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## Different Jargon Language Variations Bonek Mania Ball Supporter and The Jak Mania (Sociolinguistic Studies)

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### Abstract

Bonek Mania and the Jak Mania are two very fanatical football supporter communities in Indonesia. They have different variations of jargon that reflect the identity of the community. Several factors influence the variations in jargon language. This research aims to describe the jargon of Bonek Mania and the Jak Mania football supporters, including analyzing the forms, meanings, and function of its uses and the factors of jargon differences between them. In this study, researchers used a qualitative descriptive method. The data collected by the researchers consists of words or terms in units of words, phrases, sentences, and acronyms. The collection of jargon is obtained from communication between football supporters Bok Mania and Jak Mania on social media comments on Instagram posts, @officialpersebaya account, and @persija account, and when researchers tribunal directly at the stadium. The results of this study indicate that the jargon used by Bok Mania and the Jak Mania supporters both tend to function to encourage and criticize their respective teams. In terms of form, the jargon used by Bonek Mania supporters combines Javanese and Arabic, although there is also English. Meanwhile, the jargon used by the Jak Mania supporters tends to combine Indonesian and English. Several factors influence these differences, including social and environmental factors, regional language, club logos and nicknames, and local cultural culture. This research can be used as a reference for the general public who wants to know the purpose, function, and factors behind the variations in the jargon of bonek mania and the jak mania.

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## INTRODUCTION

Language is a form of self-expression that functions to express human identity. The languages communities speak are increasingly diverse and distinctive as technology advances. This is because the nature of language is close to an agreement with the speech community in which the community participates. It is agreed that language is used as a means of communication to facilitate the transfer of meaning and intent. People may use different forms of language depending on the goals they want to achieve (Lutfiah & Sudarwati, 2021). Language change is not only influenced by language but also influenced by social situation factors (Oktavia et al., 2022). (Wardhaugh, 2015) (Wardhaugh, 2015) (Rodriguez-Ordoñez et al., 2022)

Duncan said that the primary function of the language medium can be seen directly in everyday social life. Language serves as a medium for all kinds of behavior directed toward others and occurring only in thoughts, feelings, and wills, as well as individual activities carried out in dreams. Human life is impossible without actual language (Wakari, 2019). Language is closely related to the communication instruments of society. Sociolinguistics is a branch of linguistics that reviews how language and society are related. Sociolinguistics discusses the relationship of language between social structure, social organization, and community behavior (Safitri & Mujianto, 2021). Sociolinguistics deals with the choice of language and the use of the language of a society (Rahima, 2021). Variations in the language spoken by each speaker are influenced by various factors, including social background, geographic location, education, age, and other factors.

Wardhaugh defined language variation as a set of specialized linguistic elements or patterns of human speech, including sounds, words, and grammatical characteristics. According to Wardhaugh, this human speech pattern can be attributed to variables from the outside environment, such as social groups and geographic location. The emergence of language variation is due to the diverse social interactions of speakers of nonhomogeneous languages (Rahima, 2021). The super-diversity in this community is involved in the process of language variation and change (Adli & Guy, 2022). The wide variety of languages spoken today does not mean they are evenly distributed worldwide. Thus, the language is understood only by that social group (Aguilar et al., 2020).

Jargon is a type of language variation based on the aspect of its speakers (Ardhana & Mayasari, 2021). Hartmann and Stork in Alwasilah (1993) Define jargon as a set of words and expressions used by a social community or worker. Jargon is a

variety of language created for a specific function by people who use it regularly (Syafitri & Ikhsan, 2019). Speech societies often do not understand it accurately. Specific vocabulary used in a particular field is called jargon; for example, jargon is used by mechanics, language teachers, and carpenters. Therefore, these words are not used in other areas (Kridalaksana, 1993). Language variation is part of the worldwide sign language ecology (Moriarty, 2020). Perbedaan komunitas menciptakan variasi-variasi bahasa (Ro'fah et al., 2022). Pateda stated that jargon consists of the use of language in every aspect of life. This includes areas of expertise, job titles, and work environments, each with a unique language often unrelated to other groups. Considering the opinions of the above experts, we can conclude that terms are certain words or vocabulary used by individuals outside the group; these vocabulary are not an open secret (Effendi et al., 2021).

Based on the notion of jargon, which means the variety of language used by people in a particular social group. People outside the community often do not understand the terms used. These people who use jargon usually use specific terms, but not all are secret (Kasanova & Zuhri, 2019). Jargon has several functions. Jargon facilitates communication without having to keep the message within a specific range. Allan and Burridge in Lilasari (2022) state that jargon has three functions. First, it provides an effective and efficient technical language. Second, encourage solidarity within the group. Third, people who do not use jargon should be excluded as *out-groupers*. The functions of jargon also include a means to refresh the atmosphere, a means to create humor, a means to satirize or ridicule, a means to intimate/familiarize relationships, a means to keep specific information secret, a means to smooth something that is considered vulgar or taboo, a means to express attitudes and feelings of the heart, and a means to show one's membership to a particular social group, and so on (Crystal, 1992). The factor of the emergence of variation is inseparable from the diversity of languages and multilingual Indonesian society. Language variation arises from differences in social groups, geographies, and social conditions (Wigati et al., 2021). According to Poedjosoedarmo, seven factors influence language variation, including the speaker's personality, the speaker's origin, the atmosphere or place, the relationship between the speaker and the listener, the speaker's intent, topic or topic, and the speaker's feelings. Other researchers mentioned several factors that influence language variation, including the social and geographical background of speakers, the

medium of speech, and the subject of conversation. These ten factors determine the existence of language variations: idiolects, dialects, varieties, undas-usuk, registers, jargon, and genres (Darihastining et al., 2023).

Indonesia is a country that is very famous for its cultural diversity (Utami et al., 2022). Popular culture in the current era has mushroomed among Indonesian people. Popular culture generally refers to a particular society's traditions and material culture. Music, art, literature, fashion, dance, film, cyberspace, television, and radio are examples of cultural products consumed by most people in the contemporary West. (Athalarik & Rusadi, 2023). One of the most popular forms of culture in Indonesia is football. Supporters and football are the same. Supporters are significant for the game and for a football team, even being dubbed as the twelfth player because it gives more strength to the team. Supporters can create an atmosphere by chanting, unfurling banners, and singing choreographed moves (Harmawan et al., 2022). Football fans are not only from the people present in the stadium. However, football fans can consist of people who love the ball, including those who support it through television viewing and football observers. Among football lovers, many variations of jargon are used to communicate directly and indirectly. This variation of jargon shows the characteristics of communication among football lovers. In Safitri & Mujianto (2021), Nugroho states that language use is not only done by an individual but can also occur in a community. The language spoken by one community will have a different dialect and vocabulary from the one spoken by another. Hence, the characteristics of this community communication show their existence in interaction with each other.

In the world of Indonesian football. Football fans in Indonesia are known to be fanatical—for example, supporters of Bonek Mania and The Jak Mania. Bonek mania is a supporter of Persebaya Surabaya club. The term Bonek comes from Javanese, from the word *bondho nekat*, which means brave. They are very loyal and fanatical to their proud team. Year after year, they come to solid public attention. They are social phenomena associated with different aspects of life. They always support their beloved club when playing football to show the spirit of victory. The Jak Mania Jakmania is the name for the Persija Jakarta football club support group in the capital city of Jakarta. Jakmania also has a fanatical support structure and a vast base. The two circles of supporters often use jargon that varies and is different from each other and has different meanings and intentions. This is what makes researchers interested in reviewing in

more depth related to the jargon used by fans of Bonek Mania and Jak Mania.

So far, research on jargon language variations has received special attention from researchers, especially those in linguistics. The research was conducted by Magfirotul Hamdiah and Widia Endang Prastiwi (2023), titled "Online Shop Language Jargon on TikTok Affiliate Content Creators." The research focused on two aspects of jargon used in the TikTok App in terms of form and context. *Second*, Rosytha B. Wakari et al. (2019) conducted research entitled "The Use of Jargon Among Waria in Bitung City." *Third*, research was conducted by Vivian Nur Safitri and Gigit Mujianto (2021) entitled "Language Jargon Based on the Functional Speaking Model Among Da'wah Communities: Sociolinguistic Studies." The study aims to describe the form of jargon language variations studied based on the functional model of Speaking. *Fourth*, research conducted by Dwi Septiani (2023), "Jargon Variations In A Community Of Beauty Salon Workers In Kecamatan Kronjo, Banten And Its Implication For Learning the Indonesian Language In High School." The study aims to determine the form of jargon words and the meaning of jargon in the community of beauty salon workers in Kronjo District, Balaraja, Banten, and its implications in learning Indonesian in high school. *Fifth*, a study by Nia Fitri Effendi and colleagues (2021) entitled "The Use of Jargon by AIESEC Unand Members: A Sociolinguistic Review." The study aims to explain what jargon AIESEC Unand members use and the situational factors that influence its use.

After mapping some relevant previous research, researchers have not found research on the differences in variations in jargon language used by two supporters, namely Bonek mania and the Jak mania. Therefore, researchers are interested in researching the topic. Based on the background above, two things can be formulated. *The first is* related to form, meaning, and function. *Second*, it is related to factors that influence the emergence of jargon language variations. This study aims to describe the jargon of Bonek Mania and The Jak Mania football supporters, including an analysis of the form, meaning, function of its use, and the factors of jargon differences between them. This research empirically depicts that a speech group can be understood, observed, and traced through the language used, in this case, jargon among football lovers. In particular, this study aims to identify and explain the meaning and function of jargon used by Bonek Mania and The Jak Mania football supporters and explain the factors that influence the difference in jargon between the two supporters.

This research is expected to clarify the function of jargon used by football lovers, especially Bonek Mania and The Jak Mania football supporters, making it easier to hear and understand. In addition, this study can be used as a reference for the general public who wants to know the meaning and function of the jargon created by Bonek Mania and The Jak Mania ball fans and the factors behind the differences in jargon variations between the two supporters.

**METHOD**

In this study, researchers used qualitative descriptive methods. The data collected by researchers consists of a collection of words or terms in units of words, phrases, sentences, and acronyms. The collection of jargon was obtained from communication among Bonek Mania and The Jak Mania football fans on social media, comments, Instagram posts, @officialpersebaya accounts, and @persija accounts, and when researchers contributed or watched live at the stadium.

The collection of words is a vocabulary that is only used by one social group and is not understood by society. Data networking instruments with writing and listening techniques can collect data. Data is collected directly and indirectly by listening to comments on several Instagram account posts, @officialpersebaya accounts, and @persija accounts, as well as when researchers contribute or watch live at the stadium.

First, it is made in the form of new words. Secondly, it appears that in the world, there are forms of words that are familiar to ordinary people. In addition, researchers also use Allan Burridge and Crystal's theories to overcome the problem of jargon function. Then the researcher compiles and presents the data that has been classified narratively. Finally, the researcher concluded important information from the results of the study. (Chaika, 1982).

**RESULT**

After conducting the data collection process, researchers found some data that was the jargon language owned by supporters of bonek mania and the jak mania. Here are the results of variations in the jargon language:

**Forms, Meanings, and Functions of Jargon Bonek**

**Table 1.** Data Jargon Bonek Mania

No	Jargon
D.1	"Diam menakutkan, bergerak mematikan"
D.2	"Main seng ngosek, ojo klemar klemar"
D.3	"Persebaya sak tekone izrail"
D.4	"Lumpia gbt seng alot"

D.5	"Full senyum"
D.6	"Sakkarepmu jol"
D.7	"Awaydays"
D.8	"Persebaya ila yaumil qiyamah"
D.9	"persebaya La gholiba Illa Billah"

From the data obtained, three forms of jargon were found, namely word form jargon, phrase form jargon, and sentence form jargon, which will be explained below:

**Data (1)** jargon "Diam menakutkan, bergerak mematikan" (Scary silence, deadly moves) classified as a phrase. The jargon describes a puppet mania character who seems calm from the outside but has a reasonably serious power or threat. Silence also scares the opponent, especially when moving, and whoever resists will be threatened. The jargon expresses the character identity of certain social groups, which, in this case, are supporters of bonek mania.

**Data (2)** jargon "Main seng ngosek, ojo klemar klemar" classified as sentence form. The sentence is an East Javanese language, especially in the Surabaya area, which means "play with full fighting power, do not be lazy." The jargon describes puppets' spirit race, allowing peer players to play with high enthusiasm and fighting power and not be lazy. The jargon has the function of encouraging the puppet pride team to play wholeheartedly.

**Data (3)** jargon "Persebaya sak tekone izrail" classified as sentence form. The jargon describes the doll's love for his proud team, Persebaya, even though he risked his life for Persebaya. The jargon shows that the doll of peer love until death picks him up. The jargon has the function of expressing the love of supporters.

**Data (4)** jargon "Lumpia gbt seng alot" classified as sentence form. The jargon describes the typical food in the Tomo stadium, namely spring rolls, which are famous for their toughness. At the same time, gbt stands for Gelora Tomo. The jargon shows the identity of puppets and peers, namely the existence of typical snacks when supporters contribute to the proud stadium of the Persebaya club, Gelora Tomo. The mention of gbt is also familiar among Bonek Mania supporters to abbreviate "Gelora Tomo."

**Data (5)** jargon "Full senyum" is classified as a phrase. The phrase Full smile is a combination of English and Indonesian. The word "Full" comes from English, meaning full, while "smile" is a word in Indonesian that means to smile or facial

expressions that indicate joy. The jargon describes the happiness of bonek mania supporters when their proud team, Persebaya, won the victory. The jargon has the function of expressing the identity of the puppets when they are happy when their proud club wins.

**Data (6)** jargon "*Sakkarepmu jol*" is classified as a phrase. The word "*Sakkarepmu*" comes from Javanese, which means "up to you," while the word "jol" is a call for the Persebaya team, which was originally the word "bajol," which means crocodile. The jargon describes the disappointment of Bonek Mania supporters when their proud team, Persebaya, suffered a defeat. The jargon expresses the heavy disappointment of Bonek Mania supporters towards Persebaya, who is experiencing defeat. However, it uses a nickname according to the nickname of the peer team, *namely "Jol."*

**Data (7)** jargon "*Awaydays*" is classified as a phrase. The phrase "*Awaydays*" comes from English. This phrase is formed from the word "*away*," which means far or away, and "*days*," which means days. "*Awaydays*" can be interpreted as days spent away from home or ordinary places. In the context of football, the jargon describes a match in which fans of Bonek Mania or fans of the peer team travel to the opponent's stadium to support their favorite team. When a team plays at the opponent's home, the match is called an away match.

**Data (8)** Jargon "*Persebaya ila yaumil qiyamah*" classified as a phrase. The phrase consists of Indonesian and Arabic. The word "*Persebaya*" is the name of a football club from the city of Surabaya, while "*ila yaumil qiyamah*" is Arabic, which means "*until the doomsday.*" The jargon describes the loyalty of the puppet to his proud team, namely Persebaya, even though he analogized his loyalty to be with Persebaya until the doomsday. The jargon shows the loyalty and commitment of Bonek Mania supporters to their peers.

**Data (9)** Jargon "*Persebaya La Gholiba Illa Billah*" is classified as a phrase. The phrase consists of Indonesian and Arabic. The word "*Persebaya*" is the name of a football club from the city of Surabaya, while "*La gholiba Illa Billah*" is Arabic, which means "*no one wins but Allah.*" The jargon describes a puppet who convinces his proud club not to be afraid to fight anyone so as not to be afraid of being defeated by anyone because, according to the puppet, Allah is the only one who can beat Persebaya. The jargon has the function of encouraging peer club players not to be afraid to fight their enemies.

## Jargon Forms, Meanings, and Functions The Jakmania

**Tabel 2.** Data Jargon The Jak Mania

No	Jargon
D.1	" <i>mau turun sendiri atau diturunin</i> "
D.2	" <i>kembali ke setelan pabrik</i> "
D.3	" <i>to the next level.</i> "
D.4	" <i>kunci kemenangan, kunci no 9</i> "
D.5	" <i>coyt</i> "
D.6	" <i>welcome welcome</i> "

**Data (1)** jargon "*mau turun sendiri atau diturunin*" classified as sentence form. The jargon describes an expression of ridicule of the jak mania for the opposing team or bus, so it is also a satire to its proud team, namely Persija; when often losing, the meaning of the word down in the jargon is the decline in the stand. So, the team referred to in the jargon wants to drop the standings by itself or be dropped by being defeated by Persija. The jargon denotes mocking the opposing team and even satirizing its proud team.

**Data (2)** jargon "*kembali ke setelan pabrik*" (*Factory reset*) classified as sentence form. The jargon describes the team's return to their primary performance or strategy. This statement can be used when the team is on a problematic or losing streak, and the coach or management wants to return the team to a basic foundation or strategy that may have worked in the past. The analogy is similar to returning an electronic device to factory settings, where the device is restored to its original state. In the case of a football team, it involves revising the underlying tactics, formations, or game philosophy to achieve victories as previously achieved. The jargon has the function of satirizing his proud team, which had previously underperformed and slowly began to rise again.

**Data (3)** jargon "*to the next level*" is classified as a phrase. The phrase "*to the next level*" in English usually indicates a move or upgrade to a higher level or advance of something. In general, this phrase reflects an attempt to improve or improve something so that it reaches a higher level or level. The jargon encourages the Jak Mania Pride team, namely Persija, to improve their performance, achieve better match results, and perhaps achieve higher achievements in football competitions. This can include various aspects, including training, game tactics, player quality, and overall fighting spirit. The jargon encourages Persija Jakarta players to continue to raise their level and performance in every match.

**Data (4)** jargon *"kunci kemenangan, kunci no 9"* (*Key to victory, key no 9*) classified as a phrase. The jargon means orders from The Jak Mania supporters to the Persija to win the match to be faced. One way is not to play one of the Persija players with the number 9 jersey, which is considered to cause Persija's defeat. The jargon raises the spirit of the Persija team's performance while criticizing one of the Persija players, who has the number 9 jersey and consistently underperforms.

**Data (5)** Jargon *"coyt"* tergolong is the acronym for *Come on You Tiger*. *"Come on, you tiger"* encourages a person or team called a *"tiger"* to perform with courage and determination. The jargon is a phrase intended to encourage or motivate the Persija team, similar to saying "Do it!" or "You can do it!" The use of the word *"Tiger (tiger)"* here is because the Persija team is nicknamed the tiger. This jargon encourages the Jak Mania supporters of the Persija team to put their best efforts into every match.

**Data (6)** Jargon *"welcome welcome"* is classified as a phrase. The phrase "welcome welcome" is an example of reduplication in English. Reduplication is the repetition of the same or similar syllables or words to give additional emphasis, intensity, or meaning. In this case, the reduplication of "welcome welcome" is used to emphasize or express a warmer or welcoming welcome. However, in the context of football fans, the jargon is an expression intended to ask or welcome the inauguration of new Persija players. However, it is often also intended to satirize the Persija management for not immediately recruiting new quality players to support the performance of the Persija team. This jargon functions as a form of expression for Jakarta Persija team supporters when they want to insinuate management to recruit new players immediately.

### **Factors of Differences in Language Variations of Bonek Mania and The Jak Mania Supporter Jargon**

Supporter jargon language can evolve and change over time, depending on specific events, cultural changes, or developments within the supporter community. In addition, some jargon owned by each supporter has different characteristics, such as the jargon used by supporters of Bonek mania and the Jak mania. The two fan camps each have distinctive forms and functions of jargon that are different from each other. Various factors, including local culture, club

logos and nicknames, regional language culture, and rivalries, cause the difference.

### **Local Culture**

Bonek Mania uses words or phrases in its jargon that reflect the culture of Surabaya or East Java in general. Their jargon can reflect uniqueness and pride in their home region. As in the example of jargon that reads *"Silence, scary, deadly move,"* the jargon reflects the culture of Surabaya, which is famous as the city of heroes and the people of Surabaya are famous for their brave and scary nature, as well as the brave nature of the hero Tomo. In addition, like other jargon examples, *"Main Seng nose, look clear klezmer,"* the jargon reflects the culture of the Surabaya people, who are known for being assertive, full of fighting power, and militant. The Jak Mania also uses words or phrases in its jargon that reflect the characteristics of Jakartans, especially the Betawi people, who are known to be decisive and courageous. As in the jargon, *"want to go down alone or down."*

### **Club Logo and Nickname**

The Persebaya team has the nickname *Bajol Ijo* because Surabaya is synonymous with crocodiles as the icon of Surabaya, and the Persebaya club logo also has a picture of the crocodile. This triggered Persebaya supporters, namely Bonek Mania, to call the Persebaya team the nickname *jol*, the jargon that Bonek often used when encouraging his proud team with the jargon *"Ayo jol."*

Meanwhile, the Persija Team has the nickname *Macan Kemayoran*. The nickname *Macan Kemayoran* has become a strong identity for Persija Jakarta and is often used by fans and club supporters, namely the jak mania. The logo and nickname can be found in various branding elements, support songs, and merchandise related to Persija Jakarta. Therefore, fans of the Jak mania often use "Can" (tiger = Macan) jargon when cheering on their proud team, as in the example, *"Come on, Can, you will win."*

### **Regional Languages**

Football fan jargon is also factored in using the language of the region where the supporter lives. Bonek Mania is a big club supporter from one of the cities in East Java, namely Surabaya. Because the majority of bone are native residents of Surabaya and the residents of Surabaya predominantly use Javanese, most jargon supporters of bone mania use Javanese. So, this reflects the identity of Bonek mania supporters as Javanese. The Jak Mania supports the Jakarta Persija Club, which is native to Jakarta and the

surrounding people; therefore, most of The Jak Mania supporter jargon is in Indonesian. This also reflects the identity of The Jak Mania supporters as Indonesian language users in everyday life.

### Social Environment

After searching, I found that various jargon that Bonek Mania supporters often use is also influenced by the social environment, namely the pesantren environment. Several puppet mania are students in one of the Islamic boarding schools in Surabaya. They created various forms of religious jargon, for example, "Persebaya sak tekone izrail", "Persebaya ila yaumil qiyamah", and "Persebaya La gholiba Illa Billah". The three jargon are closely related to religious values. Because of the environmental factors of the pesantren earlier, other puppets who are not pesantren children also often use this jargon. As for the supporters of The Jak Mania, the majority of whom are children of Jakarta and its surroundings who are famous for slang, some of the supporters' jargon is influenced by their social environment. Like the jargon "coyt" and "welcome-welcome". The first jargon is an acronym from English, and the second is also in English. This reflects the identity of the Jak Mania supporters, who often use slang.

### DISCUSSION

The variety of jargon used by Bonek Mania and The Jak Mania supporters provides an interesting understanding of how supporters express support and criticism of their favorite teams. Significant differences exist in the form and composition of the language used by the two groups of supporters. The social and geographical environment of the supporters themselves causes the variation in jargon language. Purwaningrum (2021) states that language variation arises due to differences in social groups, geographies, and social conditions. For example, the Jak Mania community in the metropolitan city of Jakarta tends to use language variations mixed with English. This is inseparable from the habits of most Jakartans, who make English one of their daily languages. Meanwhile, the Bonek Mania community from Surabaya is more likely to combine variations of their jargon language with Javanese because they use more Javanese in their daily lives.

The purpose and function of using Bonek Mania and The Jak Mania supporter jargon are mostly the same: encouraging and criticizing the team. This shows that the jargon that is created must have a specific function for people who use it regularly (Syafitri & Ikhsan, 2019)

### CONCLUSION

From the overall data found, the jargon used by bonek mania and the jak mania supporters both tend to function to encourage and criticize their respective proud teams. In terms of form, the jargon used by Bonek Mania supporters combines Javanese and Arabic, although some are also in English. At the same time, the jargon used by the Jak mania supporters tends to be a combination of Indonesian and English. Several factors, including social and environmental factors, regional languages, club logos and nicknames, and local cultural culture, influence the difference.

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