



# The Language Use in TikTok Social Media as A Means of Entertainment for the Community

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## ABSTRACT

Social media has served many purposes, such as entertaining and expressing creativity like TikTok. Using a structural linguistic theory, this study aims to investigate the language use and language form in TikTok social media. The study used qualitative approach and employed a document analysis on TikTok social media. Data were collected using a note-taking technique. The findings revealed seven language variations of language use in TikTok, namely Indonesian-Javanese, Javanese-Indonesian, Javanese, English-Javanese, and Indonesian-Japanese-Javanese. As a means of entertainment, language forms in TikTok have two forms of speech: antonyms or opposites and humor.

**Keywords:** Javanese language, Language form, Social media, TikTok.

## 1. INTRODUCTION

In this digital era, social media like Instagram, Twitter, Facebook, and TikTok are used to convey various information. In detail, TikTok is often used to facilitate their users to communicate with each other or share content in the form of writing, photos, and videos. It provides facilities for users to carry out social activities.

TikTok videos have a lot of content, which include information available on media or electronic products (Sugono, 2008). The content on this media can be interpreted as a tool that becomes a medium of communication between TikTok users. TikTok content can be expressed in English, Javanese, and Indonesian. Based on observation, TikTok content is expressed in Javanese combined with Indonesian and English. Here are the forms of TikTok that have been transliterated into written language.

- (1) *Raimu koyok asu* (**your face looks like an angel**)  
*Cocot mu bosok* (**your lips are beautiful**)  
*Ndasmu tugel* (**not shampooed yet**)  
*Matamu picek* (**your eyes are beautiful**)  
*Koe jancok* (**you are beautiful**)

- (2) I do not know' → *Mboh*  
It is up to you' → *KAREPMU!!!*  
You do not pay attention!! → *MATANE OOOO*

Data (1) and (2) are examples of TikTok using Javanese and Indonesian. Data (1) uses rough Javanese, but it is translated into Indonesian with opposite

expressions. The expression *raimu koyok asu* 'your face is like a dog' is interpreted opposite as your face looks like an angel. The phrase *cocot mu bosok* 'your mouth is rotten' is interpreted opposite as your lips are beautiful. The phrase *ndasmu tugel* 'your head is broken' is translated into the opposite meaning that is 'you have not been shampooed yet for several days'. The expression of *matamu picek* 'your eyes are blind' is translated with the opposite expression into *matamu indah* 'your eyes are beautiful', while the expression *koe jancok* 'you are the devil' is translated into the opposite expression *kamu cantik* 'you are beautiful'. The Indonesian expression *aku tidak tahu* 'I do not know' in data (2) is translated into Javanese expression *mboh*. The Indonesian expression *semuanya terserah kamu* 'everything is up to you' is expressed briefly in Javanese *karepmu*. The expression *kamu ngga lihat-lihat* 'you don't pay attention' is expressed rudely in Javanese *matane oooo*. Based on the data presented, it appears that the use of Javanese on TikTok social media is various and interesting to study.

Research on language use in social media has been widely carried out. The research conducted by Fitriah, Indah, Karimah, and Iswatiningsih (2021) investigated the variety of languages used by millennial teenagers to communicate in writing on social media, namely Instagram, Twitter, and TikTok. Another study was carried out by Andriyana, Iswatiningsih, Mahmud, Yulianti, and Trang (2021) shows variations of colloquial language found in TikTok social media included onomatopoeia, pronouns, and sentences. Another study

(Rastini, Septi, & Laksono, 2022) shows that the language used in TikTok is full of satire as an indirect reproach. There is also the unofficial language used users. Furthermore, Pramana, Andrian, and Aprisany (2022) conducted that the uniqueness of this song is a branding media in introducing Indonesian culture to international audiences through creativity and self-expression. Additionally, Nauvalia, Nurin, and Setiawan (2022) shows that the language in the TikTok video contains a variety of languages from the regions of Java, Sunda, Solo, Minang, Banyumas, and Manado. The difference between this study and previous research is this study examines the types and languages used in TikTok social media. The focus of this research is more directed to the variety of languages used for written and oral communication in social media today. The purpose of this study is to determine the types and forms of the TikTok language, as well as classify the types and forms of language based on the origin of the language. Therefore, it is useful as a reference material for research that discusses the use of language in social media.

According to Karim (2013), antonyms are semantic relationships between two utterances whose meaning states opposite, contradiction or contrast between one and another. The relationship between two antonymous speech units is also two-direction. According to Chaer (2015), antonyms are distinguished into several types. One of the types is absolute. For example, the word life is an absolute antonym to the word dead because something that is still alive is certainly not dead.

Humor is a very popular life activity. Various forms of humor, such as jokes, cartoons, caricatures, humorous texts in magazines, and funny stories, are often found and circulated in the community (Herawati, 2007, pp. 1-2). Humor is a kind of psychological stimulus that makes the recipient laugh or simply smile. Humor in a broad sense represents whatever people say and do. It is perceived by others as funny and it tends to make them laugh (Wibosono, 2020). Wijana, (2004) revealed that humor is formed because of a game culture behavior or manipulation of certain language elements, both verbally and with certain references.

## 2. METHOD

This research procedure was carried out qualitatively in three stages (Sudaryanto, 2015), namely, providing data, analyzing data, and presenting the results of data analysis. At the data provision stage, there is a process for determining data, searching for data, selecting data, and classifying data. This study uses a qualitative descriptive method, and the data were collected by recording or documenting techniques and literature review.

The descriptive method describes the phenomenon as it is following the facts without any fraud, and it is artificial (Hamdi & Bahrudin, 2014). The form of data

in this study is in the form of language that is often used in oral and written communication on TikTok social media. The source of this research data is TikTok social media. Data were collected employing note-taking techniques, literature review, and documentation conducted from January 2022 to May 2022. The data were analyzed by classifying forms of language use based on the origin of the language, followed by describing its meaning.

## 3. FINDINGS AND DISCUSSION

The language used in TikTok social media is in the form of speech involving words, clauses, and phrases, both spoken and written. The type of language used in TikTok is from various languages, namely, (1) Indonesian-Javanese, (2) Javanese-Indonesian, (3) Javanese, (4) English-Javanese, and (5) Indonesian-Japanese-Javanese. For a more detailed explanation, the next section is the presentation of the findings and discussion.

### 3.1. The Language Type in TikTok

The type of language use in communicating on TikTok can be categorized based on the origin of the language. The language use in TikTok includes (1) Indonesian-Javanese, (2) Javanese-Indonesian, (3) Javanese, (4) English-Javanese, and (5) Indonesia-Japanese-Javanese. The seven types of language in the TikTok social media are conveyed in the form of antonyms and humor in spoken and written forms.

### 3.2. The Language Form in TikTok

The language form used in Tiktok is antonyms or opposites and humor. The following data related to the use of language on TikTok social media.

#### 3.2.1. The Language Form of Indonesian-Javanese

There are 6 spoken and 9 written Indonesian-Javanese forms found on TikTok social media. However, not all data were analyzed. The Indonesian-Javanese form data are as follows.

- |                                      |                    |
|--------------------------------------|--------------------|
| (3) I don't know'                    | → <i>Mboh</i>      |
| All is up to you!                    | → <i>KAREPMU!!</i> |
| 'You do not pay attention!!          | → <i>MATANE OO</i> |
| (4) Fly so fast'                     | → <i>WERRRR</i>    |
| Someone who likes to follow someone' | → <i>ngintilan</i> |
| Walk here and there                  | → <i>WORA-WIRI</i> |

Data (3) - (4) show the utterance in the form of humor. Data (3) Indonesian expression *Aku tidak tahu* 'I don't know' is translated in Javanese humorously in brief form *Mboh*. The next data, Indonesian utterance *Semuanya terserah kamu!!* 'All up to you!' is translated humorously

into Javanese in the brief form *karepmu!!*. Then, the Indonesian utterance *Kamu nga lihat-lihat* 'You do not pay attention!' is translated in Javanese humorously in brief form *matane oooo*.

In data (4), Indonesian utterance (4) *Terbang begitu cepat* 'fly so fast' is translated in Javanese humorously in brief form *werrrrr*. Next data, Indonesian utterance for *orang yang suka mengikuti seseorang* 'a person who likes to follow someone' is translated in Javanese humorously in brief form *ngintilan*. Then, Indonesian utterance *berjalan ke sana ke mari* 'walk here and there' is translated in Javanese humorously in brief form *wora wiri*. Data (3) - (4) expressions in Javanese by TikTok users are intended for entertainment.

### 3.2.2. The Language Form of Javanese-Indonesian

The form of language use of the Javanese-Indonesian on TikTok social media is as follows.

- |                              |  |
|------------------------------|--|
| (5) <i>raimu koyok kirek</i> | → your face is very beautiful                                |
| <i>kowe koyok kethek</i>     | → you look like an angel                                     |
| <i>untumu koyok wedus</i>    | → your teeth are so sweet                                    |
| <i>silitmu ireng</i>         | → your skin is white   |
| (6) <i>damen</i>             | → rice plant stems   |
| <i>pari</i>                  | → rice plant grains which is still attached to plant         |
| <i>gabah</i>                 | → harvested paddy and moved from the trunk                   |
| <i>kawul</i>                 | → grain that is still dirty mixed with axe                   |
| <i>kapak</i>                 | → grain that remains skin alias blank (do not produce seeds) |
| <i>gabah</i>                 | → paddy that has been dried then grind                       |

Data (5) shows the speech in Javanese *raimu koyok kirek* 'your face looks like a dog' translated in Indonesian with the opposite *mukamu cantik banget* 'your face is very beautiful'. The utterance in Javanese *raimu koyok kethek* 'your face looks like a monkey' is translated into Indonesian with opposite meaning *kamu mirip bidadari* 'you look like an angel'. The utterance in Javanese *untumu koyok wedus* 'your teeth look like a goat's teeth' is translated into its antonym in Indonesian, *gigimu manis banget* 'your teeth are very sweet'. The utterance in Javanese *silitmu ireng* 'your buttock is black' is translated into its antonym in Indonesian *kulitmu putih* 'your skin is white'.

Data (6) shows some terms in the rice plantation used by TikTok users. The word *damen* is defined in Indonesian as *batang tanaman padi* 'stems of paddy plant'; *pari* is defined in Indonesian as *butir-butir tanaman padi yang masih melekat di tanaman* 'grains of paddy that are still attached to the paddy plant'; *gabah* is defined in Indonesian as *padi yang sudah dipanen dan dilepaskan dari batangnya* 'grain that have

been harvested and released from the stems'; *kawul* is defined in Indonesian as *gabah yang masih kotor bercampur dengan kapak* 'grain which is still dirty mixed with axe; *gabah* is defined in Indonesian as *padi yang sudah dikeringkan kemudian digiling* 'paddy that has been dried and then ground'. Similar data can be seen in examples (7) - (8) below.

- (7) *Raimu koyok asu* 'wajahmu seperti bidadari'  
*Cocot mu bosok* 'bibirmu indah'  
*Ndasmu tugel* 'belum kramas'  
*Matamu picek* 'matamu indah'  
*Koe jancok* 'kamu cantik'
- (8) *Taki dak ndasmu* 'aku ajarin make sepatu'  
*Matamu picek* 'matamu indah'  
*Tak idoni raimu* 'jangan buang ludah sembarangan'  
*Raimu koyo gombal* 'wajah kamu cantik'  
*Tapok cangkemu* 'bibirmu indah'

The Javanese utterance *raimu koyok asu* in data (7) is translated into Indonesian with opposite meaning *wajahmu seperti bidadari* 'your face looks like an angel'. The Javanese utterance *cocot bosok* is translated into Indonesian with the opposite meaning *bibirmu indah* 'your lips are beautiful'. The Javanese utterance *ndasmu tugel* is translated into Indonesian with opposite meaning *belum kramas* 'have not shampooed yet'. The Javanese utterance *matamu picek* is translated into Indonesian with opposite meaning *matamu indah* 'your eyes are beautiful'. The Javanese utterance *koe jancok* is translated into Indonesian with the opposite meaning *kamu cantik* 'you are beautiful'. The Javanese utterances in data (7) are interpreted and translated into Indonesian with the opposite meaning.

The Javanese utterance *tak idak ndasmu* in data (8) is translated into Indonesian with the opposite meaning *aku ajarin make sepatu* 'I teach you to wear shoes'. The Javanese utterance *matamu picek* is translated into Indonesian with the opposite meaning *matamu indah* 'your eyes are beautiful'. The Javanese utterance *tak idoni raimu* is translated into Indonesian with opposite meaning *jangan buang ludah sembarangan* 'do not waste spit carelessly'. The Javanese utterance *raimu koyo gombal* is translated into Indonesian with opposite meaning *wajah kamu cantik* 'your face is beautiful'. The Javanese utterance *tapok cangkemu* is translated into Indonesian with opposite meaning *bibirmu indah* 'your lips are beautiful'. The Javanese utterances in data (10) are interpreted and translated into Indonesian with the opposite meaning.

### 3.2.3. The Language Form of Javanese

The use of English into Javanese, such as data (9) and (10) below.

- (9) *Ora mangan sedino* → *luwe*  
*Ora mangan rong ndino* → *keluwen*  
*Ora mangan telung ndino* → *semapat*

*Ora mangan patang ndino* → *klenger*

- (10) *Raimu koyok kirek* 'mukamu cantik banget'  
*Kowe koyok kethek* 'kamu mirip bidadari'  
*Untu mu koyok wedus* 'gigimu manis banget'  
*Silit mu ireng* 'kulitmu putih'  
*Raimu koyok asu* 'wajahmu seperti bidadari'  
*Cocot mu bosok* 'bibir mu indah'  
*Ndasmu tugel* 'belum kramas'  
*Matamu picek* 'matamu indah'  
*Koe jancok* 'kamu cantik'

The Javanese utterance *ora mangan sedino* 'do not eat in a day' in data (9) is paired humorously to Javanese word *luwe* 'hungry'. The Javanese utterance *ora mangan rong ndino* 'do not eat in two days' is paired humorously to Javanese word *keluwen* 'starving'. The Javanese utterance *ora mangan telung ndino* 'do not eat in three days' is paired humorously to Javanese word *semaput* 'unconscious/fainted'. The Javanese utterance *ora mangan patang ndino* 'do not eat in four days' is paired humorously to Javanese word *klenger* 'unconscious/fainted'.

The Javanese utterance in data (10) *raimu koyok kirek* 'your face looks like a dog' is translated in Indonesian with the opposite *mukamu cantik banget* 'your face is very beautiful'. The utterance in Javanese *raimu koyok kethek* 'your face looks like a monkey' is translated into Indonesian with opposite meaning *kamu mirip bidadari* 'you look like an angel'. The utterance in Javanese *untu mu koyok wedus* 'your teeth look like a goat's teeth' is translated into its antonym in Indonesian, *gigimu manis banget* 'your teeth are very sweet'. The utterance in Javanese *silitmu ireng* 'your buttock is black' is translated into its antonym in Indonesian *kulitmu putih* 'your skin is white'.

The Javanese utterance in data (10) *raimu koyok asu* 'your face looks like a dog' is translated in Indonesian with the opposite *mukamu cantik banget* 'your face is very beautiful'. The Javanese utterance *cocotmu bosok* 'your lips are rotten' is translated into Indonesian with opposite meaning *bibirmu indah* 'your lips are beautiful'. The Javanese utterance *ndasmu tugel* 'your head is broken off' is translated into its antonym in Indonesian, *belum kramas* 'has not shampooed yet'. The Javanese utterance *matamu picek* 'your eyes are blind' is translated into its antonym in Indonesian *kamu cantik* 'you are beautiful'.

### 3.2.4. The Language Form of English-Javanese

The use of English paired to Javanese can be seen in the following data.

- (11) *Wait a moment* → *sik*  
*Hold on* → *sik*  
*Be patient* → *sik*  
*Fall backward* → *nggeblak*  
*Fall forwards* → *dlosor*  
*Fall from a height* → *ceblok*

*Fall from a bed* → *ngglundung*  
*Fall from a motorbike into a ditch* → *nyungsep*

- (12) *Fall forwards on your face* → *nyosop*  
*Fall off a chair* → *njungkel*  
*Fall into a hole* → *kejeglong*  
*No thanks, I don't want any* → *moh*  
*I don't have any money* → *kere*

The English expression in data (11) 'wait a moment' is translated in Javanese briefly *sik*. In addition, the expression of *hold on and be patient* can be expressed in Javanese briefly in the word *sik*. The word *sik* or *sek* is short form of Javanese for *mengko dhisik* 'later on'. The word *sik* or *sek* is often used as an expression to postpone work when someone asks you to do something. The word *falls backward* is translated into Javanese *nggeblak*. The word *nggeblak* means falling backwards. It usually occurs suddenly because of shock. The initial position of the foot is not close to the position of the foot when falling. The expression *ndlosor* means *falling forward*. It happens because of the pressure from behind when falling. The body is dragged when it hits the ground.

The word *ceblok* means someone falling from a height. The word *ngglundung* means someone falling forward and his body rolling forward. Usually, the fallen position is lower than someone's position. The expression *fall from a motorbike into a ditch* is translated into Javanese with the word *nyungsep*. The word *nyungsep* means to *fall forward*.

The Javanese word *nyosop* or *nyungsep* in data (12) means *someone who falls on the head first*. The word *njungkel* means falling thrown. The word *kejeglong* means falling into a hole on a surface that doesn't seem to have a hole because it is covered by something else. The English utterance *I don't want any 'no thanks* can be translated into Javanese only with the word *moh*. The correct word *moh* is *emoh* that means *do not want*. The English utterance *I don't have any money* is expressed in Javanese humorously with the word *kere*. The word *kere* means poor.

### 3.2.5. The Language Form of Indonesian-Japanese-Javanese

The use of Indonesian-Japanese-Javanese can be seen in the following data.

- (13) *Bayi nangis* *katene nete*  
*Stress* *soyosui soyokuru*  
*Terlilit hutang* *raiso turu mas*  
*Banyak anak* *ora KB*  
*Menggonggong* *niku asumas*

Data (13) shows that the Indonesian utterance *bayi nangis* 'a crying baby' is paired humorously with the Japanese and Indonesian word *katene nete*. The word *katene nete* means that a baby will stop crying if the baby's mother is breastfed. The word *stress* is related

humorously to the Japanese word *soyosui soyokuru*. In Javanese *soyosui soyokuru* means 'the longer it gets thinner'.

The expression *terlilit hutang* 'in debt' in data (13) is paired with the Javanese humorously *raiso turu mas*. The meaning of *raiso turu mas* is for someone who can't sleep because he is in debt. His debt is much and he is afraid he can't pay it off. The Indonesian expression for *banyak anak* 'have many children' is expressed in Javanese humorously *ora KB*. It means that someone has many children because he does not participate in a family planning program, or two children are enough 'Keluarga Berencana (KB)'. The word *menggonggong* 'barking' is paired to the Javanese word *niku asumas*. The expression informs that the barking animal is a dog.

#### 4. CONCLUSION

As a national language, Indonesian serves as a symbol of national pride and national identity. Indonesian is also a lingua franca that connects citizens, regions, and cultures, as well as a unifying medium for tribes, cultures, and languages in the archipelago. Language is what is spoken by the members of a particular society. However, the language in each region in Indonesia has a different form and character. The diversity of languages in Indonesia characterizes certain communities and it becomes a reinforcement of the attractiveness of Indonesia. Many foreigners are interested in learning Indonesian local languages because they think local languages have a uniqueness in their pronunciation and function. Ironically, the local languages have a very small portion of the Indonesian education curriculum. Several influential factors may weaken local languages in Indonesian society. Particularly the lack of government support.

The role of the Indonesian is very important to unite and raise nationalism. Recognizing the importance of the role of language in the realization of national unity and integrity, the effort to socialize and socialize Indonesian on social media is important. Therefore, the existence of social media, TikTok, becomes a means of preserving and maintaining local languages, especially among millennial generation. TikTok users, who are the mostly young generation, have used spoken and written local languages as a way to communicate and entertain. As a means of entertainment in social media, the local language in the community will continue to develop along with the times. The language used in TikTok is not merely for entertainment since TikTok social media can also be used as a means of promoting goods or services. This research is expected to be a steppingstone for the development of further research.

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