

Sociolect Language Variations in the Speech of the Tanjung Village Community, Tanjung Subdistrict, Brebes Regency

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ABSTRACT

Language plays a fundamental role in all aspects of human life, from the moment one wakes up to the time one closes their eyes at night. By nature, humans are social beings who interact through communication, and language in communication tends to vary, as seen in the speech community of Tanjung Village. Linguistic variation within a speech community reflects the social background, cultural context, and the dynamics of interaction between speakers and their interlocutors. This study, through a sociolinguistic lens, aims to describe the sociolect variations present in the utterances of the Tanjung Village community, highlighting the interconnection between language and the structure of social dynamics. This study employs a qualitative method with a descriptive approach, and data were collected through observation. The data consist of utterances by various members of the community, including adults, teenagers, the elderly, and housewives. The primary source of data is the speech of local residents, gathered using the participatory observation technique (*Simak Bebas Libat Cakap*), with the basic technique of tapping (*sadap*) supported with note-taking as an advanced technique. Data analysis is presented using an informal method. The results reveal the presence of diverse social language variations, including 3 acrolects, 5 basilects, 5 vulgar forms, 20 slang terms, 15 colloquialisms, 16 jargon terms, 11 argots, and 3 kens. These findings underscore the link between language and the dynamic social structure of the community, while also emphasizing the importance of preserving local linguistic forms.

Keywords: *Speech Community; Sociolinguistics; Sociolect; Language Variation*

INTRODUCTION

Language plays a crucial role in all aspects of human life. This aligns with the view that language is essential from the moment a person wakes up until they fall asleep again at night, as noted by Pateda in (Kusumawati, 2018; Mailani et al., 2022; N. P. Putri, 2017). By nature, human beings are social creatures who require one another for mutual support and interaction. To achieve mutual understanding, communication naturally emerges as a fundamental human behavior. Communication refers to the process of conveying messages between a speaker and an interlocutor with the aim of achieving shared understanding (Haryanti, 2019; Silaswati, 2019). It is

therefore unsurprising that communication is regarded as the foundation of modern civilization. In practice, communication occurs through a variety of linguistic media, each differing in complexity and in speakers' and individual capacities. Language use inevitably adapts to the context of time, place, situation, and the interlocutor (Abdul & Leonie, 2010; Putriani, 2024).

According to Chomsky, as cited in Verawati (2019:42), a speech community consists of individuals of the same type or kind, conceptualized by Chomsky as a homogeneous speech community. However, this notion does not align with the realities of social life—there has never been a truly homogeneous speech community. The heterogeneity of society is reflected in its diverse social backgrounds and habitual practices, which in turn give rise to the phenomenon known as language variation (Nugrawiyati, 2020; Prayudhi & Triyanto, 2022). This became evident to the researcher during a visit to a friend's house, where various forms of language use were observed in casual conversation:

Utterance 1

Afhni : Yuh oh, jare pan **glatakan**.

Yoga : **Gass.. Pak**

Afhni : Ngomonge tah **OTW**

Context: This utterance was spoken by Afhni to his interlocutor, Yoga, who was sitting on the front porch.

This excerpt of conversation illustrates the presence of a sociolectal variation in the form of youth slang, particularly evident in the word *[Gas]*, which in this context means “agreeing to an invitation” or “giving approval to do something.” A similar phenomenon is observed in the use of *[Glatakan]*, which refers to a “music rental or event sound system service.” The term *[Otw]* is an abbreviation of “On The Way”, indicating that someone is en route. It is commonly used by young people and is classified as a sociolectal variation of the slang type. In addition, a colloquial sociolectal variation can be found in the use of the word *[Pak]* (Sir), which, although originally a formal address, is frequently employed in informal daily conversation, sometimes humorously or ironically among peers. These lexical choices reflect the dynamic and context-dependant nature of language use in daily interactions, especially among youth in local speech communities.

Similarly, while at home, various forms of language use were also observed in conversation:

Utterance 2

Yasin : Ja, **Isun** lembur jeh bengi kie. Angger **sira** arep nyelang laptop ngana gawa ya

Eja : Ente emang mangkat jam pira?

Context : The utterance above was spoken by Yasin to his interlocutor, Eja, who was visiting his home at the time.

This excerpt of conversation demonstrates a sociolectal variation in the form of a basilect, as seen in the word **[Isun]**, which in the speech community of Tanjung Village means “I”. Similarly, the word **[Sira]** in this community is understood to mean “you” (Hidayat S et al., 1992). Both *isun* and *sira* are linguistic forms that tend to be abandoned in contemporary use, as they are perceived as carry lower prestige or social status within the Tanjung Subdistrict speech community.

Based on this linguistic phenomenon, it can be concluded that language variation reflects the distinctive characteristics of human utterances, influenced by extralinguistic factors (Prasetiyo, 2021; Sari, 2024; Wijana, 2021; Yahya, 2023). Language variation is generally categorized according to the speaker and the context of use. This study focuses specifically on the sociolect variation found in the speech of the Tanjung Village community, located in Tanjung Subdistrict, Brebes Regency. According to Cerina (2021), sociolect, or social dialect refers to a language variety associated with the speaker’s status, social group, or class.

Over time, various efforts have been made to facilitate communication, as reflected in the lives of the residents of Tanjung Village, where many individuals live within a shared geographical area. Each person possesses their own knowledge and understanding of the language used, whether they are functioning as speakers or as interlocutors (Hidayat & Santosa, 2023; Silaswati, 2019; U. Wati et al., 2020). Research on sociolectal variation within communities remains relatively scarce due to its complex dimensions. First, sociolect variation reflects the social dynamics within a community, requiring naturalistic observation and recording of spoken utterances. Second, there is a lack of supporting literature on the specific language forms used within the social dynamics of local communities (Ivansyah & Indrawati, 2022; Prakosa, 2021). These challenges make the present study particularly relevant, as it highlights the relationship between language and social structure and contributes to the preservation of marginalized local linguistic forms that are gradually fading.

Previous studies have shown that sociolect variation plays a significant role in shaping and reflecting the speaker’s social identity. One such study was conducted by M. Fajrin Rizik et al. (2023), titled *"Language Variation in the Karangdempel Village Community, Losari Subdistrict, Brebes Regency,"* which aimed to describe the language variations and their causal factors in the Karangdempel community. Another study by Sa’adah et al. (2023) titled *"The Use of Sociolect Language Variations in the Community of Pedagangan Village, Tiris Subdistrict,"* described the sociolect variations found among villagers in Pedagangan, Probolinggo. Similarly, Nauko (2022), in a study titled *"Language Variations in the Community of Paguat Subdistrict, Pohuwato Regency,"* aimed to identify the types of language variation and their influencing factors. A further study by Rosida (2022), *"Sociolect Variations among Antique Dealers at Ular Market in Medan City,"* explored sociolectal forms used in a specific marketplace setting.

In contrast to the aforementioned studies, the present research adopts more specific approach, employing direct recording “tapping” techniques and focuses exclusively on sociolect variations within the speech community of Tanjung Village, Tanjung Subdistrict, Brebes Regency. Through a sociolinguistic approach, this study

aims to describe the sociolect variations evident in the utterances of the local community in Tanjung Village. What are the forms of sociolect variation used by the speech community of Tanjung Village?. Moreover, this study has the potential to contribute to the advancement of sociolinguistic research by highlighting the relationship between language and social dynamics, as well as supporting the preservation of marginalized local language forms.

METHOD

This study employs a qualitative method with a descriptive approach to examine the sociolectal variations found in the speech of the community in Tanjung Village, Tanjung Subdistrict, Brebes Regency. The primary focus of this study is the everyday speech of the local community, particularly the sociolectal variations that emerge in daily social interactions. Data were collected through observation participatory, wherein the researcher was directly involved in the activities of the informants (Annafi & Muharudin, 2024; Kridalaksana, 2013; Sugiyono, 2010). The data consist of spoken utterances from adults, teenagers, the elderly, and housewives in Tanjung Village, each representing different social backgrounds and communicative habits. The primary data sources are the speech community members residing in Tanjung Village, Tanjung Subdistrict, Brebes Regency.

The data collection techniques used in this study were carried out through several techniques, listening technique (*simak*), include observational methods, specifically participatory observation in the researcher was directly involved in the activities of the informants. Completed by the non-participatory observation technique known as *Simak Bebas Libat Cakap (SBLC)*, the researcher remains uninvolved in the ongoing conversation. This is further supported by the basic observation technique known as tapping (*sadap*) and note-taking as the advanced technique, as proposed by Sudaryanto (Ibadia & Widyastuti, 2025; Romdona et al., 2025; Sajida, 2024). In the data collection process, the researcher used a mobile device to assist in recording and documenting spoken utterances, and also took manual note to capture any speech indicative of sociolectal variation. In this research, the researcher functions as a human instrument, acting as the primary tool for data collection and analysis (Insani, 2023; W. Wati et al., 2020). Researchers observe the linguistic variations that emerge in people's speech, record data systematically, and interpret the meaning of the speech. Informants in this study were selected using purposive sampling techniques. The data consist of utterances in the form of words, phrases, clauses, sentences, or sentence chains identified in the speech of the Tanjung Village community. The data collection was conducted from May to June 2025.

The data collection process follows Sudaryanto (2015) and consists of three main stages: (1) Data Provision Stage: The researcher observed the language use within the Tanjung Village speech community through non-participatory observation (*SLBC*) combined with note-taking techniques; (2) Data Analysis Stage: The researcher categorized and analyzed sociolectal variations using the distributional method (*metode*

agih), employing the basic technique of Immediate Constituent Analysis (BUL) to segment linguistic units, supplemented by the substitution technique. This was followed using the referential (*metode padan*) method to support interpretation; and (3) Presentation of Data Analysis Results: The analysis is presented using the informal method, which explains findings in everyday language while incorporating technical terminology (Pratamanti et al., 2017; P. S. Putri & Suputra, 2022).

FINDINGS AND DISCUSSION

In the speech of the in Tanjung Village community, Tanjung Subdistrict, Brebes Regency, various forms of sociolectal language were found, as reflected in the following data:

Table 1. Types of Sociolect Variations in the Speech of the Tanjung Village Community

Number.	Sociolect variations of society Tanjung Village	Number of data findings	Presentage
1.	Acrolect	3	3,85%
2.	Basilect	5	6,41%
3.	Vulgar	5	6,41%
4.	Slang	20	25,64%
5.	Colloquial	15	19,23%
6.	Jargon	16	20,51%
7.	Argot	11	14,10%
8.	Ken	3	3,85%
	Total	78	100%

Discussion

Sociolect Variations in the Speech of the Tanjung Village Community, Tanjung Subdistrict, Brebes Regency

Based on the findings, the researcher successfully identified and documented several forms of language variation in the the speech of the Tanjung Village community. Sociolect, or social dialect, refers to a language variety associated with the speaker's status, social group, or class (Halfian et al., 2024; I. Wati & Febriani, 2024). According to Chaer (2010:66), sociolect variations can be classified into several types: acrolect, basilect, vulgar, slang, colloquial, jargon, argot, and ken. This study specifically focuses on the sociolect variations used within the speech community of Tanjung Village, Tanjung Subdistrict, Brebes Regency.

Based on the speech data obtained and analyzed by researchers, the most dominant type of sociolect is slang (25%) showing a tendency to use slang among informants, especially among young people. In addition, there is the use of Jargon varieties (20%) which tend to be used in the language of farmers. Colloquial variations (19%) are widely found in everyday speech used by the people of Tanjung Village. In addition, compared to the *Language Variation in the Karangdempel Village Community, Losari Subdistrict, Brebes Regency* conducted by M. Fajrin Rizik (2023). Where the Slang data in Tanjung Village, Brebes Regency dominates.

Social variations found in the speech community of Tanjung Village are not only influenced by age factors, social status of the community, education, but also influenced by social dynamics reflected in the power and identity of the speakers. Reflected in the use of social variations of slang among young people, which is a form of language that emphasizes group solidarity.

Acrolectal Language Variations

Nuryani (2018:64) defines acrolect as a social variety of language that is considered more prestigious in its use. In simple terms, it refers to language perceived as having higher status or prestige compared to other varieties. The acrolect variety is often seen as a reflection of the self-image or identity of a certain social group. In the speech community of Tanjung Village, examples of acrolectal variation were identified in the following excerpt of conversation:

Data 1

Hanif : **Njenengan** melu apa Pak? Ya, karuan idul fitri biasane ora jumat'an ora papa.

Dzaki : Iya yah, rasane kayong cepet nemen yakin Pak sholat id

Hanif : Iya..

In the excerpt above, Hanif uses polite Javanese (*basa krama alus*), specifically when addressing Dzaki, as indicated by the use of the word “*njenengan*”. The rest of Hanif's utterance employs more informal or coarse Javanese (*basa jawa ngoko*). Polite Javanese is considered the highest register within the Javanese language hierarchy, particularly in addressing elders or individuals of higher status. For instance, the second-person pronoun “you” is expressed as “*njenengan*” or “*sampeyan*” to show respect, as demonstrated in Hanif's interaction with Dzaki. This type of linguistic form is commonly used when speaking to older people or in formal situations. In other speech contexts within the Tanjung Village community, similar usages have been observed, such as expressions of gratitude like “*Alhamdulillah*” or respectful forms of address like “*sampeyan*”.

Basilectal Language Variation

According to Winanda (2022:101) basilect refers to a social variety of language that is perceived to have lower status or prestige compared to acrolect. Unlike the prestigious acrolect, the basilect is often associated with less formal or colloquial speech and tends to be gradually abandoned in favor of more socially accepted varieties. Nevertheless, basilectal forms are still commonly encountered within communities, particularly in everyday informal interactions. This can be observed in the speech community of Tanjung Village, as illustrated in the following excerpt of conversation:

Data 2

Yasin : Iya, pan ning umahe **isun** belih ngesuk. Eh, tapi **kita** pan ngater Dimas kanjeng arep cukur. Esuke arep kue si, kawin. Pada bae sepantaran karo nyong. Geris yah, njaluk belih jajan.

Eja : Ora lah

Yasin : Ja, **Isun** arep lembur lembur jeh bengi kie. Angger **sira** arep nyelang laptop ngana gawa ya.

In the excerpt above, Yasin employs Cirebonese Javanese by referring to himself using the word “**isun**”, which has a similar meaning to “**kita**” in local usage, both meaning “I” or “me.” The word “**sira**”, on the other hand, refers to “you” (Hidayat S et al., 1992). Within the speech community of Tanjung Village, lexical items such as **isun** and **kita** is relatively rare, as these are perceived to be less prestigious or outdated. In other conversational contexts, additional basilectal forms have been observed, including **kula** (I), **tong** (boy), and **sira** (you), which are indicative of lower-prestige language variants. These lexical choices reflect the basilectal variety, which, while still commonly understood, is gradually being marginalized in favor of more socially accepted alternatives.

Vulgar Language Variation

The vulgar variety is a form of social language variation typically associated with individuals who have limited access to formal education or lower levels of intellectual exposure. Vulgar speech reflects language use that does not conform to established norms of politeness or decorum. In the speech community of Tanjung Village, several utterances have been identified that exhibit with the characteristics of vulgar variation, as illustrated in the following data:

Data 3

Ipan : **Asu**, Danang pren, Karo wadon pisan.

Hanif : Foto-foto

Prengki : Ora di-zoom yah, vidio mas hanif.

In the conversational excerpt above, Ipan expresses surprise upon seeing Mas Danang, which is reflected through the expletive “**asu**” (a Javanese profanity meaning “dog”). The use of such a term in casual youth interaction is classified as vulgar language, as it falls under the category of insults or coarse language that violate norms of politeness. Other examples of vulgar expressions found in the speech of Tanjung Village residents include phrases such as “**semok gemoy**” (referring to physical appearance in an objectifying or teasing manner), “**kowen talah ula ora tau nginung**” (“you snake-born, never drank properly”), “**asem**” (a mild swear word expressing frustration), and “**ora krungu percuma budeg**” (“can’t hear, uselessly deaf”). These expressions reflect a speech style used commonly in informal or emotionally charged

interactions, particularly among peers or in humorous ridicule, and are often characterized by the absence of linguistic decorum.

Slang Language Variation

Slang is a type of social language variation particularly characterized by its exclusivity and informality. It is frequently used within specific communities or social groups, to create a sense of belonging or identity. According to Alwasilah (2007:18), slang consists of new or modified vocabulary, tends to be dynamic and time-sensitive, and is typically popular among youth. In the speech community of Tanjung Village, several utterances have been identified that exemplify slang variation, as shown in the following examples:

Data 4

- Mas e : Sing gantung 3, langsung tak wekna Pak Awid. "Pak kaya gini gimana?.
Gapapa wis" ya wis tak gletakna ning keranjang **Bomat**.
Iki : Hehehehe, Yuh mas.
Eja : Iya om, ngko persiapan kemarau
Mas e : Lah kowen talah ula ora tau nginung, **anjir**.

In the utterance cited above, spoken by Mas-e (an informal address for an older male peer), slang expressions such as "**bomat**" and "**anjir**" are evident. These terms are commonly used by teenagers, although not all adolescents are necessarily familiar with them. The word "**bomat**" expresses indifference or apathy, often used to indicate a lack of concern regarding the outcome of an action or situation. In this context, it reflects the speaker's disregard for the result of a task that has already been completed. Meanwhile, the term "**anjir**" is an exclamatory expression used to convey surprise or disbelief. In the given context, Mas-e uses it to react with astonishment to Eja's action. Additional slang terms documented among the Tanjung Village speech community include: fun run, *pren* (friend), gimmick, *makrab* (an abbreviation for "*malam keakraban*" or bonding night), *koneng* (slang for yellow/light-skinned person), *emplas* (a distorted form of "place" or location), *tim* (team), TSH (possible acronym used in group chats), rank, ping, ML (Mobile Legends), enjoy, *suhu* (slang for "master"), mad, *gass* (go ahead), goodlooking, *ces* (exclamation of ease or success), *ngapel* (dating visit), *glatakan* (slang for music rental place), and *otw* (on the way). These slang expressions are predominantly used by younger speakers and reflect the influence of internet culture, online gaming, and peer-group interactions. Beyond their communicative function, they serve as markers of youth identity and social belonging.

Colloquial Language Variation

Colloquial variation refers to informal language used in daily conversation. It often features simplified pronunciation and word forms that are shaped by habitual, casual interaction. This variety is widely employed in everyday speech for the sake of fluency, familiarity, and efficiency. In the speech of the Tanjung Village community,

several utterances have been identified that reflect colloquial variation, as illustrated in the following examples:

Data 5

Pak Suri : Disambi **ngko** ntok. Miki wis ma, tas mangan terus mene. Tas ning sawah, klambine masih teles. **De** mangkat yuh **de**. Ngendi si **pa**? jalan-jalan. Kula wingi adol parine ning Cilaja.
Ibu : Kuwe dalane rusak kabeh **mang**?

In the utterance quoted above, spoken by Pak Suri, several colloquial forms can be observed. These include "**ngko**" (derived from *mengko*, meaning "later"), "**ma**" (from *mama*), "**de**" (from *adek* or "younger sibling"), "**pa**" (from *bapak* or "father"), and "**mang**" (from *mamang*, an informal term for uncle). These abbreviated or phonetically altered words are commonly used in informal settings and reflect speech patterns aimed at convenience or intimacy. Other colloquial forms found in the speech community of Tanjung Village include: *go* (short for *kanggo*, "for"), *bu* (short for *ibu*, "mother"), *dol* (short for *adol*, "to sell"), *pak* (short for *bapak*, "father"), *ra* (short for *ora*, "no" or "not"), *bang* (from *abang*, "older brother"), *rung* (short for *durung*, "not yet"), *mami* (from *mamih*, "mom"), *lik* (from *lilik*, "aunt/uncle"), and *mbien* (from *gemiye*, "in the past"). These forms illustrate how colloquial variation simplifies or shortens expressions in order to accommodate rapid or relaxed communication, especially in casual or familiar contexts.

Jargon Language Variation

Jargon is a form of social language variation used within specific groups or professions, where the expressions employed are often not easily understood by the general public. This variety serves to fulfill communicative needs in specialized fields or social functions. In the speech of the Tanjung Village community, several examples of jargon have been recorded, as demonstrated in the following data:

Data 6

Ibu : Saiki laka wong **nggampung** sih ya.
Pakde : Lah kongkon **derep** be kangelan.

In the utterance quoted above, spoken by a mother and *Pakde* (uncle), examples of jargon can be identified through the terms "**nggampung**" and "**derep**." Within the context of agricultural discourse, **nggampung** refers to the sequence of activities carried out by rice farmers—from harvesting rice to receiving a share of the yield as payment. Meanwhile, **derep** specifically refers to the act of harvesting. These terms are meaningful and familiar within the farmer community but are generally obscure to outsiders. Other jargon expressions used in the Tanjung Village speech community in agricultural contexts include: *gegaleng* (arranging harvested rice), *nyebar winih* (sowing seeds), *suatan* (field rotation), *ngagon* (grazing), *nggarem* (spreading salt), *cangko*

(weeding), *mratak* (ripening stage), *combat* (simultaneous harvesting), and *nggebot* (bundling harvested crops). These lexical items reflect the specialized language used by farmers in the region. Beyond agriculture, jargon is also found in religious and institutional settings, including terms such as *naturalisasi* (naturalization, often used in political or religious discussions), *mabit* (an Islamic overnight spiritual retreat), *rohis* (Islamic spiritual organization in schools), SPV (supervisor), and *glatakan* (local term for a music rental service). These examples further demonstrate the function of jargon as a variety of language that operates within specific communities, professions, or cultural spheres.

Argot Language Variation

Argot refers to a restricted social variety of language, often used by particular professions or groups, and frequently serves a secretive function. Zeiger (2007:19) defines argot as a distinctive language variety originally associated with criminal groups such as thieves. However, in practice, argot has expanded to encompass specialized vocabulary used in commerce, labor, and other practical domains. In the speech community of Tanjung Village, several expressions have been identified that illustrate the use of argot, as shown in the following examples:

Data 7

- Iki : Aman berarti, sing penting **gantung**. Wingi akeh sing **nggantung** belih sih?
 Mas e : Laka

In the utterance cited above, spoken by Iki and Mas-e, a specific argot term is used within the context of factory laborers. The word “*gantung*” or “*nggantung*” refers to items that fail to meet quality control standards. Among young factory workers in Tanjung Village, this term is used to indicate defective goods that are physically set aside by hanging them. This usage demonstrates a semantic shift based on occupational practices and is not typically understood outside of the workplace. Other examples of argot found among factory workers in Tanjung Village include: *fornal*, *sampel* (sample), *flip flop* (referring to irregular operational status), *over* (exceeding limits), *kritaple* (possibly a localized spelling for “critical + staple”), *no painting*, *clear*, *mol* (possibly from “molten” or “mold”), *ticknes* (likely a variant of “thickness”), and *persiapan kemarau* (dry-season preparation, which may hold coded meaning in local factory or agricultural contexts).

In agricultural speech contexts, the term “*kenang*” is also identified as argot, used in specialized ways that are not easily understood by outsiders. These examples of argot illustrate how language can evolve to serve practical and often exclusive communicative needs within specific professions. Argot terms often function as in-group identifiers, providing both efficient communication and a controlled degree of privacy or opacity to outsiders.

Ken Language Variation

Ken is defined as a social variety of language characterized by pleading, exaggerated lamentation, or emotional overstatement, often associated with pretense or feigned hardship. According to Zeiger ((2007:19), ken is sometimes used interchangeably with argot, but in practice, ken is more commonly observed among socially marginalized groups—such as beggars—who adopt a speech style that conveys helplessness or dependency. In the Tanjung Village speech community, several utterances have been identified that reflect this emotionally charged and performative style of speaking, as illustrated in the following data:

Data 8

Afhni : Nek lagi SMP **melasi yah**, di Bully bae yah ga.. Terus sing ndolani dewek
tok ya ces,
Yoga : Iya laka bature..

In the conversation above, spoken by Afhni and Yoga during a school reunion, the expression “**melasi yah**” (how pitiful...) is identified as a form of ken variation. This phrase conveys a tone of exaggerated sympathy or emotional appeal, reflecting a melodramatic or pleading sentiment. Such expressions are often used to evoke empathy or emotional response, either sincerely or performatively.

Other examples of ken variation within the Tanjung Village speech community include utterances such as “*aja larang-larang bu haji*” (don’t make it expensive, madam) and “*Nanana...tercipta bukan...permisi bu haji*”, typically heard in marketplace interactions between vendors, buyers, and beggars. These phrases are characterized by their dramatic, often humorous or theatrical tone, mimicking desperation or supplication. This language style is particularly associated with individuals of lower socioeconomic status or those engaging in street-level commerce or solicitation, and it serves both pragmatic and expressive purposes in daily interaction.

CONCLUSION

Based on the findings and discussion, this study examined the sociolectal variations within the speech community of Tanjung Village, Tanjung Subdistrict, Brebes Regency. Employing a sociolinguistic approach, the research aimed to identify and describe the types and functions of sociolectal variations in the everyday interactions of local speakers. Through participant observation combined with the elicitation and note-taking techniques, the study revealed that sociolectal variation reflects the interconnection between language and the community’s social dynamics. The findings indicate that the use of sociolectal varieties facilitates communication, allowing individuals to position themselves socially, express identity, and navigate interpersonal relationships. Furthermore, the findings highlight the importance of preserving local language forms, particularly those that are being marginalized in modern discourse.

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