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Language Variation Types and Its Functions Used by Transvestites on “The Mommy Official” Youtube Channel

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Abstract

Sociolinguistics studies between language and society. Language variation performed by the transvestites in the YouTube Channel namely The Mommy Official is extremely unique and interesting to be researched because the transvestites in the video channel frequently uses special words that only can be understood by their members. Therefore, the research was made to find out the language variation and their functions used by transvestites in The Mommy Official YouTube channel. This is a qualitative descriptive study with all transvestites players in the channel as the objects of research. The key instrument of this research is the researchers. To help the process of analysis, the researchers also use supporting instrument namely mobile phone as the medium to observe the videos by watching it on YouTube. The researchers analyze the data in the form of words, phrases, sentences, and dialogues performed by the players of “The Mommy Official” on YouTube. The results showed that language variation exists in the channel video and the functions of the language variation are: 1) to make a nuance of humor; 2) to make a mock; 3) to make an intimate relation; 4) to hide particular information; 5) to soften the words; and 6) to express feeling and mood.

Keywords: language variation, functions of language variation, transvestites

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INTRODUCTION

The existence of language plays an important role in every aspects of people's life. It cannot be denied that language and society are two elements that are interrelated with one another. Language plays a vital role in creating communication by society. According to Inramini and Jumiati (2015), language is a form of activity in this life. If not in language which is a means of communication between individuals, groups and between nations, life will be static and there will be no social interaction in society. Language and society is a study of sociolinguistics. Sociolinguistics has a focus on studying the phenomenon of language use in society. This field of science has a broad and varied scope; one of them is language variation. Language variation is a type of language variety in which its use is adjusted to its function and situation regardless of seeing the main rules that apply in the language concerned (Padmadewi, 2014).

In today's development, language and society cannot be separated from media. Media is believed to be a tool to introduce and promote the use of language. One of the media that is currently attracting public interest and attention is YouTube. YouTube is an online platform for entertainment in the form of music, videos, and movies launched by Google. Within the platform, each user has access to create content or to watch content. One of the hot topics discussed today among Makassar's youth is the YouTube channel namely "The Mommy Official". This channel contains funny videos that are broadcasted

one episode every week that reflect a portrait of the people of Makassar life. Interestingly, all the players in this channel are transvestites.

The transvestites' community in the channel has their own language. Apart from using a particular community language in the form of language variation, the players also often do code mixing between Makassar and their community languages. The researchers have compared the use of the language of the transvestites' community in other areas and there are differences with the use of the language of the transvestites community in the channel. One of the differences is the insertion of "*lek*" at the end of each utterance. The phenomenon of language variation broadcasted on the YouTube channel attracts the attention of the researchers for three reasons, namely 1) the use of transvestites language is broadcasted on a media watched by many people so that it has the possibility to be copied and used by the audience; 2) the episodes are broadcasted quite intensely, namely once a week; and 3) the community language used by transvestites combines the Makassar language and Indonesian language which is different from the language of transvestites in general.

In this study, the researchers decided to choose language variation because the nature of the language which is arbitrary can make it easier for language speakers to use or create new languages so that language vocabulary can increase. In addition, the researchers took language variation used among transvestites because transvestites are community in society that has their own existence. Moreover, the language that they use is also difficult for public to understand, and it is certain that outside of transvestites' community, many people are curious and are willing to know the form, function, and the meanings of the variations in the language they make and use.

In conducting this study, the researchers formulated two research questions, namely: 1) What are the forms of language variation shown by the transvestites community on the YouTube channel "The Mommy Official"?; and 2) What are the functions of language variation performed by the transvestites community on the YouTube channel "The Mommy Official"?..

METHOD

This research uses qualitative descriptive method. This research was made to know the language variation and the causing factors of language variation done by the players of "The Mommy Official" channel on YouTube. The respondents of this present research are all players of "The Mommy Official" channel on YouTube who are identified as waris. The respondents consist of eight people, namely Ajilolo, Hj. Mariati, Wardah, Cekgu Siti, Mama Ramlah, Miss Farah, Dania, and So'na. The key instrument of this research is the researchers. To help the process of analysis, the researchers also use supporting instrument namely mobile phone as the medium to observe the videos by watching it on YouTube.

The object of this present research is video. First, the researchers observe the videos by watching them on YouTube by using mobile phone. In this phase, the researchers use random sampling by taking 10 videos. The reason why the researchers do this is because it has time limitation and the researchers believe that analysing ten videos are enough to provide various data. Second, the researchers classify or categorize the data obtained from the videos based on the presence of language variation used in each video. If the language variation is performed, it will be classified as data. Third, the researchers analyse the data based on sociolinguistics approach, specifically on language variation.

The researchers analyse the data in the form of words, phrases, sentences, and dialogues performed by the players of "The Mommy Official" on YouTube which are assumed of having language variation. Moreover, in analysing the data, the researchers sort the data based on the research objective by showing number, day, date, and month of the

video analysed. It is done in order to find the characteristics of language variation in “The Mommy Official” YouTube channel. The form of analysis is as follows:

(1) *Itu lekong-mu, lek (TMO/Episode 03)*

Remarks:

(1) = data number
TMO = The Mommy Official
Episode 03 = The episode analysed.

RESULTS

Language Variation in “The Mommy Official”

Language variation characteristics can be distinguished from speaker, use, formality, and medium. In this research, the researchers can find some data including language variation characteristics from speaker view in “The Mommy Official” YouTube channel. The data are as follows.

(1) *Mama Ramlah: cepatmako! Mau maki menter ini. Capcuss! (TMO/Episode 05)*

The sentence in (1) is uttered by Mama Ramlah who was in hurry to come to a hotel. In this scene, Mama Ramlah asked Bahar to hurry by using two languages namely Makassar language and transvestites language. The transvestites language can be identified in the form a word, namely capcus. The word capcus means cepat (hurry up!). If this word is analysed based on its word structure, the words cepat and capcus are totally different.

(2) *So’na: Cantik ta ini hari. Adakah bala-bala? (TMO/Episode 06)*

In this sentence, So’na tries to commend Mama Ramlah’s outfit by using the word bala-bala? Based on analysis, in this sentence, So’na attempts to ask for gift or present from Mama Ramlah by commending Mama Ramlah’s outfit. Bala-bala used by So’na means hadiah “gift or present”. Bala-bala is also totally different from the word hadiah and it is only uttered in the transvestites’ community. The meaning of the sentence above is “you are so beautiful today. Is there any present or gift for me?”

(3) *Mama Ramlah: Reva, jangko lupa nah! Tibol. (TMO/Episode 09)*

In utterance (3), Mama Ramlah has a dialogue with a guy named Reva. In this scene, Mama Ramlah tries to tease Reva. To make it soft, Mama Ramlah uses the word tibol. Tibol itself does not have literal meaning in dictionary and in daily communication of Makassarese. Based on the researchers’ analysis, Tibol means a word to express sexual temptation to a person. It is done to soften the language and to avoid the censorship issue on YouTube. The meaning of the word above is “Reva, don’t forget! Tibol.”

(4) *Ajilolo: Makanya bacaki! Itumi nu patah pensil semua. (TMO/Episode 12)*

In this utterance (4), Ajilolo has a dialogue with all members when visiting a photograph studio. Ajilolo advises the players to read the brochure first. Moreover, Ajilolo adds the reason why the other players fail to reading it by using the phrase patah pensil. This phrase is categorized into an idiomatic expression. The word patah pensil does not mean a pencil which is broken, but it can mean “dropout” or people who fail to complete their education degree so that they are difficult to think. The meaning of the sentence is “Please read first! That’s why you all are dropped out.”

(5) *Ajilolo: Bagaimana kalo kita taruhan untuk dapatkan itu lekong? (TMO/Episode 14)*

This scene takes place in a coffee shop in which several young guys have a cup of coffee there. Beside their seat, there are Ajilolo, Mama Ramlah, Miss Farah, and Wardah sitting next to them. Ajilolo asks the players to bet in order to get one of the guys. In doing it, Ajilolo uses the word lekong to change the word laki-laki (guy). It can be seen that Ajilolo uses their community language to communicate with other players who are

identified as transvestites. It is done as a special medium of communication so that other people do not understand what they are talking about. The meaning of the sentence is “What about if we bet to get the guy?”

(6) *Dania: Ma, Ancu tadi na pukul ki Alda Risma-ku. (TMO/Episode 17)*

In sentence (6), Dania, as the child of Wardah, has just been circumcised. In this scene, Dania makes a report to Wardah that Ancu hits Dania's Alda Risma. Based on the analysis of the researchers, Dania uses the phrase Alda Risma to change the word of vital organ. In addition, Dania uses this term to soften the utterance. Based on its nature, the term of Alda Risma is a name of Indonesian artist. However, Dania changes it to address a vital organ.

(7) *So'na: Kenapa mi ine es batu lembek. Kau itu empat kali turun gunung tapi empat kaliko juga tabu'. (TMO/Episode 17)*

In this scene, So'na, Hj. Mariati, Miss Farah, and Ajilolo are in one scene discussing that they are looking for Wardah's house. Ajilolo firstly complains that Ajilolo is extremely exhausted to look for Wardah's house. Then, So'na responds Ajilolo's complaint by using the word tabu to change the word “makan (eat)”. If it is analysed deeper, there is no similarity between the word tabu and the word makan. Therefore, it can be stated that both words are totally different and they are quite difficult to be understood by public.

(8) *Wardah: Ayomi pale, wedok kampungan. (TMO/Episode 21)*

In utterance (8), Wardah has a dialogue with Ajilolo, Hj. Mariati and Miss Farah. In this scene, Ajilolo, Hj. Mariati, and Miss Farah are annoyed to Wardah because they have been looking for Wardah so long. In responding them, Wardah explains first why Wardah walks around and finally, Wardah asks them to get hurry to gather in welcoming the guest by using the word wedok. Basically, wedok is from Javanese which means girl. Based on the researchers' analysis, the word wedok used by Wardah has similar meaning to wedok in Javanese which is girl. In this scene, it can be known that the language variation used by the transvestites' community in this channel is also influenced by the other language, namely Javanese.

(9) *Wardah: Saya kasihan itu sama Cekgu Siti, lama-lama toh gilingan ki. TMO/Episode 23)*

The scene in utterance (9) shows the communication among Miss Farah, Ajilolo, Hj. Mariati, and Wardah. They are talking about the condition of their friend namely Cekgu Siti. Wardah, in this case, shows a feeling of pity on Cekgu Siti's condition by using the word gilingan. Literally, the word gilingan does not have any correlation on this sentence. However, based on the subtitle on the video, the word gilingan means gila (crazy). If it is analysed from its word structure, both the word gilingan and gila are completely different and it can only be understood by the special community. The meaning of the utterance is “I feel pity to Cekgu Siti. I am afraid that she will be crazy someday.”

(10) *Mama Ramlah: Ora getol mi lek melekeus belekeusmu. (TMO/Episode 25)*

In this utterance, the scene shows the dialogue between Wardah and Mama Ramlah. Wardah is dating a guy and suddenly Mama Ramlah comes and says oragetol mi lek melekeus belekeusmu. This utterance is tremendously difficult to be understood by people in general. Based on the researchers' analysis, this utterance is made with the purpose to hide particular information and it can only be understood by the members of the transvestites' community.

(11) *Mama Ramlah: Endol, bocah lek! (TMO/Episode25)*

In the utterance (11), Mama Ramlah has a conversation with Ajilolo in a restaurant. In that scene, it is shown that Ajilolo is dating a young boy. Suddenly, Mama Ramlah comes to interfere and disturb Ajilolo's dating by saying endol. In this utterance, based on

the researchers' analysis, Mama Ramlah is willing to express that Ajilolo is in the best moment to enjoy dating with the young boy. Endol here means enak (comfortable). If both words are analysed, there is no significant similarity between them. The similarity is only found in the first two alphabets, namely en- in endol and enak.

(12) *Hj. Mariati: Hmmm, poklela, Wardah. Bahasa wandunya injo poklela. (TMO/Episode 27)*

In this utterance, it is shown that there is a police who visits the school to look for Ancu. Ancu is assumed to consume drugs. At that scene, also, Hj. Mariati, Cekgu Siti, and Wardah sit together while talking about many things. Unpredictably, the police comes to them and Hj. Mariati responds it by saying poklela. The word poklela aims to change the word polisi (police). It is also strengthened by Hj. Mariati in the next utterance by saying poklela is the special word used by the transvestites' community. Both poklela and polisi are totally different and the words are only understood by the transvestites' community.

(13) *Cekgu Siti: Tapi Dania bilang, dia (So'na) itu prematur ya? (TMO/Episode 27)*

This utterance is performed by Cekgu Siti. In the scene, it is shown that Cekgu Siti and friends are talking about So'na. In the dialogue, Cekgu Siti claims that So'na is a civilian by using the word prematur. In Indonesian Language, prematur is used as a word to express the condition where a baby is born before the time. However, in this channel, especially among the players, they prefer using prematur to preman. It is assumed that the reason why they use the word prematur which does not have significant correlation with the word preman is because they want to soften the word. For people who do not understand this word used in the transvestites' community, they will think that prematur is indeed premature which can lead them to be confused.

(14) *Wardah: Ih, dia ke sini gang. Pasti na mesonging ka itu. (TMO/Episode 27)*

The scene in utterance (13) is still related to previous scene in which a policeman comes to look for Ancu in the school while Wardah, Hj. Mariati, and Cekgu Siti are talking about many things. Wardah gets shocked and directly says mesonging. Mesonging here means suka/senang (feeling of like to someone). In Makassarese, the word mesonging is not found. It is a special word used by the transvestites' community. The meaning of the utterance is "Wow, he (the policeman) is coming here. I bet he likes me!"

(15) *Hj. Mariati: Ih, sibu'. Tidak tawwa. Jangan bikin gosip. (TMO/Episode 28)*

In this utterance (14), Hj. Mariati, Ajilolo, Cekgu Siti, Wardah, and Dania are having a walk together. In the street, they meet someone named Kasmawati Daeng Sangnging. Kasmawati Daeng Sangnging tries to make a gossip about Wardah with Hj. Mariati. Finally, Hj. Mariati responds it by saying ih sibu'. The word sibu' can actually be found in Makassarese and Indonesian language which means busy. However, in the transvestites' community, the word sibu' does not necessarily mean busy, but it means an expression used for someone who eagerly wants to know the other person's private life. Therefore, it can be stated that the word sibu' in this community has a total difference with the word sibu' in Makassarese and Indonesian languages. It only can be understood by the members of transvestites' community or those who are familiar with the word.

DISCUSSION

Analysis of Language Variation Function in "The Mommy Official"

Regarding to the function of language variation, generally, it functions as a medium to express, communicate, and integrate with society. Meanwhile, specifically, language functions to make a relation with everyday interaction.

Essentially, language has a function to be the medium of communication. It is tremendously related to the presence of human which needs a tool to be used in order to run the interaction every day. Based on this, there comes a term namely language variation.

Language variation itself exists because the social interaction process done by the language actors which is various so that language variation has its use function. Furthermore, based on the data that have been analysed, it can be concluded that language variation has several functions among the members of transvestites community. The functions are as follows.

a. To make a nuance of humour

The use of language variation in this situation is frequently used by the transvestites in their interaction one another. The transvestites often use their special language with other transvestites or those who have been familiar with transvestites language. It can be seen from the use of capcus in the utterance “cepatmako! Mau maki menter ini.Capcuss!”. The word capcus here means that an expression to be in hurry. It is frequently shortened by saying cus. The language used by the members of transvestites’ community is intended to make a humorous nuance for the listeners.

b. To make a mock

The use of language variation in this situation is frequently done when the members of the community feel annoyed with other members in the community. The example can be seen in the phrase wedok kampungan in the utterance “ayomi pale, wedok kampungan”. This utterance is conveyed by Wardah in which in the scene, Warda feels annoyed with the members. Consequently, Wardah mocks them by saying wedok kampungan (rube girls).

c. To make an intimate relation

The use of language variation in this situation is often done when the members of the transvestites community have an intention to tease other members in order to make an intimate relation. The example can be found when So’na uses the word bala-bala in the utterance “cantik ta ini hari. Adakah bala-bala?”. In this utterance, it can be seen that So’na tries to tease Mama Ramlah, but actually, the purpose is asking for present or gift. The utterance “cantik ta ini hari. Adakah bala-bala?” means that you are so beautiful today. Is there any present or gift for me?”.

d. To hide particular information

The use of language variation in this situation is only done by the members of the community. In their language, they make their own sentences in order that other people do not know what they aim to say. The example of this can be seen in the word melekeus belekeus in the utterance “oragetol mi lek melekeus belekeusmu”. It can be seen that this utterance is tremendously difficult to be understood for people in general. It only can be understood by the members of transvestites community or people who are familiar with their language. The purpose of using this language variation is to hide particular information from people.

e. To soften words

The use of language variation in this situation is also mostly done by the members of transvestites community. Based on analysis, they soften the words which sound vulgar or taboo. The example can be seen in the word Alda Risma in the utterance “Ma, Ancu tadi napukulki Alda Risma-ku”. If it is seen, the word Alda Risma does not have any correlation with vulgar or taboo words. Based on its literal meaning, Alda Risma is an Indonesian singer who has passed away. However, in this video, Dania uses Alda Risma to change the word of vital organ. Another example can be seen from the word premature in the utterance “tapi Dania bilang, dia (So’na) itu prematur ya?”. The word preman is changed to be prematur with the purpose that the word preman sounds quite harsh to be mentioned. Therefore, it can be stated that the language variation done by the members of transvestites’ community is to soften the vulgar or the taboo words.

f. To express feeling and mood

The use of language variation in this situation is to express attitude or feeling of happiness. The language speakers can express their emotion through communication,

including the members of transvestites' community. The emotion here means the feeling of happiness, anger, or others. The feeling of happiness that can be seen from the members of transvestites' community is when Wardah feels so glad to meet a policeman in the school. Wardah uses the word mesonging to express that Wardah is tremendously happy. The complete utterance is "ih, dia ke sini gang. Pasti na mesonging ka itu" which means that "Wow, he (the policeman) is coming here. I bet he likes me!."

CONCLUSION

This study is a research conducted in linguistics field which examines language variation. Language variation used in the daily communication and interaction is extremely various and unique. The uniqueness of language variation can be found on the way the members of transvestites community communicate each other in the YouTube channel namely "The Mommy Official". In the channel, moreover, it is found that language variation has six functions, namely: 1) to make a nuance of humour; 2) to make a mock; 3) to make an intimate relation; 4) to hide particular information; 5) to soften the words; and 6) to express feeling and mood. Based on the research results, it can be concluded that language variation exists in the community. There are some words which can be understood and some other words are difficult to be understood. Furthermore, the language variation has its own function among the speakers in the transvestites' community depending on the context and the purpose of the speakers.

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