

REGISTER USED BY NETIZEN IN MARAH-MARAH COMMUNITY OF X (TWITTER)

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ABSTRACT

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This study examines the linguistic registers used by netizens in the Marah-Marah Community of X (Twitter), an online space where users express anger and dissatisfaction regarding various issues. Dell Hymes' (1972) Speaking Model provides the theoretical framework to classify and analyze registers within this community. A qualitative approach was employed to collect primary data consisting of posts, comments, and interactions during April 2025. The analysis identified 200 registers, of which 185 (90%) were informal and 15 (10%) were colloquial. Informal registers included slang, abbreviations, code-switching, emotive words, and emojis, reflecting intense emotions such as anger and frustration. Colloquial registers demonstrated regional and cultural nuances. The findings highlight that informal registers dominate emotional discourse in online communities, functioning as tools of identity construction, solidarity, and coping mechanisms. This study contributes to sociolinguistics by providing insights into how register variation reflects emotional expression and social bonding in digital environments.

I. INTRODUCTION

Twitter, previously known as X, is a social networking platform and microblogging service that allows users to send and receive short messages, called "tweets." X is a multipurpose online platform for short communication and social engagement. It has features that allow rapid and efficient sharing of data. Language use in X, particularly in the marah-marah community, clearly reflects members' feelings and social identities. On X, especially in groups like marah-marah, people often use informal language to express strong emotions like rage, impatience, or even joy. The study of language and emotion, known as sociolinguistics, frequently examines how strong feelings like anger alter the way people speak. William Labov's groundbreaking work on social language from 1972 proves that emotions, particularly anger, significantly influence linguistic choices made by speakers, especially in informal or intimate settings where social norms tend to be less rigid. He

confidently asserts that people's speech is significantly influenced by their social status, group identity, and the emotions they experience during a conversation. Here are some ways to express this: using slang and specialized terms, slang terms or jargon can add nuance and emotion; for example, terms that are widespread among teenagers can add nuance to statements. Symbols and emojis are frequently used to describe emotions, in addition to words. This unquestionably adds emotional depth to the message.

X users present themselves using word choice and linguistic style that represent their personality when expressing themselves. Bucholtz and Hall (2004) definitively state that the use of language in emotionally charged situations, such as anger, reinforces group solidarity and identity through shared linguistic forms and expressions. Bucholtz and Hall confidently explore how language and registers shape group identity. Communities that are based on feelings express many of their feelings through language. These things help establish a shared identity and foster a sense of connection among individuals. Language on X unmistakably reflects more extreme personal and societal identities. In social contexts, the language users choose is a clear reflection of their social, cultural, and educational background. Interaction with other users, as well as interaction between X users, has a clear influence on social identity. The way users respond to other tweets, whether with support or criticism, directly impacts how they are perceived by the community. It is clear that every community has its own communication rules. These rules are what we call "communication norms." The marah-marah community establishes clear norms, allowing members to feel secure in expressing anger without fear of judgment. At the same time, these norms emphasize the importance of treating others with respect and adhering to proper communication protocols.

Language on social media, like X, reflects a wide range of identities and ethnicities. In this context, it's absolutely essential to register the variety of language used in a specific situation to depict emotions, individual identity, and social identity. X register usage definitively shows the complexities of folks' feelings, individual and social identities. Searle (1995) explains how language is used for specific purposes in communication in his book on speech act theory. Language use isn't just about conveying information; it's also about performing social actions—including the expression of emotions and the negotiation of personal identity. Language is not just a means of communication; it is a tool for social action. It allows us to express emotions and shape our identities. It is essential to understand how language variation functions in this setting. This understanding will give us a deeper awareness of the dynamics of social interaction on social media. It will also show us the influence it has on individual and community relationships. Register is more than a mere communication tool. It also provides us with a means of self-expression and connection within this diverse society.

The dictionary defines "register" as "variation according to use," which means it's a category of language associated with different applications in different situations (Halliday & Hasan, 1985). Register, as Chaer and Agustina explained in 2014, addresses linguistic issues related to certain tasks. They underscore the significance of context—be it field or profession—in shaping the application of register. Every field boasts its own distinctive vocabulary, making context a crucial factor in defining how register is employed. Register is a type of language that varies depending on its use or purpose.

Three previous investigations have been found by researchers. One of the studies that was carried out was the Register Komunitas Pemain Game Online Game Mobile Legend (Sociolinguistic Study) by Bahroni, A., Irfan, M., and Ernawati, T., the research date is listed as December 31, 2024. The descriptive qualitative method was used to collect the necessary data. The results of the research indicated the presence of a total of 120 language registers in the form of vocabulary, abbreviations, or sentences from Mobile Legend online game players. These registers demonstrate the existence of unity in the community, strengthen group identity, and facilitate more efficient communication between group members. Casual or casual registers dominate the research data, reflecting unofficial gaming activities.

The second investigation, titled Health Register for the Covid-19 Pandemic on Social Media Instagram, by Alfazri, R.,F, Luthfiyanti, L., and Faradina (Indonesian Language and Literature Education Study Program, 2022), employs a descriptive qualitative approach. The research methodology involves the use of observational and documental techniques to procure data. The investigation identified multiple categories of registers pertinent to the Covid-19 pandemic, including: First is the register based on linguistic form, which includes terms and expressions used in the register, such as "omicron," "booster," "swab," and "prokes." Second is the register based on meaning, which includes terms and expressions with specific connotations and references, often reflecting the perspective and expertise of the user. Third is the register based on language function, which includes terms and expressions used for particular communication purposes, such as information sharing, persuasion, or entertainment. Examples of registers found include "omicron," "booster," "swab," and "prokes," which are indicative of the linguistic variety that develops on social media along with the evolution of technology and people's communication patterns.

The most recent study, entitled Register Bahasa Sebagai Bentuk Budaya Komunikasi Dalam Komunitas Pemain PUBG, was conducted by researchers Putri, F. T, Hapsari, H.,R, and Pramono, M.,Z, and published on January 31, 2024. Their research methodology employed a qualitative descriptive approach, which included transcription and note-taking to record conversations. The study identified three forms of register utilized by the PUBG

community in the video "A Bad Joke." Lingual forms encompass informal and slang terms employed during the conversation. Restricted Form: Terms referring to the context of the game and in-game items. The third category, "Open Form," comprises more general and informal language.

Interaction patterns among the Marah-Marah community on Twitter can be caused by complex factors, which include the post's context and the reader's interpretation of the message it contains. Herring (2004) in *Computer-Mediated Discourse Analysis* states that, The use of language in online spaces, such as social media platforms, often involves informal, casual registers that reflect the social relationships and emotional expressions of users, with interactions being shaped by context and interpretation. Netizens in the marah-marah community on X use registers to express intense emotions across informal and social context. The social support and problem classification shown by interaction patterns assist in gaining an understanding of the communication dynamics within the community. The community provides a secure and private space for people to express themselves and be heard. Daily life, politics, entertainment, and sarcasm are common subjects discussed by this twitter. Typically using colloquial language, it will explore current concerns. Because it is in the Marah-marah Community and people release their frustrations or thoughts on X there, the language's magnitude depends on the situation. Comments and Responses is a sort of interaction in which community members actively participate by submitting comments and responding to tweets. This fosters a vibrant social dynamic throughout the community, allowing folks to take part and support each other.

Marah-marah communities use expressive, informal, and open language. They interact in ways that are motivated by the need to share and express negative feelings. In the context of the marah-marah community on X, the register or linguistic style used by netizens (internet users) unmistakably indicates various distinctive features and patterns. Emotions are expressed in various ways, language is informal or uses abbreviations and slang that are understood by the community, there are interactions that involve lots of people, usually providing support or responses to each other's posts, and discussions can be both pro and con. Gee (2014) explains it well in *How to Do Discourse Analysis. A Toolkit* makes clear that language in social media communities functions not only as a means of communication but also as a way of shaping identities and social relationships. The use of humor, sarcasm, and informal registers are strategic ways to negotiate emotional responses and group cohesion. Humor and sarcasm are used here to relieve tension or to mock and criticize in a way that is amusing. The research will investigate a variety of issues, including the language functions, community dynamics, emotional expressions, and limitations.

The main research question is:

How do netizens utilize registers to express their emotions within the Marah-Marah Community of X?

The study seeks to contribute theoretically to sociolinguistics and practically to understanding online communication dynamics. This study focuses on understanding how park names reflect three interrelated dimensions: (1) cultural identity, (2) social values, and (3) environmental consciousness.

II. METHODS

This research applied a qualitative method. According to Creswell (2014), qualitative research allows an in-depth exploration of social behavior and meaning within context.

Data Source:

The data were drawn from the Marah-Marah Community on X, which has over 1 million members. The researcher observed and collected tweets and comments from April 2025. Usernames were anonymized for confidentiality. The author's approach to data collection involves taking notes. This research will use data in the form of sentences and the sentences will be taken from X account. The sentences in account X come from the users or the members of those accounts or everyone willing to join and write on those accounts. Usually in this account, users will show their opinion regarding the situation nearby and their emotions and put it into those accounts. The original will be followed in terms of data capture, including the use of emoticons and capital letters. This will ensure that the intended meaning is accurately conveyed in its entirety. In addition, the account that will be written about by the author is to be kept anonymous (only partially written). Eventually, some of the threads will also be in the form of supporting images.

Data Type:

Primary data consisted of textual posts, including slang, abbreviations, emojis, and code-switching. Secondary data were sourced from previous research and theoretical references. Using primary data gives researchers a true and detailed picture of how people in a community interact. By collecting data from people or watching them, researchers can understand how social, emotional and cultural factors affect communication. This approach also allows them to explore why people act or speak a certain way, leading to findings that are more relevant and in line with the research objectives.

Data Collection:

Data were collected through structured observation and note-taking. Tweets were documented in their original form, including capitalization, emojis, and non-standard spelling. Data was collected using different techniques to see what language is used by people in community X. The data was collected from a number of accounts that were actively interacting in the community, and the comments analysed were selected based on how relevant and how often the comments were used in discussions in the community. Some data have visual support that is being uploaded by the author.

Data Analysis:

The data were analyzed using Dell Hymes' (1972) register classification framework, which categorizes language use into distinct registers such as informal, formal, technical, colloquial, and slang, each reflecting varying degrees of social context, audience, and communicative purpose. Each tweet was meticulously examined to identify underlying linguistic patterns, including vocabulary choices, syntactic structures, and stylistic elements, before being categorized according to the appropriate register type based on established criteria from Hymes' model. Subsequently, these categorized tweets were interpreted in relation to their role in emotional expression, such as conveying joy, anger, or irony, and in the construction of user identity, encompassing aspects like cultural affiliation, social positioning, and personal narrative within the digital discourse.

III. RESULTS

Overall Findings, the study identified 200 registers:

185 informal registers (90%), 15 colloquial registers (10%). No significant use of formal or technical registers was found, reflecting the community's informal nature. Informal registers dominated. They appeared as:

Slang: e.g., anjir, bgt, gue, lu

Abbreviations: skrng, g, jgn

Emotive language: **anjing!!!, astagfirullah, marah banget*

Emojis: frequently used to emphasize emotion

Code-switching: phrases like playing victim integrated into Indonesian sentences

These registers express raw emotions and build solidarity among members. For instance, "*PATRIARKI ANJING!!!*" reflects both anger at social inequality and a demand for recognition within the group.

Colloquial Registers

Colloquial expressions reflected regional identities and cultural nuances, such as *wes gak usum 20 ewu iku* (Javanese), used in Eid money-giving traditions. Such language signals shared cultural backgrounds, strengthening group identity.

Function of Registers

1. Emotional Expression: Registers enable venting of frustration, sadness, and anger.
2. Identity Construction: Choice of slang and code-switching reflects generational and cultural belonging.
3. Solidarity Building: Shared use of informal registers creates group cohesion.
4. Coping Mechanism: Humor, sarcasm, and exaggeration help members manage negative emotions.
5. Comparison with Previous Studies, while registers in gaming or fan communities serve efficiency and identity (Bahroni et al., 2024; Naimawati et al., 2023), in Marah-Marah the primary function is emotional catharsis. Thus, this study contributes uniquely by highlighting the connection between register and emotional discourse.

IV. CONCLUSIONS

In conclusion, the analysis reveals that the Marah-Marah Community on X (formerly known as Twitter) predominantly utilizes informal registers in approximately 90% of its communications, complemented by colloquial registers in about 10%, as a strategic means to articulate and channel a wide spectrum of emotions, ranging from mild irritation to intense outrage. These informal registers, characterized by the frequent incorporation of slang terms, casual abbreviations, vivid emotive expressions, and expressive emojis, emerge as the dominant mode of expression primarily because they offer a flexible and immediate platform for venting frustration and anger, allowing community members to connect on a visceral level without the constraints of more rigid linguistic structures. On the other hand, the colloquial registers employed in the remaining 10% serve to mirror and preserve regional dialects, local idioms, and cultural nuances, thereby fostering a deeper sense of shared identity and belonging among participants from diverse geographical backgrounds, which in turn strengthens the community's overall solidarity and collective resilience in the face of shared grievances.

This study concludes that the Marah-Marah Community on X primarily employs informal registers (90%) and colloquial registers (10%) to express emotions, with the informal elements—such as slang, abbreviations, emotive expressions, and emojis—holding sway due to their unparalleled suitability for effectively venting frustration and anger in a fast-paced, digital environment where brevity and emotional immediacy are paramount. Meanwhile, the colloquial registers play a crucial role in reflecting and embedding regional and cultural identities, which not only personalize the discourse but also further reinforce solidarity by creating an inclusive space where members can relate through familiar linguistic markers, ultimately contributing to the community's cohesion and emotional support network.

The findings demonstrate that registers within this community function not only as essential communication tools for everyday interactions but also as sophisticated mechanisms of identity construction, where users actively shape their online personas through language choices; mechanisms of solidarity, enabling the formation of tight-knit groups that rally around common frustrations; and mechanisms of emotional coping, providing therapeutic outlets for processing anger and stress in a supportive, communal context, thereby highlighting the multifaceted role of language in digital social dynamics.

Suggestions:

Future research could expand its scope to include comparative analyses of cross-cultural online communities, such as those in Southeast Asia or Latin America, to uncover how register usage varies across different societal norms and digital platforms; explore gendered patterns of register use, investigating whether men and women in such communities employ distinct linguistic strategies for emotional expression and identity formation; or employ mixed-method approaches that combine quantitative metrics, like sentiment analysis algorithms to quantify emotional intensity and register frequency, with qualitative insights from in-depth interviews or ethnographic observations to provide a more holistic understanding of the interplay between language, emotion, and community building in virtual spaces. Additionally, longitudinal studies could track how register preferences evolve over time in response to platform changes, cultural shifts, or global events, while interdisciplinary collaborations with psychologists or sociologists might yield deeper insights into the psychological impacts of such linguistic practices on individual well-being and group dynamics.

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