakali the process is like this"*, *"Save ah, who knows how to counter if you fight jambret or thief in the future"*, *"Try it. A family member is a thief. Ben Sakja understands"*, *"Cases like this do not make a mistake.. The rules of mankind are mumet..."*, *Saucy is the branding of the lawyer "JAMBRET'S ATTORNEY"* and *"Hapalin because guys, this is our defense if we are against jambret or begal"*. In these comments, the English element appears as an inherent insertion into the Indonesian structure rather than as a full code transfer.

In the data *"The police are always slow, not very fair"*, elements of fair English *are* inserted into Indonesian sentences to strengthen negative judgments of the police. The word *'fair'* here does not function as a technical term but rather as an evaluative marker that makes criticism feel short, sharp, and easy to understand. The use of the word shows that the speaker is not only expressing displeasure but also claiming that the authorities' actions are unjust. Thus, the comment or speech contains direct criticism (Ardani Tangguh Waskito et al., 2024; Finda Rosita Dewi et al., 2024). This code mix shows that netizens use English as a rhetorical device to affirm perceived injustice. A similar phenomenon was also observed in studies of mixed codes on social media, where the word English is often used to convey the speaker's attitude and emotions.

In the comment *"Sleman regional leaders let us speak up, this helps, yakali the process is like this"*, the phrase *speak up* becomes a clear form of code because it is inserted into Indonesian sentences

without changing the main syntactic framework. This phrase serves as an invitation to speak up, support, or get involved in issues that are going viral (Rohmah et al., 2022). The use of *'speak up'* gives a modern, communicative feel while emphasizing the persuasive nature of the comment. In the context of social media, the use of English phrases like this is common to build closeness with digital audiences who are familiar with popular English expressions.

The comment *"Save ah, who knows how to counter if the opponent is jambret or thieving in the future"* also shows a mixture of English codes through the word *save*. Here, *save* serves as a short instruction with a practical connotation: save a comment or save it as a reminder. Although the next form of *"counter"* is a non-standard use of the word, the whole sentence still shows a strong pattern of code-mixing because the English element is used as a marker of action and anticipation. This form of code mixing is often related to the efficiency of expression and the language habits of internet users, which are short, functional, and direct to the point.

Comments *"Try.. A family member is a thief. Ben Sak Jogja understands"* include the English word *"share,"* which strengthens the invitation to disseminate information. This word functions pragmatically as an order or encouragement for the location of the perpetrator's family to be shared with the public (Rahmasari & Utomo, 2021; Marwuni & Utomo, 2020). Sociolinguistically, the insertion of *shares* shows that speakers are utilizing global digital vocabulary that is very familiar in social media practices. In this context, mixing codes not only adds to language variety but also reinforces a sense of urgency and collective participation.

In the comments *"This case is not a blunder.. The rules of mankind marai mumet..."*, the English element of *blunder* is used as an evaluative word to refer to a big mistake or embarrassing mistake. Although short, this word has strong semantic power because it conveys the nuances of criticizing systems or decisions considered wrong. Mixing codes like this shows that netizens choose an English lexicon to reinforce a judgmental tone, especially when they want to convey that the situation is highly unreasonable. This aligns with findings from mixed-code research on social media, which show that elements of English are often chosen because they are perceived as more assertive or expressive.

The sentence *"Saucy, the branding lawyer JAMBRET'S ATTORNEY"* uses the word *branding* as a code-mix to highlight the lawyer's image. In this context, *branding* is not used in a purely technical

marketing sense, but rather as a cynical comment on how a certain party presents itself in the public space. This word suggests that the speaker sees an image strategy that attracts attention. The use of *branding* in the middle of Indonesian sentences shows how English vocabulary is used to condense complex social meanings, especially when the speaker wants to satirize intelligently.

Meanwhile, the comment "*Hapalin is the reason guys, this is our defense if we are against jambret or begal*" contains the word *guys* as a marker of closeness and a collective invitation. This word does not constitute a full code switch but rather serves as an insert that reinforces solidarity among readers. By including *guys*, the speaker creates a relaxed, familiar, and conversational atmosphere, as if netizens are satirizing, while inviting readers to understand or remember certain situations and to pay attention to the content of the comments (Khasanah et al., 2024). In social media studies, markers like this often appear with code because they function to build audience engagement while smoothing the tone of speech.

Overall, the mix of English codes in the above comments shows that netizens do not use English randomly, but functionally to increase their influence, reinforce innuendo, mark invitations, and build a digital identity that feels more familiar with social media culture. The code mix that appears is almost entirely in the form of inserting words or phrases, so it is more accurate to call a mix of insert code rather than a full-code switch. These findings are consistent with previous studies that have shown that in social media, the most dominant forms of code mixing are elements of words and phrases, and their function is closely related to the expression of emotions, solidarity, and contemporary speech styles (Muntendam & Parafita Couto, 2024; Montes-Alcalá, 2024).

CONCLUSION

Based on the analysis of netizens' comments on the news of the jambret case in Sleman, it can be concluded that the variety of languages used is dominated by a single variation of languages in the form of Indonesian, Javanese, and certain foreign languages that are used in their entirety, followed by code switching and mixing of codes that appear to strengthen the meaning and attitude of the speakers. Code-switching in the data is mainly expressed through opening expressions or emotional markers in English and Arabic, which serve to affirm criticism, irony, concern, and moral judgment of the events reported. Meanwhile, more productive code-mixing emerges through the insertion of English and Javanese words and phrases that sharpen innuendo, build closeness, reinforce invitations, and show solidarity. Thus,

this study shows that netizens' comments are not merely spontaneous responses to criminal news but also reflections of social identity, collective emotions, and society's rhetorical strategies in the digital public space.

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