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Chosen Language by Indonesians People in Their Daily Life: Case Study of 'Gaul' Language & Malay Language

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Abstract

Formal language is not always used in everyday conversation in Indonesia. Many younger generations feel that formal language does not suit their lifestyle and how they want to talk among friends. The phenomenon of these alternate languages of Indonesian, known as the Bahasa Gaul language, reminded us of how the formal Indonesian language is influenced by many Austronesian Languages such as Malay. This article aims to explore the phenomenon of sociolinguistic change that happens to Indonesians and the language they use daily. The case study of the Gaul Language and Malay Language is used to gauge how much these two languages have created or affected the usage of the Formal Indonesian Language itself. The method used in this article is a phenomenal qualitative research method and instrumental case study. The result of a case study about how the Indonesian language emerged from the uses of the Malay Language in the Indonesian Archipelago and the rise of Bahasa Gaul in young Indonesian societies, can be seen as the fulfillment of an alternative way of saying things that would not be seen as 'Kaku' or rigid in daily communication and conversation among Indonesian people.

Keywords: Slang, Multilingual, Communication

Abstrak

Bahasa formal tidak selalu digunakan dalam percakapan sehari-hari di Indonesia. Banyak generasi muda merasa bahwa bahasa formal tidak sesuai dengan gaya hidup mereka dan bagaimana mereka ingin berbicara di antara teman-teman. Fenomena bahasa Indonesia alternatif ini, yang dikenal sebagai Bahasa Gaul, mengingatkan kita akan bagaimana bahasa Indonesia formal dipengaruhi oleh banyak bahasa Austronesia seperti Melayu. Artikel ini bertujuan untuk mengeksplorasi fenomena perubahan sosiolinguistik yang terjadi pada orang Indonesia dan bahasa yang mereka gunakan setiap hari. Studi kasus bahasa Gaul dan bahasa Melayu digunakan untuk mengukur berapa banyak bahasa ini telah menciptakan atau mempengaruhi penggunaan bahasa Indonesia formal itu sendiri. Metode yang digunakan dalam artikel ini adalah metode penelitian kualitatif fenomenal dan studi kasus instrumental. Hasil studi kasus tentang bagaimana bahasa Indonesia muncul dari penggunaan bahasa Melayu di kepulauan Indonesia dan bangkitnya Gaul pada lingkungan sosial pemuda Indonesia, Indonesia dapat dipandang sebagai pemenuhan cara alternatif untuk mengatakan hal-hal yang tidak akan dilihat sebagai 'rigid' atau kaku dalam komunikasi dan percakapan sehari-hari di antara orang-orang Indonesia.

Keywords: Kata gaul, Multibahasa, Komunikasi

1. Introduction

The descriptive study of sociolinguistics examines how society, including cultural norms, expectations, and environment, affects how language is used and how society affects language. It varies from language sociology, which focuses on how language affects society. Pragmatics and sociolinguistics have much in common, and sociolinguistics is strongly connected to linguistic anthropology. Studies of how language variations differ across groups divided by social factors (such as ethnicity, religion, status, gender, degree of education, age, etc.) or geographical boundaries reveal the historical connection between sociolinguistics and anthropology (a mountain range, a desert, a river, etc.). These studies also look at how these variations in usage and variations in usage-related attitudes shape and reflect social or socioeconomic groups (Fajri, 2017).

The official and national language of the Republic of Indonesia is Indonesian, often known as *Bahasa Indonesia*. It is a kind of Malay that has been standardized, an Austronesian language that has long served as a lingua franca throughout the diverse Indonesian Archipelago. With over 273 million citizens, Indonesia is the fourth most populated country in the world. Most of these people speak Indonesian, making it one of the most commonly spoken languages in the world. Most Indonesians are proficient in at least one of the more than 700 indigenous local languages besides the country's official language; examples include Javanese and Sundanese, frequently spoken at home and in the neighbourhood (Apriliani, 2017). However, most formal education and nearly all national mass media, governance, administration judiciary, and other forms of communication are conducted in Indonesia. Indonesia's national standard dialect is mainly considered "Indonesian" (*Bahasa Baku*). But in a broader sense, it also includes the numerous regional dialects used on the islands of Indonesia. Standard Indonesian is mostly utilized in formal contexts. It coexists with the aforementioned regional languages in a diglossic relationship with several vernacular

Malay dialects regularly used for everyday communication. There are also a few instances of English and other languages using the Indonesian name for the language (*Bahasa Indonesia*). One issue with using *Bahasa Indonesia* is that, under the presumption that this is the name of the language, it is frequently shortened to *Bahasa* (Iswatiningsih & Pangesti, 2021).

For informal (casual) communication in Indonesia, especially for younger generations of Indonesian people, a linguistic style known as colloquialism or colloquial language is utilized. It is the most prevalent functional speech pattern and idiom typically used in casual settings like a conversation. Interjections and other expressive methods are frequently used in colloquialism, non-specialist terminology, and a constantly evolving lexicon. It can also be identified by its formulations that have illogical and syntactically incorrect ordering. Speaking or writing informally is different from using colloquialisms or ordinary usage. It is the dialect that people use when they are at ease and not particularly self-conscious. An expression is labeled colloq. For "colloquial" in dictionaries when a different expression is preferred in formal usage, but this does not mean that the colloquial expression is necessarily slang or non-standard (Azizah, 2019).

In Indonesia, the informal language was created as the alternative way of saying Indonesian words in a 'cooler' and 'stylish' manner compared to their formal counterparts. For example, the word 'Aku' or 'Saya' in formal Indonesian means 'I or Myself' and has different alternative words in the Gaul language: 'Gue' or 'Gw.' People in Jakarta use Gue or Gw in their daily conversation during casual times because Aku or Saya is too formal to use with their friends or colleagues outside of work. The use of these *bahasa gaul* depends. This sociolinguistic phenomenon was normalized and became a new culture or language used by most Indonesian languages (Febrianti, 2021).

Each speaker in a multilingual culture like Indonesia must be able to select the appropriate language or variety of languages depending on the communication scenario

because many languages are available. The choice of language is deliberate and takes into account several variables. Based on the sociolinguistic paradigm, this essay seeks to characterize the phenomena of language choice in a multilingual society. This document is intended to help people interested in the field research the historical context of Indonesia's linguistic condition. The view of Fajri (2017) which states that language is a social institution, which is the same as other social institutions, such as marriage, inheritance of inheritance, and so on, has signaled the importance of paying attention to the social dimension of language. However, people began to realize how closely society and language are related until the middle of this century. Studying language without considering how it functions in society would obscure certain crucial and fascinating features, maybe even reducing the scope of linguistics. Speech has a social purpose since it may be used to communicate and to distinguish between different social groupings. Without considering the speakers of the language, we can't possibly understand the language's structure from a social perspective. The fact that language use is a dynamic symptom is one thing that has also started to become clear.

Language usage is not a universal, speaking style utilized in all contexts by everyone; rather, language use varies based on various circumstances, including social, cultural, psychological, and pragmatic considerations. Sociolinguistics is a branch of linguistics that focuses on the interaction between language and these variables. The topic of language choice in a multilingual society is an intriguing subject from a sociolinguistic perspective. The phrase "societal multilingualism" (also known as "society multilingualism"), which refers to the fact that there are numerous languages in society, is an indication of how Smith-Hefner (2007) indicates that sociolinguistics might be a topic of study because the choice of language usage. Without high and low variants, there wouldn't be a chapter on diglossia. Each research by Smith-Hefner (2007) is focused on the potential societal decisions that might be made about the usage of linguistic variants, as

can be seen by carefully reading each chapter. This insight provides much theoretical and empirical evidence suggesting that people in a multilingual culture like Indonesia have a sociolinguistic phenomenon that occurs when they choose what language or language they want to use daily in their conversation and interaction.

2. Research Question

The research question in this article is as follows,

1. How does the phenomenon of sociolinguistic change happen to Indonesian and the language they use in their daily life?

3. Research Method

Phenomenal Qualitative Research Method and Instrumental Case Study is the main method used in this article. The phenomenological research goal is to reduce the individual experience of a phenomenon to a description that explains the universal essence of the phenomenon. This goal is essential for seeking the essence of a social phenomenon such as sociolinguistics in multilingual people like Indonesia. The instrumental Case studies method can be used to generate and test hypotheses. Another opinion states that a case study is a research strategy, an empirical study investigating a phenomenon in a real-life setting. This strategy is important to view a sociolinguistic phenomenon as a whole and to find how it can truly affect how many Indonesians choose a language in their daily life and any particular situation. Qualitative research objectives are designed to reveal meanings that inform actions or outcomes usually measured by quantitative research. So qualitative researchers investigate meanings, interpretations, symbols, and social life processes and relationships.

4. Finding and Discussion

4.1 Case Study of Bahasa Gaul in Indonesia

Along with the advancement of the times, globalization has had an impact on

many facets of life, particularly in the area of communication. Some of us are unaware of how crucial it is to communicate effectively to deliver and understand information. For instance, choosing a suitable language may impact how we communicate because language plays a significant communicative role. The most fundamental purpose of language is to facilitate communication, which is employed in every aspect of human life. Who, what, to whom, where, when, for how long, for what, and with what language is used determines the language's purpose. But as time passes, language changes to reflect the times. Particularly in Indonesia, where teens are the primary slang users, it is widely used in casual conversation (Nuraeni & Pahamzah, 2021). Teenagers sometimes feel that speaking good, proper Indonesian is excessively formal, which leads to slang usage. They communicate with their group using new words or what is known as slang as a means of expressing themselves. Slang commonly develops due to the origin of speech, typically due to how youth utilize social media to get information (Wulandari et al., 2021). Example (1) about slang words can be seen in the table below.

Table 1 The example of slang words

NO	Slang Word
1	Terciduk
2	Baper
3	Kid jaman now
4	Bapuk
5	Ciyus miapah?
6	Cabe-cabean
7	Friendzone
8	Cotba/bacot

The example above showed an Instagram gossip account that wrote some words that went viral and were frequently used by teenagers to communicate daily. The first slang is '*terciduk*,' which means caught and is formally known as '*tertangkap*.' The second slang is '*baper*,' which means bringing feelings. The third slang is 'kid jaman now' which means children of today's ages. The fourth slang is '*bapuk*,' which describes something bad or damaged. The fifth slang is '*ciyus miapah?*' which means seriously for what?. The sixth slang is '*cabe-cabean*,' which refers to young people who usually ride motorbikes three or young people who have a tacky lifestyle or are below the standard. The seventh slang is 'friendzone,' a condition where a person is only considered an ordinary friend even though they expect more or a situation in which a friendship exists between two people. Still, one of them has a romantic interest in another. The eighth slang is '*cotba/bacot*,' which refers to people who talk a lot. Slang in Bahasa Gaul of the informal Indonesian language is unique because it differs from the Indonesian language in general and has characteristics that teenagers prefer to use when speaking to other teenagers.

Slang is created as a result of modifications made with other languages or modified phrases, as well as letters that are replaced or reversed in a word. other. Teenagers are more creative because they may express themselves freely when using slang in conversation. Teenagers frequently utilize slang to communicate with one another in groups. This phenomenon is so that teens may express themselves in their unique language. Teenagers require communication when discussing inappropriate topics for older age groups or when they don't want others to know what

they are discussing (Siregar et al., 2014). In Indonesian society, teenagers and young adults use different words that make the conversation more enjoyable and eliminate unpleasant or embarrassing situations. The slang language is not adaptable. Thus these phrases cannot be used to interact with everyone. For instance, using slang when speaking to parents is disrespectful since the usage of slang is not appropriate in that situation. Learning decent and accurate Indonesian is crucial if you want to be able to converse legally, even though youngsters often use a variety of unusual terminology to express themselves. It is because slang is only appropriate for specific situations. Slang restricts how it may be used in communication, even though it may seem unrestricted. If used inappropriately, the message being sent may not be understood correctly (Prasasti, 2016). As a result, while using slang, one must be attentive and consider the context.

4.2 Case Study of Malay Language

Malay has been used as a communication language (*lingua franca*) in Indonesia (Rahmi, 2016). Southeast Asia's history as a whole as well as in the Indonesian Archipelago, gave rise to and developed the Indonesian language. Southeast Asia has been using the Malay language since the seventh century. That is supported by the finding of inscriptions at Kedukan Bukit in Palembang, Talang Tuwo in Palembang, Kota Kapur in West Bangka, and Karang Brahi in Palembang, all of which date from the year 683 AD (Jambi). The Old Malay language is written on the inscription in Pranagari script. Then, a language called Indonesian was created and inaugurated on October 28, 1928 (Nisa & Pandin, 2020). The Youth Meeting was where young people from around the Archipelago came to make a promise. The

Youth Pledge is the name of this commitment.

The declaration that Indonesian is the language of the Indonesian nation's unification is the third component of the Youth Pledge. The status of Indonesian as the official language was established in 1928. Additionally, on August 18, 1945, the 1945 Constitution was passed as the Constitution of the Republic of Indonesia, establishing Indonesian as the official national tongue (Pusposari, 2017). Due to the discovery of inscriptions dating back to 832 AD in Central Java (Gandasuli) and 942 AD in Bogor, it is clear that the Old Malay language was not exclusively utilized during the Srivijaya era. Malay served as the cultural language throughout the Srivijaya era, specifically the language of Buddhist textbooks. Malay is utilized as a commerce language throughout the Archipelago and a language of intertribal communication among ethnic groups there. It is also used by traders who arrived from outside the Archipelago. Inscribed stones like the one on a tombstone in Minye Tujoh, Aceh, which dates to 1380 AD, as well as works of literature from the 16th and 17th centuries like Hamzah Fansuri's poetry, Tale of the Kings of Pasai, Malay History, Tajussalatin, and Bustanussalatin, provide evidence of the development and expansion of the Malay language.

Furthermore, along with the expansion of Islam throughout the Archipelago, the Malay language also expanded to isolated areas (Lowenberg, 1984). Because Malay does not distinguish speech levels, it is widely used throughout the Archipelago to communicate between islands, tribes, traders, countries, and kingdoms. Everywhere in the Indonesian Archipelago, Malay is spoken and becoming more dominant. The regional culture impacts the Malay language as it develops

throughout the Archipelago. Several languages, including Sanskrit, Persian, Arabic, and European, influence Malay vocabulary. The Malay language has evolved into many different dialects and varieties. The emergence of a sense of fraternity and solidarity among Indonesians was impacted and promoted by the expansion of the Malay language throughout the Archipelago.

Malay was employed in the groups formed during that period to communicate. During the Youth Oath on October 28, 1928, Indonesian adolescents who were part of the movement voluntarily lifted the Malay language to become Indonesian, which became the language of unity for the Indonesian country. The Indonesian language has developed thanks to the country's awakening quickly. Newspapers, journals, business, and political activities significantly modernized the Indonesian language. The position and purpose of Indonesian as the official language were established by the Republic of Indonesia's Declaration of Independence on August 17, 1945. Indonesian is now spoken at the country's society's central and regional levels (Malik, 2010).

4.3 Sociolinguistic Phenomenon of Bahasa Gaul in Indonesian Society

Currently, slang is starting to supplant decent, proper Indonesian in regular conversation. Slang is reasonable in casual settings but extremely incorrect when used in official settings. Teenagers frequently utilize slang. The popularity of slang among teens is influenced by the perception that they are out of touch with other teenagers if they don't know, understand, and use it. Modifications to other languages and Indonesian have contributed to the usage of slang. Slang itself can take the form of languages widely

spoken by the general population and the outcome of linguistic modification. Slang is a language that has evolved from other languages, particularly Indonesian, and as a result, lacks a clear stylistic framework.

In real life, the above slang is frequently used in daily talks or while sending texts to one another (Azizah, 2019). Other varieties of slang are still spoken in the neighborhood in addition to the terms given in the table. As an illustration, consider combining the usage of Indonesian with English. It could also be a creative mashup of numerous words from a standard language. Regional languages with distinctive sounds and writing are another possibility. The reason for the present use of slang, according to Apriliani (2017), is their disdain for Indonesian as the country's official language. Currently, in keeping with the times, it is increasingly obvious that slang impacts how well and correctly Indonesian is used in terms of its linguistic structure. Teenagers' slang usage harms the growth of Indonesian as a national identity. Many individuals already use slang in everyday conversation nowadays. It appears they are unaware that Indonesian is the country's official tongue. Even language has made its way into the world of youngsters. They should refrain from using slang as they are Indonesian nationals, and it is generally accepted. This nation is concerned about the excessive use of slang by youths.

The youthful generation is expected to develop the country in all ways, and this improvement must be mutual. Instilling a love for the Indonesian people in them, especially using the Indonesian language, is the only possible answer—the presence of slang-infused languages. People who are beginning to abandon the formal and proper Indonesian language are behaving in a way that reflects the effect of the present growth of technology and communication.

Currently, the neighborhood is beginning to become accustomed to utilizing slang. The fact that the younger generation is less concerned with mastering their native tongue and more interested in learning a foreign language makes this problem worse. It is important to offer advice and linguistic fertilization for the Indonesian language from an early age—people who are beginning to abandon the Indonesian language exhibit globalization's behavior on national identity. The development of foreign languages has progressed more than other languages historically. Western countries now govern the advancement of science and technology, as is the case with everything else around us. Therefore, it is only logical that other languages accompany the scientific and technological goods they produce. Teenagers want to use slang as their everyday language since it is also incredibly simple, and only certain individuals comprehend its meaning.

The deterioration in the level of Indonesian is a result of the Indonesian language becoming stale and even outdated in the view of youths (Prasasti, 2016). It might be challenging for Indonesian users to utilize it correctly and appropriately due to slang. While at work or school, we must always speak in good, accurate Indonesian. Anyone who reads or hears slang may find it irritating since not everyone knows the meaning of these slang terms. Furthermore, it is difficult to grasp when written down and takes more effort. Slang might make it challenging for users to interact with others in formal settings. The usage of slang, however, can promote future linguistic advances provided it is done so in the appropriate context (Wulandari et al., 2021).

4.4 Sociolinguistic Phenomenon on How Indonesians People Choose Their Daily Language

From the origin of the use and rise of the Indonesian language during the national movement for Independence and how it absorbed Malay Language but then Indonesia Language as a new or alternate language from the Malay language chosen by Indonesian People and Society, we can learn that Indonesian society would use language that fits a narrative in their life. Using the formal Indonesian language as a unified language has a political reason to unite the multicultural and multilingual peoples of the Indonesian Archipelago. Because of this, the need for a language that is unique, already known by many people across the Indonesian Archipelago because it absorbs many Austronesian languages, especially Malay Language to their dictionary of words is an important factor in why Indonesians people choose the Indonesian language as their national language during the early days of the Republic.

As social beings, humans need a media or tool that can be an intermediary for communication. In life, one way to communicate is through language. Even though there are differences in the type of language between one country and another, language is still the right choice for communicating. From the number of languages, regional languages in Indonesia are the second largest in the world after Papua New Guinea. Based on the research results by the Ministry of Education and Culture Language Agency, the number of regional languages in Indonesia is 652 languages spread across many archipelagic regions in Indonesia. Therefore, with Indonesian as a unifying language, Indonesian can unite ethnic groups with different cultural and linguistic backgrounds.

The standard language function (standard language) of Indonesian positions

Indonesian itself as the language used in very official meetings, such as markers of scientific references and writing scientific writings, enhancing authority as officials and intellectuals (Iswatiningsih & Pangesti, 2021). Then, in the perspective of why Bahasa Gaul is chosen by many Indonesians, especially Teenagers and Young Adults, rather than the Formal Indonesian language. It can be said that there is a need for the 'Gaul' or informal language itself in the spectrum of Indonesian language that is 'universally' known in its literal meaning and as slang. According to Febrianti (2021) Indonesians who use the informal Indonesian language or *Bahasa Gaul* must separate their everyday life from their 'work' life. Furthermore, This lifestyle is amplified by each user of *Bahasa Gaul*, which expands towards most, if not all, communication, conversation, and interaction of people in Jakarta.

Due to environmental effects, teenagers typically pick up on interactions between friends or family members and adults around them. The growth of the internet and social networking sites, which have a big influence on how slang develops, is another indicator of the existence of slang. Teenagers that use social networking sites act as propagandists for slang usage. When a teenager uses this language in writing on a social networking site, hundreds of other adolescents will see it and may copy it. A few examples are Facebook, Twitter, Friendster, Instagram, etc. The use of increasingly widespread slang among teenagers is a signal of a serious threat to Indonesian and a sign of the worsening language skills of today's young generation. So it is undeniable that one day the Indonesian language can be lost because it will be displaced by slang in the future.

5. Conclusion

It may be inferred that many Indonesians use slang and abbreviations in their everyday communication, which are deviations from speaking Indonesian properly and appropriately, based on the prevalence of slang use among teenagers and adults in Indonesia compared to formal Indonesian. This phenomenon may hamper the growth and development of Indonesia. The decline or loss of Indonesian as a language in society, particularly among youths, would be impacted by a lack of knowledge to love and use Indonesian in their nation. Additionally, because youth like imitating new things, their increased usage of slang in gadgets and the media has increased the frequency with which it is used in casual conversation.

Today, many Indonesians deviate from using decent, proper Indonesian using slang and acronyms in everyday conversations. These variations may hamper the Indonesian language's expansion and development. Lack of self-awareness to love and use Indonesian in their nation is the cause of the decline or loss of the usage of the Indonesian language. The growth of artists who use slang in the media and gadgets can sometimes worsen this.

From the case study of how the Indonesian language emerged from the uses of the Malay Language in the Indonesian Archipelago, the rise of Bahasa Gaul in young Indonesian societies can be seen as the fulfillment of an alternative way of saying things that would not be seen as '*Kaku*' or rigid in daily communication and conversation among Indonesian peoples. Bahasa Gaul emerges as a way to say things more casually but still can be understood by most Indonesian speakers. This sociolinguistic phenomenon is a natural way of how people and society would evolve in their uses of language as technology and culture also revolve around them. Teenagers'

increased creativity has a good effect on the Indonesian people and cultural linguistics in Indonesia. Whether or not this slang disturbs the formal Indonesian language users, there is nothing wrong with appreciating new linguistic developments as long as it is employed in the proper setting, with the proper medium, and with the proper communicator. However, using Indonesian slang language accurately and appropriately might be challenging due to the prevalence of slang. Slang can be used freely outside of

school, but the formal language must be used in School or the Workplace. If Bahasa Gaul is used to the extent that some Indonesian people can't talk in the formal language, then it would become a big problem as they would realize that many places in Indonesian society right now still constantly regulate the use of polite and appropriate words that is the Indonesian language.

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