ATLANTIS
PRESS

Variety of Slang Languange Variations on *K-popers* on Social Media *Telegram*

Nadifa Safriani Rahmaniar[*], Atiqa Sabardila, Markhamah, and Agus Budi Wahyudi

Program Study of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, University of Muhammadiyah Surakarta, Surakarta, Indonesia
Corresponding Author. Email: a310180032@student.ums.ac.id

ABSTRACT
This research is motivated by the rise of *K-Pop* fans who led to the use of a variety of new languages that are eventually used in everyday life. Each community will have a different language. One form of language variety is the variety of slang. Slang is often used by young people, one of them in the *K-Pop* community. The study aims to (1) identify the form of speech in *K-Pop* chat groups, (2) identify the referential meaning to vocabulary used in *K-Pop* chat groups, and (3) describe the moral values contained in K-Pop chat group expressions. The data collection used in this study is two methods, they are listening and taking a note. The method of data analysis used, which uses the method of *Agih* and *Padan*. The validity of the data is obtained through triangulation. This type of research uses a qualitative descriptive approach. Results of analysis: (1) Finding the form of speech of slang amounted to 15, (2) There is a referential meaning amounted to 10, and (3) The moral values contained are tolerance, creative, and democratic.

Keywords: Language Variety, K-Pop, Variations, and Slang.

1. INTRODUCTION

The era of globalization that occurs at this time becomes very easy to get the information that exists. Globalization also affects the entry of foreign cultures throughout the country very easily and one of them is Indonesia. The number of foreign cultures enter Indonesia which one of them is the use of language. All of that can be seen from many people who like the culture and work displayed from foreign countries, which is wide-spread among teenagers today, namely Korean Pop or commonly called *K-Pop*, because many fans of *K-Pop* formed these communities consisting of teenage girls from all walks of life.

The rise of *K-Pop* fans led to the use of a new variety of languages that were eventually used in everyday life. Each community will have a different language. According to Chaer (2014, 14), language has traits as a tool of social interaction and as a means of self-identifying. Based on the nature of the variety of languages used by teenagers is more varied, creative, easy to understand by these people, and some are not in accordance with the rules of language Indonesian. Lisnguistic studies generally include the study of language in social and cultural contexts, its characteristics, goals, and variations in languages, dialects, idiolek, variety, registers and speech levels

(Ngalim, 2021). Language errors can occur because language users do not understand the rules of good and correct language and are also not careful in using language (Rahmawati, 2014).

One form of language variety is the variety of slang. According to Chaer and Agustina (2014: 67), slang is a special and secret social variation. The word used in slang is usually fickle, which creates the slang language itself usually from teenagers. Slang is often used by young people one of them in the K-pop community. Based on the description, the author chose the title "Variety of Slang on K-popers on Telegram Social Media".

The form of slang itself is an unofficial language and is also considered a familiar language. The form of slang here does not obey the rules of Indonesian and the correct use of Indonesian in accordance with its rules. Examples of the form of slang used by teenage K-pop fans include 'sabeb' which means 'free', 'kinap' which means 'panic' and so on.

2. RESEARCH METHODS

This study uses qualitative descriptive research. The data obtained, after analysis, is clearly described with the intention of making a description of the situations or

events and has the aim of making a systematic, factual, and accurate declution of the facts.

The location of this research is carried out flexibly and the implementation time starts from September 2021-completion. Objects as well as subjects in the study from K-Pop group chats on *telegrams*. The source of this research is obtained through listening to all chats that contain the chat group.

Research data in the form of words and phrases that contain conversations in the group community. The data source used in the study was an expression within the K-Pop telegram chat group. The instrument of this study is the researcher himself. Researchers read, listened, recorded, identified, and classified the use of slang in K-Pop telegram chat groups. There is a supporting instrument that is the writing media. In data collection, researchers use the method of listening to notes.

This research is qualitative research. The data validation technique used in this study is the trianggulation technique. Trianggulation techniques are used there are two, namely, trianggulation methods and data sources. This study uses agih methods and padan methods.

3. RESULTS AND DISCUSSIONS

Researchers obtained data from the results of research that had been conducted in *K-Pop* group chat in the form of slang language used for communication in the group. This data is obtained and then classified according to speech form, referential meaning, and moral values contained in *K-Pop* group chat. This data is obtained by qualitative descriptive method *agih* and *padan*.

3.1 Slang Speech Form

Based on the data found which have been analyzed and determined the form of slang speech. The form of slang speech obtained is sarcastic speech.

Sarcastic is a form of speech that is usually used to insinuate or criticize. Sarcastic has a meaning contained in implied forms and containing a veiled meaning usually emphasizing one vocabulary in a sentence delivered by the speaker.

(1) "Hooh giliran gue mau nimbrung malah *sewpi*" (Tuturan Wn, 14/10)

(2) "*Ntaps bingitz* suaranya" (Tuturan Dn, 14/10)

(3) "Bukan *mines* lagi tapi *buta*" (Tuturan Ren, 14/10)

(4) "*Bar-bar* banget si lu, *mengsantai* kali" (Tuturan Ren, 13/10)

(5) "*Mon maap* jangan diambil punya gua tuh" (Tuturan Kim, 13/10)

(6) "*Apesi* siti *gaje* lu" (Tuturan Kim, 13/10)

(7) "*Owkay seterah* lu deh" (Tuturan Ren, 13/10)

(8) "*Sabeb* dong say gua mau gimana juga" (Tuturan Mil, 13/10)

(9) "*Nongs* lu kurang jauh ye" (Tuturan Let, 12/10)

(10) "*Bocil* mah gtu, sok tau dih" (Tuturan Ren, 12/10)

(11) "*Kuy* kita *fotbar*, *sabi meet* dulu kita" (Tutuan Ca, 12/10)

(12) "Kaga ada nyambungnya *ngab, gaje* bnget dah lu" (Tuturan, Ca, 12/10)

(13) "Ini bener ga rame *samsek*" (Tuturan Af, 12/10)

(14) "Apa *kabs* nih, semoga lu udah ga *alig* kek dulu lg ya" (Tuturan Jf, 12/10)

(15) "Gausah *kinap* say, nanti juga selesai" (Tuturan Cn, 11/10)

The speech obtained is amounted to 15 from *K-Pop* group chat in the form of sarcastic speech data. Speech (1) spoken by Wn on October 14, 2021, there is a slang language '*sewpi*'. The word *sewpi* here has no prefixes or suffixes and the basic word is '*sepi*'. In the word *sewpi,* there is an addition of the letter '**w**' used by speakers with the aim of emphasizing the word. In KBBI '*sepi*' has the meaning of a quiet situation, nothing, and no activity. Based on the data found to be analyzed and determined the form of slang speech, the speaker emphasized that the word *sewpi* here shows that the group is too quiet, no one ignores him since he has started to open conversations in this group. It can be seen from the sentence '*hooh giliran gue nimrung*'.

Speech (2) spoken by Dn on October 14, 2021, there are slang '*ntaps*' and '*bingits*'. *Ntaps* is a switch of words from the basic word which there is no prefixes and suffixes that is *mantap.* In KBBI, it means good, beautiful, and good which is usually used to praise something felt by the speaker. *Bingits* which is from the basic word *banget* in KBBI has a very usual meaning to express something excessive or outrageous. Both of the words have a suffix that is letter '**s**'. It can be seen here that the addition of the letter '**s**' to express something excessive to further clarify its meaning. From the data (2) with the intention of criticizing the voice of a speech partner is not very good because the speaker here emphasizes the word '*ntaps bingitz suaranya*'.

Speech (3) spoken by Ren on October 14, 2021, there is a slang language that is '*mines*' which is a transition from the basic word '*minus*' in KBBI which means less. But, in the sentence it has another meaning that *cacat mata rabun jauh* can be seen from the word afterwards, namely '*buta*'. "Which means he can not see because of

his eyes. In the sentence there is sarcastic i.e. one person cannot see something good, according to first person something is good but second person says it is not good therefore the speaker says '*bukan mines lagi tapi buta*' used to satirize second person.

Speech (4) spoken by Ren on October 13, 2021, there are slang languages '*bar-bar*' and '*mengsantai*'. *Bar-bar* here are a form of repetition of the sentence in the repetition of the whole lexeme which means that the un civilized person who has no rules. *Mengsantai* is a form of the word which has affix *me-* from the basic word *santai* in KBBI which means in a free or leisure condition. This data has a form of sarcastic speech to keep behavior in everything and let it flow without forcing the others.

Speech (5) spoken by Kim on October 13, 2021, there is slang language that is '*mon maap*' is a simplified basic form of the word *mohon maaf* in KBBI which means an expression of a request for forgiveness or a request for permission to do something. This data shows sarcastic speech that asserts something that belongs to the speaker itself should not be owned by others. It can be seen from the sentence '*itu punya gua tuh*'.

Speech (6) spoken by Kim October 13, 2021, there are slang languages namely '*apesi*' and '*gajebo*'. The first word '*apesi*' comes from the basic word *apa* with the addition of *si* for emphasis in the word *apa* in KBBI is commonly used to ask something. The second word '*gaje*' is a simplified from the basic form of the word *ga jelas* in the standard Indonesian that is *tidak jelas* which has the meaning of something that is not yet or unclear. This data shows sarcastic speech that is to suggest that what the speech partner must explain again what has been said because the interlocutor said that it is unclear and incomprehensible about what the speech partner explained. It can be seen from the sentence '*gaje lu*'. The form of slang speech obtained is sarcastic speech.

Speech (7) spoken by Ren October 13, 2021, there is slang languages, they are '*owkay*' and '*seterah*'. The first word '*owkay*' here is meant to be ok which in that word has additional letter **w** and **y**. The meaning of the word in KBBI is to express approval for anything. The second word '*seterah*' comes from the basic word that does not have suffixes and prefixes *terserah*. In KBBI *terserah* has two meanings, they are surrendered and indifferent. In the context of this sentence *terserah* has the second meaning; indifferent. This data shows sarcastic speech is an indifferent with everything the speech partner says because the speaker's response is not received by him. It can be seen from the sentence '*seterah lu*'.

Speech (8) spoken by Mil October 13, 2021, there is a slang language that is '*sabeb*'. The word comes from the basic form of *bebas* but the arrangement of the letters is reversed. In KBBI, it means not bound by anything and not hindered. This data shows sarcastic speech that is a

speech partner who states that speakers are free to do anything and speech partners do not need to interfere in their affairs. It can be seen from the sentence '*gua mau gimana juga*'.

Speech (9) spoken by Let October 12, 2021, there is a slang language that is '*nongs*'. The word is a simplified basic form of word that is *nongkrong*. Here, it means a walk or playing with friends. This data shows sarcastic speech, because speech partners are still less social and get along more with others. It is because their experience is still minimal and it can be seen from the sentence '*nongs lu kurang jauh*'.

Speech (10) spoken by Ren October 12, 2021, there is a slang language that is '*bocil*'. The word is a basic word abbreviated from *bocah cilik* which means small child. This data shows sarcastic speech because a child usually does not understand anything. It is because a child still has little experience and it can be seen from the sentence '*sok tau dih*'.

Speech (11) spoken by Ca October 12, 2021, there are slang languages namely '*kuy*', '*potbar*', '*sabi*', and '*meet*'. The first word '*kuy*' comes from the basic word *yuk* which is reversed and it means an invitation to speech partners. The second word is '*fotbar*' is a simplified or abbreviated from the basic word *foto bareng*. The third word is '*sabi*' comes from the basic word *bisa* which is reversed. In KBBI, it means able to do something. The last word is '*meet*' is a word derived from a foreign language that is English which has the meaning of *bertemu*. This data shows sarcastic speech that invites speech partners to meet because they have never met directly. They only communicate through social media conversations. It can be seen from the word '*sabi meet dulu kita*'.

Speech (12) spoken by Ca October 12, 2021, there is slang languages; '*ngab*' and '*gaje*'. The first word '*ngab*' comes from the basic word *bang* which is reversed and the meaning is big brother. The second word '*gaje*' is a simplified basic form of the word *ga jelas* and the standard Indonesian *tidak jelas* which has the meaning of something that is not yet or unclear. This data shows sarcastic speech in insinuating the speech partner because what was said has nothing to do with the previous conversation. It can be seen from the sentence '*kaga ada nyambungnya ngab*'.

Speech (13) spoken by Af October 12, 2021, there is a slang language that is '*samsek*' which is a simplified basic word *sama sekali*. This data shows sarcastic speech because the people in the group that joined in the conversation only a few people and others just scrutinizing. The speakers want to the others who joined the group also chat in the conversation, so the group will not be quiet with the same people who are active. It can be seen from the phrase '*ga rame samsek*'.

Speech (14) spoken by Jf October 12, 2021, there is slang languages **'kabs'** and **'alig'**. The first word **'kabs'** is a simplified basic word **kabar**. The second word is **'alig'** comes from the basic word **gila** which is reversed. **Gila** here is not a person who has a mental disorder or mental illness but someone has funny and weird behavior. This data shows sarcastic speech to speech partners if his behavior is no longer weird. It can be seen from the sentence **'semoga lu udah ga alig kek dulu lagi ya'**.

Speech (15) spoken by Cn October 11, 2021, there is slang language that is **'kinap'** comes from the basic word **panik** which is reversed. In KBBI, it has the meaning of confusion, nervousness, or fear. This data shows sarcastic speech when undergoes anything not in panic just slowly and everything will definitely finish. It can be seen from the sentence **'gausah kinap say'**.

3.2 Words Containing Referential Meaning

Referential meaning is one type of meaning that refers to units of a language. The uniqueness of the language used in *K-Pop* group conversations has a reference meaning that can be studied. In this group there are many languages created with broader meanings.

(1) "*Buih-buih* cinta nih ya" (Tuturan Wn, 14/10)

(2) "*Bar-bar* banget si lu" (Tuturan Dn, 14/10)

(3) "*Nongkrong* yuk" (Tuturan Ren, 14/10)

(4) "*Bebas* dong kan udah kelar semua" (Tuturan Ren, 13/10)

(5) "Yang *aktif* keluar dong" (Tuturan Kim, 13/10)

(6) "*Sepi* banget si gada yang join" (Tuturan Kim, 13/10)

(7) "*Kuat* dong ngadepinnya" (Tuturan Ren, 13/10)

(8) "Tentang *rumah tua* itu" (Tuturan Mil, 13/10)

(9) "*Mainnya* kurang jauh" (Tuturan Let, 12/10)

(10) "Kok *kesel* gua" (Tuturan Ren, 12/10)

Data (1) the word **buih-buih** refers to bubbles scattered and in the form of love instead of bubbles from soap. Explained from the sentence spoken by Sn "**buih-buih** *cinta nih ya*".

The word (2) **bar-bar** refers to the nature or behavior of a person who is rude, cruel, or insensitive instead of the bar used for drinking. Explained from the sentence spoken by Wn "**bar-bar** *dong kan udah kelar semua*".

The word (3) **nongkrong** refers to the activity of sitting relaxed with friends interspersed with laughter outside the house. Explained from the sentence spoken by Ad "**nongkrong** *yuk*".

The word (4) **bebas** refers to the activity of a person who is no longer attached to anything because he or she has done everything. Described in the sentence spoken by Ag "**bebas** *dong kan udah kelar semua*".

The word (5) **aktif** refers to someone who is actively playing social media (*telegram*) is not **aktif** which has the meaning of being active in doing something. Described in the sentence spoken by Sn "*yang* **aktif** *keluar dong*".

The word (6) **sepi** refers to a quiet condition that no one joins the conversation in the group and it does not mean outside the house whose the situation is not crowded because there are no people. Described in the sentence spoken by Dn "**sepi** *banget sih gaada yang join*".

The word (7) **kuat** refers to feelings of patience and sincerity in dealing with something that happens to him or her and it is not **kuat** which means a lot of his or her strength and it is not easily wavering. It is explained in the sentence spoken by Kim "**kuat** *dong ngadepinnya*".

The word (8) **rumah tua** refers to a long uninhabited dwelling instead of old which means it has been alive and old for a long time. Described in the sentence spoken by Wn "*tentang* **rumah tua** *itu*".

The word (9) the word **mainnya** refers to his or her experience and knowledge that is still very lacking instead of playing heavy activities to please the heart. Described in the sentence spoken by Sn "**mainnya** *kurang jauh*".

The word (10) **kesel** refers to the feelings of someone who is not feeling good or restless instead of **kesel** which means being tired after doing something tiring. It is described in the sentence "*kok* **kesel** *gua*".

3.3 Moral Values

3.3.1 Tolerance

K-Pop fans here have a high sense of tolerance because of various tribes, opinions, religions, attitudes, and actions to be one group in the telegram channel. Based on the chat conversation, they respected each other.

3.3.2 Creative

K-Pop fans have creative thoughts and behaviors by finding new ways such as editing photos to be more interesting and also creating a unique language in the community.

3.3.3 Democracy

The democratic nature here is to be able to respect the rights and obligations of each person. Although they only communicate through social media, this community understands each other.

4. CONCLUSION

Based on the results of the data discussion, the researcher concluded that: (1) there is slang formed in the *K-Pop* community, (2) there is a reference meaning in the daily vocabulary used in the chat conversation, and (3) there is some moral values in the *K-Pop* community, they are tolerance, creative, and democratic. The thing that developed in social media interaction is the community has a unique language that is created by itself.

AUTHOR'S CONTRIBUTION

Researchers contribute in research planning, research's implementation, data collection, data analysis and article writing.

THANK YOU

Researchers say a lot of thanks to the lecturer's guidance who has motivated and provided knowledge to researchers in arranging articles and to the article readers who have provided input to researchers. The success of the preparation of this article does not only from ourselves but also from various parties. Hopefully this article can be useful for other researchers and readers.

REFERENCES

[1] Akyuwen Inggrid, Caroline Sasabone & Novita Tabelessy (2020). "Ragam Bahasa Gaul dalam Media Sosial Facebook Remaja Negeri Passo Kota Ambon". *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 1(1), 93-102. DOI: https://ojs3.unpatti.ac.id/index.php/mirlam/article/view/1893

[2] Andriyana; Daroe Iswatiningsih; Jenal Mahmud; Ode Evi Yulianti; Ton Thi Thuy Trang. 2021. "Tik-tok terhadap Variasi Bahasa Kolokial pada Kalangan Remaja Indonesia (Kajian Linguistik)". *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 17(1): 34-41. DOI: https://doi.org/10.25134/fon.v17i1.4193

[3] Arisanti Yosi Lida (2018). "Penggunaan Akronim dan Singkatan dalam Media Sosial (Jejaring Sosial *Facebook* di Kalangan Remaja SMA Plus Multazam)". *Jurnal Penelitian Bahasa dan Sastra Indonesia serta Pembelajarannya*, 2(2), 104-112. DOI: https://jurnal.unigal.ac.id/index.php/literasi/article/view/1351

[4] Basuki, Setio; Selvia Ferdiana Kusuma. 2018. "Automatic Question Generation for 5w-1h Open Domain of Indonesian Questions by Using Syntactical Template-Based Features from Academic Textbooks". *Journal of Theoretical and Applied Information Technology*, 96(12): 3928-3923. DOI: http://eprints.umm.ac.id/id/eprint/57740

[5] Chaehee, Park. 2021. "Phonological Variations of Korean Language Use in Online Contexts". *The Journal of Studies in Language*, 37(1): 063-074. DOI: https://doi.org/10.18627/jslg.37.1.202105.063

[6] Da letha Afiolah (2019). "Ragam Bahasa Gaul Kalangan Waria di Salon Kota Palu (Tinjauan Sosiolinguistik). *Jurnal Membaca Bahasa dan Sastra Indoensia*, 3(1), 20-41. DOI: https://jurnal.untirta.ac.id/index.php/jurnalmembaca/article/view/3746

[7] Goziyah & Maulana Yusuf (2019). "Bahasa Gaul (Prokem) Generasi Milenial dalam Media Sosial". *Jurnal Metamorfosa*, 8(2), 269-280. DOI: https://ejournal.bbg.ac.id/metamorfosa/article/view/1140

[8] Jahrir, A. S., & Tahir, M. (2020). "Live Broadcast Impact in Teaching and Learning Process During Covid19 Pandemic. International. *Journal of Humanities and Innovation (IJHI),* 3(4), 150–153. DOI: https://doi.org/10.33750/ijhi.v3i4.99

[9] Oktavian Muhammad Rizki, Wahyu Widayati & Victor Maruli Tua L Tobing (2021). "Analisis Bentuk, Fungsi dan Makna Bahasa Slang Mahasiswa di Kawasan Kampus Universitas Dr.Soetomo". *Jurnal Prakerta, Sastra dan* 3(2), 510-529. DOI: https://ejournal.stkippacitan.ac.id/index.php/prakerta/article/view/319

[10] Pratiwi Deama & Sayuti (2020). "Penggunaan Bahasa Alay Remaja pada Status Media Sosial *Facebook*: Tinjauan Sosiolinguistik". *Jurnal Bahasa dan sastra Indonesia Lingua Rima*, 10(2), 17-25. DOI: http://103.131.16.137/index.php/lgrm/article/view/4735

[11] Prayudi Satria & Wahidah Nasution (2020). "Ragam Bahasa dalam Media Sosial Twitter". *Jurnal Metamorfosa*, 8(2), 269-280. DOI: https://ejournal.bbg.ac.id/metamorfosa/article/view/1140

[12] Rahmawati, Laili Etika, Fitri Kartika Sari, & Yudha Wahyu Try Sukoco (2014). "Analisis Kesalahan Berbahasa pada 20 Paket Soal Ujian Nasional Bahasa Indonesia SMP 2012/2013". *Jurnal Varidika*, 26(2), 129-140. DOI: https://journals.ums.ac.id/index.php/varidika/article/view/682/416 [13] Rustiana (2021). "Bentuk Leksikon Ragam Bahasa Gaul dalam Film Generasi Micin". *Jurnal Bahasa dan sastra Indonesia Lingua*

Rima, 10(2), 17-25. DOI: http://103.131.16.137/index.php/lgrm/article/view/4735

[13] Reza Ertika, Dian Eka Chandra W & Irma Diani (2019). "Ragam Bahasa Gaul Kalangan Remaja di Kota Bengkulu". *Jurnal Ilmiah Korpus*, 3(1), 84-91. DOI: https://ejournal.unib.ac.id/index.php/korpus/article/view/7349

[14] Sameer, Imad Hayif. (2017)."The Analysis of Speech Acts Patterns in Two Egyptian Inaugural Speeches". *Studies in English Language and Education,* 4(2), 134-147. DOI: http://www.jurnal.unsyiah.ac.id/SiELE/article/view/7271

[15] Saroh & Juansah Dase Erwin (2018). "Ragam Bahasa pada Jejaring Sosial Facebook dan Penggunaannya sebagai Alternatif Bahan Pembelajaran Bahasa Indonesia*". Jurnal Membaca Bahasa dan sastra Indonesia*, 3(1), 1-85. DOI: https://jurnal.untirta.ac.id/index.php/jurnalmembaca/article/view/3746/2740

[16] Stifani Pratiwi (2019). "Pembentukan Kata dalam Ragam Bahasa Gaul pada Komentar di Instagram Lambe Turah Edisi Agustus 2019", *Jurnal Ilmiah Korpus,* 1(1), 80-90. DOI: https://ejournal.unib.ac.id/index.php/korpus/article/view/7349

[17] Swandy Eduardus (2017). "Bahasa Gaul Remaja dalam Media Sosial Facebook". *Jurnal Bahasa dan Sastra*, 1(4), 1-19. DOI: https://digilib.esaunggul.ac.id/public/UEU-Journal-16961-11_0501.pdf

[18] Syukur Abdul (2019). "Ragam Bahasa Gaul di Pasar dan Terminal Bojonegoro". *Jurnal Bahasa, Sastra dan Pembelajarannya*, 5(1), 79-88. DOI: http://ejurnal.unisda.ac.id/index.php/kata/article/view/1009

[19] Widiastuti Hesti, Annisa Nuri & Suhendar Nanang (2017). "Ragam Bahasa di Kecamatan Pakisjaya Kabupaten Karawang". *Sosiohumanitas Journal*, 19(1). DOI: http://journal.unla.ac.id/index.php/sosiohumanitas/article/view/87

[20] Widiatmoko, Paulus. (2017). "*Analysis of Presidential Inaugural Addresses Using Searle's taxonomy of speech acts*". *English Review: Journal of English Education*, 5 (2), 275-282. DOI: https://journal.uniku.ac.id/index.php/ERJEE/article/view/542

[21] Widyatama, Indah Isti, Abdul Ngalim, Markhamah (2021). "Implementasi Pengembangan Materi Ajar Interferensi Leksikon Bahasa Inggris ke dalam Bahasa Indonesia Berbasis Media Komunikasi Elektronik Youtube". *Jurnal Humaniora*, 22(2), 110-123. DOI: https://doi.org/10.23917/humaniora.v22i2.8977