

SOCIAL MEDIA PLATFORM SLANG LANGUAGE: LEARNING INDONESIAN AS A LANGUAGE OF COMMUNICATION IN DAILY CONVERSATION

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Abstract: This research aims to identify and interpret slang messages used in daily conversations, especially those used among young people, and create material content on the social media platform 'Bahasa Gaul-Bahasa Indonesia.' Instagram is the social media platform used to include the material content of the slang findings from this research. So, the results of the research can be used as a medium for speakers to learn Indonesian, especially the language of daily communication, with the selection of appropriate diction so that communication becomes more efficient and effective. The method used in this research is a qualitative method with a case study approach. The data collection technique used was the document technique. The data is in the form of recordings of the slang vocabulary used by Palembang speakers. The observed utterances were taken randomly for 30 minutes, either in situations in the canteen, in class, with relatives, or in the researcher's neighborhood. The number of utterances obtained was 107 utterances, with 40 speakers. The data analysis technique uses semiotic techniques with a pragmatic approach. The findings in this study are 100 slang words used in Palembang Sari-Sari conversations by Palembang speakers who are the subjects of this study. Then, the results of the findings and analysis are used as content on the Instagram platform of Bahasa Gaul-Bahasa Palembang-Bahasa Indonesia (BBG-Belajar Bahasa Gaul), with the Instagram name @belajar_bahasa_gaul.

Keywords: Communication, Daily Conversation, Slang, Indonesian

INTRODUCTION

Indonesian slang is an informal language used in daily conversation (Ajib, 2011; Kridalaksana, 2013) describes that Indonesian slang is an informal variety of the Indonesian language that emerged in the 1980s and has developed until now. The formal and informal varieties of Indonesian recognize only one Indonesian language, namely the standard Indonesian language. However, the use of the terms standard Indonesian for formal Indonesian and Indonesian slang for informal Indonesian is widely used by both the general public and academics, both domestically and abroad. Slang is a reflection of social change that often reflects changes in society. These changes include changes in values, norms, and social behavior. Slang is integral to Indonesian pop culture and the identity of urban youth in Indonesia. It is the main language that is often used for oral communication by everyone in daily life in Indonesia, except for formal purposes or official events. As a result, many people find it awkward to communicate verbally with others using formal Indonesian because they are used to using slang (Kirkpatrick & Anthony J, 2019).

That is an impact of the globalization process. The increasing ease of access to communication in this era has an influence on language as a means of communication. Formal language is no longer sufficient to accommodate the communication process, especially among the younger generation. Due to technological advancements, particularly in the development of conversation applications, communication activities become more democratic. This is in line with

the views of (Ziser et al., 2023), who assert that the democracy of content publication on the internet, especially through social media, has brought about new forms of communication, resulting in unique language variations.

Bilingualism is when a speaker uses two languages depending on the situation. Bilingualism focuses on the speaker's use of language, whereas diglossia focuses on the use of language in society (Hastari et al., 2019). Rapid modernization has had a major impact on the authenticity of Palembang's cultural traditions, including its original language and customs. Palembang belongs to the Malay language group. The language combines Malay elements such as "apo," "cak mano," "kemano," "kapan," and "ado apo" with the "o" dialect (Purnamalia et al., 2023). Palembang is a language group or dialect that is widely spoken by people in the South Sumatra region. Palembang is a regional language used by its speakers to express thoughts and feelings. This language has two levels. Palembang cuisine is sophisticated or "bebaso," and ordinary Palembang cuisine is commonly referred to as "baso Palembang sari-sari" (Atika & Hastari et al., 2024).

Palembang language is not only influenced by Malay but also contains elements of the Javanese language. This is due to the connection between Palembang and the Sriwijaya Kingdom. The language "Baso Palembang Sari-Sari" is commonly used by indigenous people and other Palembang citizens in daily communication, and researchers found the younger generation in Palembang city uses a new "slang" language. Baso palembang Baso palembang sari-sari is a Palembang language used in daily life (Amin et al., 2010). Slang in sociolinguistics is used to show loyalty to their group (Fauziah et al., 2021). Based on psycholinguistic theory, slang arises because of the need to express feelings or emotions more freely and spontaneously (Chaer, 2009). According to Fibria & Widiarto (2022), using speech act theory and interpersonal communication, the pronunciation of slang will be used according to the needs of communication. Fauziah et al. (2021) formulated that language varieties have grown widely along with globalization

Research on slang has also been conducted by several previous researchers. First, "Penggunaan Bahasa Gaul di Media Sosial" (Fibria & Widiarto, 2022) shows that, based on the responses of a group of students who use slang, slang has a concise form, making conversations more comfortable and entertaining, thus enhancing effective communication. Second, " Bentuk Kata Ragan Bahasa Gaul di Kalangan Pengguna Media Sosial Instagram " (Anindya & Rondang, 2021), which demonstrates that slang words can be classified into various forms, including acronyms, abbreviations, contractions, clippings, inverse forms, borrowings from foreign languages, associations, monophonization, infiltration of vocal letters, words formed by improvement from original words, and new words created through the creativity of Instagram users. Third, " Bahasa Gaul Remaja dalam Media Sosial Facebook " (Swandy, 2017) reveals that the forms of slang usage in interactions among teenage Facebook accounts include jargon, prokem, and colloquial language. Fourth, "Pengaruh Bahasa Gaul terhadap Penggunaan Bahasa Indonesia di Kalangan Remaja" (Riadoh, 2021), which indicates that the use of slang, especially abbreviations in daily communication, deviates from the proper use of Indonesian. This deviation may hinder the growth and development of the Indonesian language. Furthermore, the lack of

awareness of love and using Indonesian in one's own country can lead to the deterioration or loss of the language in society, especially among teenagers. Fifth, "Penggunaan Bahasa Indonesia dan Bahasa Gaul di Kalangan Remaja" (Rahmadhani & Syaputra, 2022), which shows that the emergence of language variations in society is triggered by the rapid development of communication technology. Consequently, each generation develops its own language style. The use of proper and correct Indonesian is being displaced by slang, becoming a norm for communication. Sixth, "Ekspresi Remaja Millennial melalui Penggunaan Bahasa Gaul di Media Sosial" (Iswatiningsih et al., 2021), which indicates that the use of slang by millennial adolescents is derived from regional languages, Indonesian, foreign languages, and a combination of Indonesian and foreign languages. The formation of slang involves abbreviations, word shortening, acronyms, word reversal, distorted words, and shifts in meaning. The purpose of using slang by millennial adolescents is to greet, joke, tease, or mock and build familiarity in friendships. The context of using slang occurs in casual conversations, approval responses between speakers and interlocutors, admiration responses to something, and disapproval responses to the behavior or attitude of others. Thus, the use of slang by millennial adolescents serves as a form of self-expression in building friendships and closeness among teenagers.

In contrast to previous studies, researchers not only identify the use of slang but also create a slang platform on social media (Instagram). The social media slang platform that will be developed by the researcher is Instagram, which contains Indonesian slang content that is often used in daily conversation, with its translation in Indonesian and the message (meaning) contained in the slang. In addition, this platform can also be useful for foreign speakers who want to learn Indonesian to communicate, which is used daily in conversation. As described by Ratnaningsih (2017), slang can be a forum for learning BIPA (Bahasa Indonesia bagi Penutur Asing) for daily conversation.

The novelty expected in this research is the creation of a social media platform that discusses slang content in order to create an effective and efficient communication atmosphere, accompanied by the message contained in the text, without ignoring the politeness of the language used by speakers. In addition, this platform can be used as a medium to understand the use of slang in daily conversations, especially for foreign speakers who have difficulty communicating with Indonesians in the field who use slang daily (Sukmayadi, 2016; Moller, 2019). In line with the novelty of this research, learning slang in Indonesian language education becomes important to create an effective communication atmosphere, especially for foreign learners. When communicating with the community, foreign learners encounter a lot of slang vocabulary.

Based on this research, the problem identification in this study is to identify the use of slang in the Indonesian language variety, understand the meaning of slang used for communication purposes, create a platform on social media, specifically content containing slang vocabulary, its translation in Indonesian, and the meaning (message) contained in the text, and understand the implications of learning slang in Indonesian language learning.

Based on the identification of these issues, the objective of this research is to identify the use of slang as a variation of the Indonesian language, understand the meaning of slang used for

communication purposes, and create a platform on social media for slang vocabulary, translations, and meanings. Furthermore, it aims to understand the implications of learning slang in Indonesian language education. The theoretical significance of this research lies in examining the development of language variation, specifically slang, from a linguistic perspective. Meanwhile, the pragmatic significance of this research is to utilize social media as a learning tool and to understand the use of slang to enhance effective and efficient communication.

METHOD

This research design is a type of qualitative research with a case study approach. According to (Moleong, 2010), qualitative research is a naturalistic approach to seek and find an understanding of the phenomena experienced by research subjects by describing them in the form of words and language in their natural context. Through this approach, the researcher first puts aside his personal experience to understand the experiences of the participants under study (Creswell J.W., 2010). The purpose of this study was to obtain detailed information about Indonesian slang used in daily conversation and communication. After collecting the data, the researcher tries to edit the content of colloquial vocabulary, its translation into Indonesian, and the message (meaning) contained in the message. Furthermore, the researcher will create an Instagram platform for "Indonesian slang" content.

The data investigated are colloquial vocabularies that speakers use when communicating in everyday conversations or colloquial dictionaries obtained from recordings, field notes, or other documents that help identify slang used in everyday conversations. Observed speech was recorded randomly for 30 minutes during her time in the cafeteria, classroom, relative's home, or in the researcher's neighborhood. The number of utterances obtained was 107 from her 40 speakers. The data collection technique in the research documents, and then in the research, the data analysis technique will go through four techniques, namely data collection, data reduction, data presentation, and conclusion drawing. The instrument is assisted by research instruments in the form of data, sound, and video recording devices, and notebooks. The data analysis technique uses semiotic analysis techniques using a pragmatic approach. The pragmatic approach is an approach that sees the work as a medium to convey certain goals to the reader. The semiotic technique aims to analyze symbolic systems in a systematic way. The word semiotics itself comes from the Greek 'semeion,' which means sign (Sudjiman, 1996), or seme, which means sign interpreter (Paul, 1999).

RESULTS AND DISCUSSION

Results

The research data was obtained through documents that have been obtained by researchers. The documents are recordings of slang vocabulary used by speakers (students) in communicating in daily conversations using Palembang colloquialisms and screenshots of slang used on social media. The data found by the researcher is slang contained in conversations made by young people (students) and slang from social media. The data of student conversation recordings amounted to 107 utterances. From the data, 72 slang vocabularies were obtained.

Data from social media obtained 52 slang vocabularies. Because of the similarity of the findings from the recordings and social media, when combined, the researchers found a total of 100 slang vocabularies. The following data on Indonesian slang vocabulary in Palembang language conversations used by Palembang people (students) in daily activities has been found by researchers.

Table 1. Data Collection of Indonesian Slang

No	Slang words	Palembang	Meaning in Indonesian	Meaning in English
1.	Songong [Sɔŋoŋ]	Cak yo yo nian [Caʔ yo yo ni:an]	Sombong	Arrogant
2.	YTTA [ytta]	Yang tau tau bae [Yaŋ taw taw bae]	Yang tahu-tahu saja	If You Know, You Know
3.	Lebay [Ləbay]	Enyek-enyek [ɛŋɛʔ-ɛŋɛʔ]	Bertingkah berlebihan	Overacting
4.	Babayo [Babayo]	Bahaya [Bahayo]	Berbahaya	Dangerous
5.	Gelay [Gəlay]	Dak seneng [Daʔ sənəŋ]	Tidak menyukai/Jijik	Disgusting
6.	Sasimo [Sasimo]	Sano-sini galak [Sano-sini galaʔ]	Sana-Sini Mau	Slutty/ Chessy
7.	Gemoy [Gəməɔy]	Gemes [Gəməs]	Gemas	Adorable
8.	Caper [Capər]	Minta alem [Mĩnta aləm]	Cari perhatian	Attention Seeker
9.	Cepu [Cəpu]	Nyenyas [ŋɛŋɛs]	Tukang Mengadu	Squealers, Tattletale
10.	Sambat [Sambat]	Berkicau [Bərkicaw]	Mengeluh	Tend to complain/ twitter
11.	Meleyot [Məleyɔt]	Loyo [Lɔyɔ]	Meleleh	Melting/ Listless
12.	Tbl [Tbl]	Takot nian o [Takot nĩan o]	Sangat Takut	Frightened to death
13.	Cepmek [Cəpmɛʔ]	Cepak mancun [Cəpaʔ mancun]	Cepak Mekar/ Gaya Rambut (laki-laki)	Taper Haircut
14.	Gaje [Gaje]	Dak jelas [Daʔ jələs]	Plin-Plan	Wishy-Washy
15.	Bancos [Bancɔs]	Idak katek ontong [Idaʔ kateʔ ontɔŋ]	Rugi	Suffered a Loss
16.	Cangtiq [Cəŋtip]	Cindo [Cĩndɔ]	Cantik	Beautiful/ Wonderful
17.	Gamon [Gamɔn]	Susah lupoi [SUsah lupɔĩ]	Sulit melupakan	Can't Move On
18.	Pansos [Pansos]	Numpang tenar [Numpaŋ tenar]	Panjat sosial	Social Climber
19.	Ngabrut [ŋabrut]	Ketawo lepas [Kətawo ləpas]	Tertawa keras	Rolling on the Floor Laughing (ROFTL)
20.	Sabi [Sabi]	Pacak/biso [Pacaʔ/biso]	Bisa	Can be/ Able to
21.	Nongki [Noŋki]	Mejeng [Mejɛŋ]	Nongkrong	Hang out
22.	Nolep [Nolep]	Katek kehidupan [Katəʔ kehidupan]	Tidak ada semangat	No Life
23.	Kebo [Kebo]	Lamo nian tedok [Lamo nĩan tɛdoʔ]	Kelamaan Tidur	Sleepy head
24.	Ngaret [ŋarɛt]	Kagek dulu [Kageʔ dUlu]	Menunda-nunda	Procrastinating
25.	Cabs [Cabs]	Pegi [Pəgi]	Cabut/pergi keluar	Go Out
26.	Mantul [MantUl]	Mantep nian [Mantəp nĩan]	Mantap betul/ Sangat Enak/ sangat memuaskan	Really good/ Very good/ Satisfying/ Pleasant
27.	Ea [ɛa]	Iyo [Iyo]	Iya	Yes

No	Slang words	Palembang	Meaning in Indonesian	Meaning in English
28.	Ucul [Ucul]	Lawak/lucu [Lawa?]	Lucu	Funny
29.	Unyu [Uñu?]	Imut [ImUt]	Imut	Cute
30.	Jamet [Jamet]	Norak [Nora?]	Norak	Tacky
31.	Ngab [ŋap]	Abang [Abaŋ]	Abang/kakak laki-laki	Brother
32.	Ambyar [Ambyar]	Ancor [Ancor]	Hancur berkeping-keping	Fell to pieces
33.	Baper [Bapər]	Ambek ati [Ambek ati]	Bawa perasaan	Feeling into it/ thin-skinned/brittle/tempered
34.	Kane [Kane]	Lemak [Ləma?]	Enak	Delicious/ Yummy
35.	Valid [Valit]	Betol nian [Bətol nĪan]	Benar sekali	Very True
36.	Sotoy [Sotɔy]	Cak tau nian [Ca? tau nĪan]	Sok tahu	Know it all
37.	Kuy [KUy]	Payo [Payo?]	Ayo	Lets go
38.	Boljug [Boljug]	Bole jugo [Bole jugo]	Boleh juga	Not Bad
39.	YNTKTS [YNTKTS]	Yo dak tau kok nanyo aku [Yo da? taU ko? naño aku]	Saya tidak tahu, jangan bertanya pada saya	I dont know, Dont ask me
40.	Sokab [Sokap]	Sok deket [So? dəkət]	Sok akrab	Overly friendly/ Buddy-buddy
41.	Ceunah [Cə’ənah]	Katonyo [Katoño]	Katanya	They said
42.	Janlup [Janlup]	Awas lupo [Awas lupo]	Jangan lupa	Dont Forget it
43.	AJG [AJG]	Astaghfirullah jangan cak itu [Astaghfirullah jaŋan ca? itU]	Astaghfirullah, Jangan Begitu	Astaghfirullah/ Oh My God, Don’t be like that
44.	Kicep [Kicəp]	Kacep/kacip [Kacəp/kacip]	Terpojok	Cornered
45.	Pelakor [Pəlakor]	Perebot laki wong [Pərəbət laki won]	Perebut laki/suami orang	Home Wrecker (Man)
46.	Pebinor [Pəbinor]	Perebot bini wong [Pərəbət binĪ won]	Perebut bini/istri orang	Home Wrecker (Woman)
47.	Gercep [Gərcəp]	Gancang [Gancaŋ]	Gerak cepat	Dash and Drive
48.	Kepo [Kepɔ]	Nak tau bae [Na? tau bae]	Ingin tahu	Curious
49.	Cemungut [CəmuŋUt]	Kito pacak [Kito paca?]	Semangat	Encourage/ Fighting
50.	Komuk [Komu?]	Kondisi rai [Kondisi raĪ]	Kondisi muka	Facial Expression
51.	Mupeng [Mupəŋ]	Muka pengen [Muka peŋen]	Muka pengen/ Wajah ingin	(-) Horniness (+) mouthwatering
52.	Bomat [Bəmat]	Dak peduli [Da? pəduli]	Bodoh amat	I don’t care
53.	Serah [Sərah]	Baseng [Basəŋ]	Terserah	Whatever
54.	Lokit [Lokit]	Nyingok [Nĩŋɔ?]	Lihat	Look it
55.	Japri [Japri]	Hobongi wongnyo [Hobɔŋi wongnyɔ]	Jalur pribadi	Private response
56.	Sonop [Sonop]	Demam [Demam]	Demam	Fever / Error
59.	Sokap [Səkap]	Sapo [Sapo]	Siapa	Who
60.	Kemek	Majoh	Makan	Eat

No	Slang words	Palembang	Meaning in Indonesian	Meaning in English
61.	[Kɛmɛk] Mabar [Mabar]	[Majoh] Maen samo-samo [Maen samo-samo]	Main bareng/main Bersama (game)	Play the game with
62.	Sokin [Sokin]	Sini [Sĩni]	Sini	Here
63.	Kentang [Kəntaŋ]	Nanggong [Nangŋoŋ]	Tanggung	It's almost done/ So far, So Close
64.	Sikat/hajar [Sikat]	Lajuke [LajUkə]	Lakukanlah	Do it
65.	Socan [Socan]	Sok cindo [So? cindo]	Sok cantik	Trying to Act pretty
66.	Salkir [Salkir]	Salah kerem [Salah kərəm]	Salah kirim	Missent this
67.	PHP [PHP]	Ngasih arepan [ŋasih arəpan]	Pemberi harapan palsu	Ghosting
68.	Jijay [Jijay]	Genyik [Gəñi?]	Jijik	Disgusting
69.	Kelaz [Kələz]	Hebat nian [Hebat nĩan]	Luar biasa	Amazing/ Awesome
70.	Gabut [Gabut]	Bosen [Bəsən]	Gaji buta/Bosan	Bored/ I'am free/ I have nothing to do
71.	MBB [MBB]	Maap baru bales [Maap baru baləs]	Maaf baru balas	Sorry, late reply/ Sorry, I just got back to you
72.	Bet/bat [Bət/bat]	Nian [Nĩan]	Benarkah?/ Sangat	Really
73.	Salfok [Salfo?]	Salah pokus (Salah pokus)	Salah focus	Distracted
74.	Galfok [Galfo?]	Lali pokus [Lali pokus]	Gagal focus	Fail to Focus
75.	Pargoy [Pargoy]	Joget samo-samo [Joget samo-samo]	Pesta goyang/Goyang Bersama/	Dance Party
76.	Jayus [JayUs]	Penesan tapi dak lucu [Pənesan tapi da? lucu]	Melawak tapi tidak lucu	Boring / Squib
77.	Sogan [Sogan]	Sok belagak [So? nəlaɡa?]	Sok ganteng	Trying to Act handsome / Act Cool
78.	Nyenyenye [Ñɛñɛñɛ]	Ngoceh [ŋoceh]	Cerewet	Chatty
79.	K-geat [K-gəat]	Bedesau [Bədəsau]	Terkejut	Shocked
80.	Macama [Macama]	Samo-samo [Samo-samo]	Sama-Sama	Your welcome
81.	Jasuke [Jasuke]	Dak usah cerodean [Da? usah cərodean]	Jangan suka kepo	Sticking nose in/ Nosey
82.	Alay [Alay]	Budak lebay [Buda? ləbay]	Anak lebay	Silly kids
83.	OTW [OTW]	Lagi di jalan [Lagĩ di jalan]	Sedang di jalan	On the way
84.	GWS [GWS]	Gancang semboh [Gancaŋ səmboh]	Cepet sehat	Get well soon
85.	Romosa [Romɔsa]	Rombongan wong saro [Rɔmboŋan woŋ saro]	Rombongan orang susah	The poor
86.	FOMO [FOMO]	Melok-melok [Melo?-melo?]	Takut ketinggalan zaman	Fomo (Fear of Missing Out)
87.	Halu [HalU]	Ngayal [ŋayal]	Halusinasi	Delusional
88.	JJS [JJS]	Keleleng sore [Kələleng sore]	Jalan-jalan sore	Afternoon walk
89.	BTW [BTW]	Ngomong-Ngomong [ŋɔmoŋ-ŋɔmoŋ]	Omong-omong	By the way
90.	Ygy [Ygy]	Yo kawan yo [Yo kawan yo]	Ya guys ya	Okay
91.	Mintol [Mintol]	Mintak tolong [Minta? tolon]	Minta tolong	Ask for help

No	Slang words	Palembang	Meaning in Indonesian	Meaning in English
92.	Circle [Sirkəl]	Rombongan [Rombəŋan]	Geng pertemanan	Friendship Circle
93.	Salty [Salti]	Ringam [Riŋam]	Kesal	Salty/ Annoy
94.	PAP [PAP]	Kerem poto [Kərəm poto]	Kirim foto	Post a Picture (PAP)
95.	Carmuk [Carmuk]	Cari rai [Carī rai]	Cari muka	Apple Polishing/ Looking for attention
96.	VC [VC]	Telepon pidio [Tələpon pidio]	Telepon video	Video Call
97.	Kezel [Kəzəl]	Kesel [Kəsəl]	Kesal	Annoy
98.	Woles [Woles]	Santai [Santal]	Santai	Chill/ Relax/ Slow
99.	SBL [SBL]	Ringam nian [Riŋam nīan]	Sebel Banget Loh / Sangat Terganggu	So Annoy/ Very Annoying
100	Ngokey [ŋokey]	Iyo [Iyo]	Oke/ Setuju	Okay/ Yes/ Agree

The following is an explanation of the form and meaning of the use of slang vocabulary based on the data above. Based on the data in Table 1, the forms of slang vocabulary are classified into several groups. First, 32 slang vocabularies take the form of acronyms. Second, 14 slang vocabularies are in the form of abbreviations, and some of them are in English. Third, six slang vocabularies take the form of inverted forms, namely ‘sabi’ from ‘bisa’; ‘ucul’ from ‘lucu’ mean ‘funny,’ ‘Ngab’ from ‘bang/ abang’; ‘kane’ from ‘enak’; ‘kuy’ from ‘yuk/ayu’; ‘woles’ from ‘slow.’ Fourth, there are eight slang vocabularies that adopt regional languages due to their ‘virality’ on social media, namely ‘cepu’ from Javanese which means ‘Squealers,’ ‘Boncos’ mean ‘lose’ from Javanese, ‘babayo’ mean dangerous that from Palembang sari-sari; ‘sambat’ mean ‘complaint’ from Javanese; ‘ngabrut’ mean ‘loud/ noisy’ from Javanese, ‘ambyar’ mean ‘fell to pieces’ from Javanese; ‘ceunah’ means ‘they said’ from Sundanese; ‘kicep’ means ‘cornered’ from Palembang sari-sari; ‘Sonop’ means ‘fever/ sick’ from Palembang sari-sari; then ‘nyenyenye’ means ‘chatty’ form Palembang sari-sari; ‘Sokap’ means ‘who’ and ‘kemek’ means ‘eat/ snack time,’ the ‘bet/bat’ mean ‘really’. All three are in the Palembang sari-sari; ‘jayus’ means ‘not funny’ in Javanese. Fifth, there are 11 slang vocabularies that absorb foreign languages, especially English. These vocabularies take the form of abbreviations, acronyms, and basic words. Foreign slang, in the form of abbreviations, includes OTW (On The Way), GWS (Get Well Soon), BTW (By The Way), PAP (Post A Picture), VC (Video Call). Then, foreign slang in the form of acronyms includes ‘lokit’ from ‘Look it’ and ‘nolep’ from ‘no life’. Foreign slang in the form of basic words includes ‘valid,’ ‘fomo,’ ‘halu’ from hallucination, ‘circle,’ and ‘salty.’ Slang vocabulary in the form of metaphors includes ‘kebo’ means ‘buffalo,’ ‘ngaret’ from ‘karet’ means ‘elastic,’ ‘sikat’ means ‘brush’ (clean it), ‘kelaz’ from ‘kelas’ means ‘class,’ ‘meleyot’ mean ‘melting.’ Sixth, slang vocabulary that undergoes contraction by eliminating one or more phonemes, substituting, or modifying phonemes. Slang vocabulary that undergoes contraction includes the word ‘cabs’ from ‘cabut,’ which means ‘go,’ and ‘serah’ from ‘terserah,’ which means ‘whatever.’ Seventh, slang vocabulary that consists of puns (pelesetan) includes ‘songong’ twisted from ‘sombong’ meaning ‘arrogant,’ ‘sotoy’ twisted from the acronym ‘sok tahu’ means ‘know it all.’ Eighth, slang vocabulary in ‘Alay’ language by adding the fon [y] or writing it in a new form to give a humorous linguistic style,

namely" 'lebay' from 'lebih' mean 'over,' 'gelay' from 'geli' mean 'ticklish,' 'gemoy' from 'gemas' means 'cute/adorable,' 'cantiq' from 'cantik' means 'beautiful,' 'nongki' from 'nongkrong' mean 'hang out,' 'ea' from 'iya' mean 'yes,' 'cemungut' from 'semangat' mean 'encourage,' 'k-geat' from 'kaget' mean 'shocked,' 'kezel' from 'kesal' mean 'annoy,' last 'ngokey' from 'okay' mean 'yes'. The last slang language is a new vocabulary, namely 'unyu' means 'cute,' and 'kepo' means 'curious.'

In everyday conversations, slang is used for various communication purposes. Firstly, slang vocabulary is employed to express emotions such as fear, sadness, anger, joy, satisfaction, and disappointment and to grab the interlocutor's attention. Words like 'bomat' and 'serah' are used to convey indifference and disappointment. 'Salty,' 'Kezel,' and 'SBL' are used to express anger towards something or someone. 'Gelay,' 'jijay' are used to express dislike or disgust when seeing something or someone doing unpleasant or weird actions. 'Gemoy,' 'unyu,' 'ucul' are used to express fondness for something cute or adorable. 'Sambat' and 'mintol' are used to express pleas or requests for help. 'Lokit,' an acronym for 'Look it,' expresses a desire for attention. 'Meleyot' and 'ambyar' are slang terms used to express excessive happiness or sadness. 'Tbl' is an abbreviated term used to express fear. The term 'boncos' is used to express a feeling of defeat about something. 'Cantiq' is used to praise or express admiration for a person, object, or scenery. 'Mantul' is an acronym for 'mantap betul,' and 'kane' is used to express satisfaction with food. 'Kelaz' is used to praise someone who does something good or extraordinary. 'K-geat' is a modified term to express surprise. 'Macama' is used to respond to expressions of gratitude. 'GWS' is used to express sympathy for someone who is sick. The slang 'YNTKTS' emphasizes indifference.

Speakers also use slang terms to represent moods, such as 'gamon,' a combination of 'gagal' (failure) and 'move on,' used to describe someone heartbroken; 'baper' is used to describe someone who is easily offended or touched by others' words or actions. 'Mupeng' expresses desires through facial expressions.

Slang vocabulary used by speakers to invite someone includes 'kuy,' 'kemek' for inviting to eat, 'mabar' for inviting to play games together, 'sokin' refers to an invitation to approach the speaker. 'Sikat/hajar' refers to an invitation to finish, clean, or consume a task or food. 'Galfok' and 'Salfok' are slang terms used to describe someone who doesn't understand what they hear because they are distracted by something else.

Many slang terms in Table 1 are used by speakers to mock their interlocutors, including 'songong' to mock arrogant people; 'lebay' to mock those who behave excessively; 'sasimo' to mock those who follow anyone; 'caper' to mock attention seekers; 'cepu' to mock those who like to complain; 'sotoy' to mock those who think they know everything; 'kepo' to mock those always curious about others' affairs. 'Sokap' mocks those who easily befriend newcomers. 'Socan' and 'sogan' are used to mock people, male or female, who think they are the most beautiful or handsome. 'Jayus' is used to mock someone who tells unfunny jokes. 'Nyenyenye' is used to mock someone who talks a lot. 'Alay' mocks people, especially teenagers, who behave excessively or foolishly. 'Romosa' is used to mock a group of people who always feel they don't have enough money.

Slang vocabulary used to label people includes 'cepmeK,' referring to someone's hairstyle, especially males. 'Jamet' is used to refer to someone who dresses like a metal singer with many accessories. 'Komuk' refers to someone's facial expression. The term 'gaje' refers to a situation or person without a purpose. 'Nolep' refers to a person lacking spirit. 'Kicep' refers to a situation where someone is stuck or cornered and cannot defend themselves. 'Gercep' refers to someone who does everything quickly and agilely. The term 'Ngabrut' refers to someone laughing uncontrollably. 'Sonop' refers to someone unfocused due to illness. 'Fomo' is a term for someone who always wants to be part of current trends. 'Halu' refers to someone who daydreams. 'Pansos' is used to refer to someone engaged in social climbing; 'kebo' is a metaphor for someone who sleeps a lot like a buffalo. 'Ngaret' refers to someone who is often late or slow in doing something. 'PHP' refers to someone who likes to lie. 'Carmuk' refers to someone who likes to get attention, especially from important people. 'Circle' refers to people in a specific group.

Slang used as greetings or addressing includes 'Ngab' to call a friend or older male sibling. This term is used to indicate familiarity; 'pelakor' and 'pebinor' are terms for people who destroy marriages.

Slang vocabulary used to convince the interlocutor and express disbelief includes 'valid,' 'bet/bat,' 'ceunah.' The term 'boljug,' an acronym for 'boleh juga,' is used to express judgment or consideration. The term 'YTTA' refers to a common understanding when discussing a topic. Slang terms that express agreement include 'sabi,' 'ea,' 'ygy,' and 'ngokey.'

Slang used to describe activities or situations includes 'nongki,' which means relaxing in a place while chatting with others. 'Cabs' is a term expressing a desire to leave a place. 'Kentang' refers to a situation when someone is almost finished doing something. 'Gabut' refers to a situation or person without work. 'JJS' describes walking in the evening.

Slang used specifically for written communication through conversation applications includes 'salkir,' referring to the condition where a conversation message is sent to the wrong recipient. 'MBB' refers to the situation when the speaker replies late to a conversation message. 'OTW' is used to inform someone's situation while on the way. 'PAP' and 'VC' are used in conversation applications to request sending picture messages and video calls. 'BTW' is used to start a conversation.

Slang used to remind includes 'AJG,' used to remind someone who is speaking or acting excessively; then 'janlup,' an acronym for 'jangan lupa' (don't forget). 'Jasuke' is an acronym for 'jangan Suka Kepo,' used to remind someone not to meddle in other people's affairs. The term 'woles' is used to remind someone who is restless.

Discussion

The Form of Slang Vocabulary

From the discovered slang vocabulary, it is known that there are several forms of slang used in everyday conversations. These forms include acronyms, abbreviations, reversal words, adoption from regional languages, adoption from English words, metaphors, contractions, word puns (pelesetan), modifications of words (from Alay language), and new words/terms. Some of these slang forms were also identified by Bintarawati et al. (2023) in their research on the Eksistensi Bahasa Indonesia dalam Bahasa Gaul di Universitas Veteran Bangun Nusantara. The

results of their research show that 66.7% of students use slang, and the remaining 33.7% often use good and correct Indonesian. The forms of slang used are abbreviations, translations, and puns. Long before, Allan & Burridge (2006) had found five types of slang in the current study, including fresh and creative, flippant, imitative, acronyms, and clipping.

The Use and the Meaning of Slang Words

The researcher found that the use of slang vocabulary by students serves as a means to familiarize speakers, invite, express feelings (annoyance, fear, laziness, nervousness, curiosity, and so on), mock, and even express disappointment. Similar results were also indicated by the research of Lutviana & Mafulah (2021), where students use slang language when (1) chatting with friends in discussing informal topics such as holidays, makeup class, and connection problems; (2) expressing feelings; (3) addressing their friends' names; (4) discussing lesson; (5) responding teacher's question, and (6) greeting the teacher. As stated by Riadoh (2021), the positive impact of using slang is that teenagers become more creative. The opinion is also in line with the opinion of Suleman et al. (2018), which suggests that the use of slang language has a positive impact on its users. Namely, adolescents become more creative in creating vocabulary to represent an idea. Slang language also does not pose a disturbance when used in appropriate situations, media, and communication. Sari (2017) argues that through social media, language usage is not bound by formal rules, allowing teenagers to be more creative in their communication. Whether the slang is boring or not, there is nothing wrong with utilizing the language innovations that arise. Of course, slang must be used in the right situation, with the right medium, and with good communication so that there is no misunderstanding. Riadoh (2021) describes that there is an influence of slang on the use of Indonesian among teenagers. Iswatiningsih et al. (2021) also describe that the use of slang, especially on social media, also affects the expression of millennial teenagers in communication. Iswatiningsih et al. (2021) also describe that the purpose of teenagers using slang is to greet, joke, tease, or mock and to increase the intimacy of friendship. Lutviana & Mafulah (2021) also stated that students' use of slang language in the classroom aims to make the learning atmosphere more lively and relaxed, making it easier for them to understand the lesson. Making the learning atmosphere more alive and relaxed makes it easier to understand the lesson. Based on the findings of researchers and discussions that have been found in similar studies that have been conducted by previous researchers, the context of using slang can occur in ordinary conversations: reactions of agreement between speakers and interlocutors, reactions of admiration for something, and even reactions of dislike for the behavior or attitudes of others. Thus, the use of slang by teenagers is a form of self-expression that builds friendship and familiarity between them.

Social Media Platforms about Slang

The novelty of this research is the creation of a social media platform that discusses slang content in order to create an effective and efficient communication atmosphere, accompanied by the message contained in the text, without ignoring the politeness of the language used by speakers. In addition, this platform can be used as a medium for learning Indonesian to understand the use of slang in daily conversations, especially for foreign speakers who want to

learn Indonesian when communicating with Indonesians in the field who use slang daily (Moller, 2019; Sukmayadi, 2016).

The findings of this study were obtained from conversations with students at one of the private universities in Palembang City. They generally use the Palembang language in their conversations. The Palembang language used is Palembang for daily conversation. Palembang is the language for daily conversation, usually called Baso Palembang Sari-Sari. After identifying the slang vocabulary used by students at the campus, the researcher described the words and the meaning of the slang vocabulary. Then, the researcher published it on social media, namely Instagram. The researcher wrote content about slang in the media. This aims to be a medium to learn slang that is often used by young people (research subjects: students) in conversations. The form of the Instagram platform that has been created by researchers can be seen on the Instagram page https://instagram.com/belajar_bahasa_gaul?igshid=NzZlODBkYWE4Ng==, with the Instagram name @belajar_bahasa_gaul.

Implications of Learning Slang in Indonesian Language Learning

The implication of learning slang in Indonesian language learning is that slang reflects the use of everyday language in society. Learning slang helps you better understand the way people speak in more familiar situations. Slang can help speakers become more proficient in their daily communication. Stollhans (2020) states that when interacting with native speakers, language learners will need to be able to comprehend slang and dialect, which is easier than ever in this digital age. Simply observe the terminology employed on Twitter. Learning slang can also improve speaking skills in Indonesian. Speakers will be more comfortable chatting with friends or colleagues in informal situations. Speakers who master slang can also help them connect with people from all walks of life. So, it can help speakers expand their social network and better understand culture and social norms. Slang is often a sign of change in the development of the Indonesian language. By learning slang, speakers can keep up with the latest developments in Indonesian language and communication.

Slang tends to be more casual and informal. So, speakers should be more careful when using slang. Speakers will risk using slang in inappropriate contexts, such as formal or professional situations. When we use slang, speakers need to understand the difference between slang and formal language to avoid communication errors. Slang can also reflect certain social norms and contain words or expressions that are considered rude or inappropriate. Therefore, speakers need to be careful when using slang. This is as expressed by Rahmadhani & Syaputra (2022). With the development of this language, the style of language used from generation to generation is different. Each speaker has their own characteristic language style in communication. Researchers also found that the use of good and correct Indonesian has now begun to be displaced among students. Slang is a language style that is a development or modification of various languages, including Indonesian, so that slang does not have a definite stylistic structure. So that it can trigger misunderstandings in communication, this was also found by (Rahmadhani & Syaputra, 2022). So, based on the findings and constraints obtained, good speakers are those who can fully understand the language and culture of the local community. Speakers can understand aspects of language, including formal and informal language. Learning

slang means that we learn the language of communication that is often used by the general public. When using slang, we must be more careful and be able to utilize it as well as possible. Speakers who want to learn slang must be able to use language wisely and according to the situation.

CONCLUSION

The findings in this study are based on the slang vocabulary used by students at one of the private universities in Palembang City. The researcher identified and explained the slang messages used in student conversations. This research also created content about slang based on the results of the research findings on the social media platform "Bahasa Gaul Indonesia." This research can have implications for Indonesian language learning. The results can be used as an alternative for speakers or students to learn Indonesian as a language of daily communication with the use of appropriate diction, thus helping communication to be more effective and productive. The results of this study showed that 100 slang words were used in Palembang Sari-Sari conversations by Palembang speakers who were the subjects of this study. Not all 100 slang words found by researchers were analyzed in their language meaning due to time constraints. However, the results of the research that has been obtained are quite representative. The results of the findings and analysis that have been analyzed by researchers are transformed into content on the Instagram platform Bahasa Gaul-Bahasa Palembang- Bahasa Indonesia (BBG-Belajar Bahasa Gaul), with the Instagram name @belajar_lingual_gaul.

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