

Slang in the Comment Column of TikTok Social Media Account @FADILJAIDI

Slang dalam Kolom Komentar Media Sosial TikTok Akun @FADILJAIDI

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Abstract


This study aims to identify the forms, contextual meanings, communicative functions, and scientific contribution of slang used in the comment column of the TikTok account @fadiljaidi. The study employed a qualitative descriptive design with a sociolinguistic and digital discourse perspective. The data consisted of documented comment excerpts containing slang in several @fadiljaidi videos uploaded in November 2025. Data were collected through observation, documentation, screenshot archiving, and note-taking. Data analysis was conducted by reducing the corpus, coding slang units, classifying morphological forms, interpreting contextual meanings, and comparing the findings with prior studies and relevant theories. The results show that slang appears in acronyms, abbreviations, contractions, clippings, reversal forms, informal pronouns, phonological variation, and phatic expressions. The findings also reveal four dominant functions: creating intimacy, producing humor, evaluating the creator's action, and strengthening digital group identity. The study concludes that slang in TikTok comments is not merely a nonstandard language practice but a patterned form of digital vernacular creativity. The scientific contribution of this study lies in the typological-functional synthesis of TikTok slang that links word-formation processes, contextual meaning, and digital social affiliation in Indonesian sociolinguistic studies.

Abstrak

Penelitian ini bertujuan mengidentifikasi bentuk, makna kontekstual, fungsi komunikatif, serta kontribusi ilmiah bahasa gaul yang digunakan dalam kolom komentar akun TikTok @fadiljaidi. Penelitian ini menggunakan desain deskriptif kualitatif dengan perspektif sosiolinguistik dan wacana digital. Data penelitian berupa kutipan komentar yang mengandung bahasa gaul pada beberapa unggahan video @fadiljaidi bulan November 2025. Teknik pengumpulan data dilakukan melalui observasi, dokumentasi, pengarsipan tangkapan layar, dan teknik catat. Analisis data dilakukan melalui reduksi korpus, pengodean satuan bahasa gaul, klasifikasi bentuk morfologis, penafsiran makna kontekstual, serta perbandingan dengan penelitian terdahulu dan teori relevan. Hasil penelitian menunjukkan bahwa bahasa gaul muncul dalam bentuk akronim, abreviasi, kontraksi, kliping, ragam walikan, pronomina informal, variasi fonologis, dan ekspresi fatis. Temuan juga memperlihatkan empat fungsi dominan, yaitu membangun keakraban, menciptakan humor, memberi evaluasi terhadap tindakan kreator, dan memperkuat identitas kelompok digital. Penelitian ini menyimpulkan bahwa bahasa gaul dalam komentar TikTok bukan sekadar praktik bahasa tidak baku, melainkan kreativitas vernakular digital yang berpola.

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INTRODUCTION

The development of digital communication technology has transformed the ways in which people produce, disseminate, and interpret language. Social media is no longer merely a channel for information exchange; it has become a space for identity formation, social affiliation, humor, and the negotiation of meaning. In the Indonesian context, TikTok has emerged as one of the primary arenas for these processes, as its short-video format encourages spontaneous responses through the comment column. Data from DataReportal indicate that TikTok's advertising reach in Indonesia extended to 180 million users aged 18 and above by the end of 2025, making this platform particularly relevant as a field for contemporary linguistic study (Kemp, 2025). This phenomenon underscores the need to read digital language as a social practice rather than merely a lexical variation that deviates from standard norms.

From a sociolinguistic perspective, language variation emerges from differences in speakers, situations, communicative goals, media, and the social relations among interlocutors. Chaer and Agustina (2010) emphasized that language choices are always tied to social factors, while Kridalaksana (2008, 2017) explained that abbreviation, acronymy, clipping, and word formation are important processes in the lexical change of the Indonesian language. In the context of social media, these processes are connected to the need for speed, formal economy, and the reinforcement of group identity. Accordingly, slang in TikTok comments can be analyzed through the interrelationship among form, meaning, context, and social function.

Studies of computer-mediated communication have demonstrated that linguistic practices on the internet differ fundamentally from both spoken and conventional written communication. Androutsopoulos (2006) affirmed that online communication provides a new empirical space for sociolinguistics, as identity and interpersonal relations are constructed through language choices. Crystal (2011), Tagliamonte and Denis (2008), Thurlow (2006), and Zappavigna (2011) showed that digital texts are brief, interactive, expressive, and context-dependent. Within this framework, TikTok comments can be understood as a form of digital vernacular practice that brings together lexical creativity, humor, and community affiliation.

Previous research has demonstrated that social media accelerates the spread of slang. Boyd and Ellison (2007) and Kaplan and Haenlein (2010) described social media as networked spaces that enable users to produce and respond to content in a participatory manner. In the Indonesian context, Hudaa and Bahtiar (2020) discussed acronyms and palindromes in social media; Afdhaliyah and Haq (2021) examined language variation on Twitter; Iswatiningsih et al. (2021) studied millennial youth expressions through slang; Putri et al. (2021) examined slang on TikTok; Wulandari et al. (2021) identified acronym and abbreviation formation patterns; Hikmah (2023) discussed slang in the context of globalization; and Laili (2021) positioned slang as linguistic creativity on Instagram. Studies focused specifically on TikTok comment columns, such as Finalosa and Fikri (2024) and Julianti and Rumilah (2024), also demonstrated the dominance of slang variation, acronyms, abbreviations, and foreign-language elements in user comments.

Although previous studies have described slang forms extensively, several research gaps remain. First, many studies tend to stop at the inventory of forms without systematically linking them to contextual meaning and communicative function. Second, the classification of slang forms is often insufficiently differentiated between acronyms, abbreviations, contractions, clippings, phonological variations, informal pronouns, and reversal forms (*ragam walikan*). Third, research objects involving family-entertainment content creators such as @fadiljaidi have rarely been analyzed as digital interaction communities with a distinct humor style, parasocial relations, and quasi-intimacy between followers and the creator. These gaps provide the rationale for the present study.

Based on the foregoing, this study addresses the following questions: (1) what forms of slang appear in the comment column of the TikTok account @fadiljaidi; (2) what are the contextual meanings of these forms; and (3) what functions does slang serve in building digital interaction. The objectives of the study are to describe and classify slang forms, explain their contextual meanings, and interpret their social functions within TikTok comment interactions. Theoretically, this research contributes to the strengthening of Indonesian digital sociolinguistics. Practically, the findings can be applied in Indonesian language instruction to help students differentiate between standard and nonstandard language use according to communicative context.

The theoretical foundation of this study integrates three main concepts. First, language variation theory is employed to explain the relationship between linguistic form, speaker, medium, and communicative purpose (Chaer & Agustina, 2010; Afdhaliyah & Haq, 2021). Second, word-formation theory is used to identify acronyms, abbreviations, contractions, clippings, and lexical form changes (Kridalaksana, 2008, 2017; Hudaa & Bahtiar, 2020; Wulandari et al., 2021). Third, digital discourse theory is applied to read the comment column as an interactive space that constructs affiliation, humor, and group identity (Androutsopoulos, 2006; Tagliamonte & Denis, 2008; Crystal, 2011; Zappavigna, 2011; Julianti & Rumilah, 2024). The integration of these three theoretical frameworks enables the study not only to describe the data but also to generate a synthesis of slang creativity within the communicative ecology of TikTok.

METHODS

This study employed a descriptive qualitative design with a sociolinguistic and digital discourse approach. This design was chosen because the data analyzed consist of linguistic units, speech contexts, and the social functions of slang in online interaction. The study does not aim to test statistical hypotheses, but to explain patterns of slang form, meaning, and function based on documented comment data.

The data source was the comment column on several TikTok video uploads from the account @fadiljaidi posted in November 2025. The research subjects were TikTok users who wrote comments on those uploads, while the research object was slang units appearing in the comments. The data consisted of words, phrases, or short expressions containing slang forms — for example, *gabut*, *bucin*, *lu*, *gak*, *pen*, *yakan*, *pro*, *santui*, *gen*, *ngab*, *gas/gass*, and *ygy*. The data presented in this article are comment data that were documented in the original manuscript and retained as empirical evidence.

Data selection employed purposive sampling based on four criteria: (1) the comment appeared in the @fadiljaidi account's comment column; (2) the comment contained slang units or nonstandard registers; (3) the comment could be read in its entirety within its utterance context; and (4) the comment was relevant to answering the research questions. The primary research instrument was the researcher, while secondary instruments included a mobile device, a documentation sheet, screenshots, data cards, and a slang classification guide. Each data card contained a data number, the comment excerpt, the slang unit, its word-formation category, contextual meaning, and communicative function.

Data collection was carried out systematically through four stages. First, the researcher observed video uploads from the @fadiljaidi account and read the relevant comment columns. Second, comments containing slang were documented through screenshots and manual note-taking. Third, each comment was assigned a data number according to the sequence of findings in the original manuscript. Fourth, slang units were identified and entered into the classification table. In the presentation of results, comment data were retained as direct quotations so that empirical evidence would not be lost, but the analysis was refined for greater linguistic accuracy.

Data analysis followed the model of data condensation, data presentation, and conclusion drawing (Miles et al., 2014). The condensation stage involved selecting comments that contained slang units. The data presentation stage was carried out through a form-and-function classification table. The conclusion-drawing stage involved interpreting the relationship among form, meaning, function, and communicative context. Data validity was maintained through theoretical triangulation, that is, by comparing the coding results against concepts from sociolinguistics, word formation, and digital discourse. The study can be replicated by following the data criteria, the data-card instrument, and the analytical stages described herein.

RESULTS AND DISCUSSION

Results

This section presents the research findings descriptively based on documented comment data. Theoretical interpretation and comparison with previous studies are provided in the Discussion section to maintain the clarity of the analytical flow.

Research Data Description

Data retained from the original manuscript indicate the use of slang in TikTok user comments on uploads by the account @fadiljaidi. Slang units that emerged include abbreviated forms, acronyms, phonological variations, informal pronouns, phatic expressions, and reversal forms (ragam walikan). The data are presented in Table 1.

Table 1. Comment corpus and slang units identified

Data	Original Comment (Kutipan komentar asli)	Slang Unit	Form	Contextual Meaning
1	<i>It_</i> : "gabut banget yahh gen milenial yang satu ini" [So bored, this one millennial generation of his] <i>Santi</i> : "megang hpnya aja kayak om om" [Even just holding the phone like an uncle] <i>Brina</i> : "kok captionnya jadi anak gen z dulu emang biasanya jadi gen apa" [Why does the caption say gen z kid, what generation were you usually]	gabut; gen; gen z	Acronym; clipping; generational label	gabut = bored / idle; gen/gen z = young generation group
2	<i>Caca ca</i> : "bucin banget sih" [So whipped / so enslaved by love] <i>Suharti</i> : "hahahaha" [hahahaha]	bucin	Acronym	Someone considered excessively attached to a romantic partner
6	<i>Patiaa</i> : "FADIL INGET LU PUNYA YOUTUBE" [FADIL REMEMBER YOU HAVE YOUTUBE] <i>Demo core</i> : "maau ngingetin juga azwan lu gak punya yt" [Also want to remind you azwan, you don't have a YouTube channel]	lu; gak; yt	Informal pronoun; nonstandard variant; abbreviation	lu = you (informal); gak = not/no; yt = YouTube
7	<i>Najwa pake j</i> : "aura gen z nya ituloh, gak ada." [That gen z vibe of his, it's just not there.] <i>Sea</i> : "dil yang bener sih dil" [Come on dil, be real dil]	gen z; gak; dil	Generational label; nonstandard variant; name clipping	gen z = young generation; gak = not; dil = informal address for Fadil
8	<i>Najwa</i> : "aura gen z nya ituloh, gak ada." [That gen z vibe, it's just not there.] <i>Sea</i> : "dil yang bener sih dil" [Come on dil, be real dil] <i>Rara</i> : "ada aja lu ah dil" [You're always something, dil] <i>Rena</i> : "hahahah" [hahahah]	gen z; dil; lu; hahahah	Generational label; name clipping; informal pronoun; laughter expression	Comments in a casual, humorous, and familiar tone
13	<i>re</i> : "pen jadi mantunya pak muh tapi tinggal yg ini" [Want to be pak muh's daughter-in-law but there's only this one left] <i>Ayu</i> : "penasaran jodohnya kak fadil" [Curious about kak fadil's future spouse]	pen; yg	Contraction; abbreviation	pen = want/pengen; yg = yang (that/which)
14	<i>Anaa</i> : "yakan nangis" [Right, so moving / makes you cry] <i>M khuy</i> : "ih iya lagi" [Oh yes, again]	yakan	Contraction	Fusion of ya/iya + kan as an affirmative marker
17	<i>Youu</i> : "kurang pro megang remotnya ahahah" [Not very	pro; ahahah	Clipping/loanword; laughter expression	pro = professional/skilled; ahahah = humor response

	pro at handling the remote, hahah] Ray: "apakah iniocol untuk anak umur 20 tahun" [Is this even appropriate for a 20-year-old]			
18	0%: "santui banget yah miskah, ninggalin aisyah ke padil." [So chill huh miskah, leaving aisyah to padil.] Myrzkiii: "kecepatan gak sih mampirnya" [Isn't it too fast to drop by]	santui; gak	Phonological/orthographic variant; nonstandard variant	santui = santai (relaxed/chill); gak = not/no
20	Ciee: "gen z ga ada yg joget jempol sambil merem gitu." [No gen z dances with their thumb while closing their eyes like that.]	gen z; ga; yg	Generational label; nonstandard variant; abbreviation	gen z = generational group; ga = not; yg = yang (that/which)
21	Chyy: "gass terus bu ida" [Keep going, bu ida] Prikitiw: "seru yah keluarganya cemara" [So fun, the cemara family]	gass	Imperative slang lexeme	Encouragement / urge to continue an action
22	Juhania nia: "agak lain yah ngab" [A bit different huh, bro]	ngab	Reversal form (ragam walikan)	Informal address derived from reversal of bang (brother/bro)
23	Aysel_402: "gak boleh gitu ygy" [You can't do that, you guys]	gak; ygy	Nonstandard variant; phatic acronym	gak = not/no; ygy = ya guys ya / ya ges ya (phatic affirmation)

Source: Documented TikTok comments from the @fadiljaidi account as retained from the original manuscript, November 2025.

Classification of Slang Forms

Based on the data in Table 1, the slang forms identified can be summarized into eight categories. This summary also reflects a stricter reclassification: not all forms that were initially labeled as reversal forms (ragam walikan) in the original manuscript are in fact walikan; some are imperative slang lexemes or phatic acronyms. This correction improves the morphological accuracy of the analysis.

Table 2. Summary of slang form classification

No.	Category	Data Examples	Formation Characteristics
1	Acronym	gabut, bucin, ygy	Formed from a combination of word elements or initial letters to produce a shorter new form.
2	Abbreviation	yt, yg	Shortening of a word/phrase for digital writing efficiency.
3	Contraction	pen, yakan	Deletion or fusion of sound/word elements in rapid speech.
4	Clipping	gen, pro, dil	Truncation of part of a word/name, leaving a shorter form.
5	Reversal form (ragam walikan)	ngab	Reversal of the sound/letter sequence of the base word bang.
6	Phonological/orthographic variation	gak, ga, santui	Nonstandard sound or spelling changes common in casual communication.
7	Informal pronoun	lu	Informal pronoun marking closeness or informality in the speech relationship.

8	Laughter expression / imperative slang	hahahah, ahahah, gass	Emotional response expressions and action-impelling forms in digital comments.
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Communicative Functions of Slang

The data also reveal that slang does not emerge solely as abbreviated form, but as an interactional device. The functions visible in the comments include intimacy, humor, evaluation, and digital identity affiliation. A summary is presented in Table 3.

Table 3. Communicative functions of slang in comments

No.	Function	Data Markers	Factual Description
1	Intimacy	lu, dil, ngab	Comments use informal address forms and casual pronouns to create social closeness.
2	Humor and entertainment	hahahah, ahahah, gabut, santai	Comments display funny, relaxed responses that align with the character of entertainment content.
3	Evaluation of the creator's action	kurang pro, yang bener sih dil, gak boleh gitu	Comments offer assessment, correction, or light criticism of actions shown in the video.
4	Generational / digital affiliation	gen z, ygy, gass	Comments employ popular terms that signal participation in digital culture and community trends.

Discussion

Slang as Digital Morphological Creativity

The findings indicate that slang in TikTok comment columns operates through diverse word-formation processes. Acronyms such as *gabut* and *bucin* demonstrate the compression of phrases into more economical new forms. The form *gabut*, derived from *gaji buta* [blind salary], has undergone semantic extension to mean boredom or having nothing to do, while *bucin*, from *budak cinta* [slave of love], is used to assess behavior considered excessively attached to a romantic relationship. This process is consistent with word-formation theory, which positions acronyms and abbreviations as productive lexicalization strategies (Kridalaksana, 2008, 2017). In the digital context, this productivity is heightened because comments demand forms that are brief, rapid, and easily recognizable.

A significant corrective contribution of this study is the more rigorous differentiation between acronyms, abbreviations, contractions, clippings, and reversal forms. The form *ygy* is more accurately read as a phatic acronym from *ya guys ya* or *ya ges ya*, not as a reversal form. The form *gass* is likewise not a reversal form but an imperative slang lexeme that functions to encourage action. In contrast, *ngab* remains the most appropriate example of a reversal form (ragam walikan), derived from the reversal of *bang* [brother/bro]. This classificatory precision constitutes a methodological contribution of the study, as slang research frequently conflates all nonstandard forms without distinguishing their morphological processes.

Contraction forms such as *pen* and *yakan* reflect the influence of orality in digital writing. *Pen* derives from *pengen/pingin* [want], while *yakan* comes from *ya/iya kan* [right, isn't it]. These forms shorten comment production time and reinforce a sense of spontaneity. Clipping forms such as *gen*, *pro*, and *dil* also reflect a tendency toward linguistic economy. *Gen* shortens *generasi* [generation], *pro* shortens *professional*, and *dil* shortens the name Fadil as a familiar address. These findings support the views of Crystal (2011), Tagliamonte and Denis (2008), and Zappavigna (2011) that digital text occupies a space between orality and literacy: its form is written, but its rhythm, speed, and expressivity are close to spoken conversation.

Contextual Meaning and Social Function

The meaning of slang in the data cannot always be understood lexically. *Gabut*, *santai*, *pro*, *gass*, and *ygy* acquire meaning through the video context, the relationship between creator and followers, and the TikTok comment culture. Zappavigna (2011) refers to this pattern as affiliation through evaluative language, that is, users build solidarity by displaying a shared stance

toward an event. In the research data, comments such as *aura gen z nya ituloh, gak ada* [that gen z vibe of his, it's just not there] and *dil yang bener sih dil* [come on dil, be real] demonstrate light evaluation that is not intended as an attack, but as participation in humor already established by the content creator.

The informal pronoun *lu* and the address forms *dil/ngab* reveal a parasocial relationship between followers and the creator. Users speak as though they share personal closeness with Fadil Jaidi, even though the interaction takes place in public digital space. This phenomenon aligns with Boyd's (2014) view that social media produces networked publics, that is, spaces in which users perform selfhood, evaluate, and build relationships through linguistic signs. In this case, slang becomes a device that enables users to feel part of the fan community.

The humor function is evident from laughter expressions *hahahah* and *ahahah* and from jokingly-toned comments such as *kurang pro megang remotnya* [not very pro at holding the remote]. Laughter expressions do not merely mark emotion; they also invite other users to understand the comment as humorous. In this sense, slang functions as a stance marker toward content. The evaluative function is evident in comments such as *gak boleh gitu ygy* [you can't do that, you guys] and *yang bener sih dil* [come on, be real]. Such comments offer correction but are framed within an informal register, so they do not come across as formal reprimands.

Factors Contributing to the Emergence of Slang

The emergence of slang in the data is influenced by four factors. First, the social factor: users' need to demonstrate closeness, solidarity, and community membership. Second, the cultural factor: the influence of popular culture, family humor, and the creator's casual interactive style. Third, the technological factor: TikTok's comment feature encourages rapid, brief, and easily replicable responses. Fourth, the communicative factor: the need to convey emotion and judgment efficiently. Together, these four factors indicate that slang is not a random deviation but the result of adaptation to the communicative ecology of the digital environment.

In comparison with the study by Finalosa and Fikri (2024), which identified slang varieties in TikTok comments on Najwa Shihab's videos concerning political debates, this study reveals that a family-entertainment context produces a distinct functional pattern. In political content, comments are more oriented toward argumentative responses and issue evaluation. In the @fadiljaidi account, comments predominantly function for humor, intimacy, and the affirmation of follower identity. This difference demonstrates that slang forms cannot be separated from content genre and the social relations that creators construct with their audiences.

These findings also extend the results of Julianti and Rumilah (2024), who identified Indoglish variation, slang, and acronyms/abbreviations in TikTok comments. This study not only identifies forms but also maps communicative functions and corrects earlier form classifications that were frequently overlapping. The novelty of this research accordingly lies in its typological-functional synthesis: slang forms are analyzed together with their contextual meanings and social functions within TikTok comment interactions.

Implications for Indonesian Language Learning

The research findings are relevant to Indonesian language instruction in schools. Students need to understand that standard and nonstandard language cannot be evaluated simply on a basis of right or wrong, but must be understood through the context of use. Slang is well-suited as contextual teaching material for explaining language variation, register, word choice, word formation, and digital communication ethics. Teachers can use TikTok comment examples to train students in distinguishing formal language appropriate to academic situations from informal language used in everyday communication.

However, the incorporation of slang into learning must be directed toward critical literacy. Students should not merely be asked to recognize forms such as *gabut*, *bucin*, *ygy*, and *ngab*, but also to assess when such forms are appropriate to use, what they mean in specific contexts, and what their effect is on communicative courtesy. In this way, Indonesian language learning can move from rule memorization toward context-sensitive communicative competence, in accordance with the demands of contemporary digital communication.

Scientific Contribution of the Study

The scientific contribution of this study is a typological-functional synthesis model of slang in TikTok comments. This model views slang through three analytical layers: (1) the formal layer, encompassing acronyms, abbreviations, contractions, clippings, reversal forms, phonological variations, informal pronouns, and phatic expressions; (2) the meaning layer, involving the shift from lexical to contextual meaning; and (3) the functional layer, comprising intimacy, humor, evaluation, and digital identity affiliation. Through this model, the study moves beyond describing phenomena toward constructing an analytical framework applicable to future research on digital slang.

CONCLUSION

This study demonstrates that slang in the TikTok comment column of the account @fadiljaidi constitutes a patterned, productive, and socially meaningful digital language practice. The forms identified include acronyms, abbreviations, contractions, clippings, reversal forms (ragam walikan), phonological/orthographic variations, informal pronouns, laughter expressions, and imperative slang lexemes. The meanings of these forms are not always denotative but depend on the video context, the relationship between creator and followers, and the communicative habits of the TikTok community.

The research findings address the questions formulated in the introduction: slang emerges as a strategy of linguistic economy, a marker of closeness, a device for humor, a medium for light evaluation, and a symbol of membership in digital culture. The substantive conclusion of this study is that slang cannot be positioned solely as a deviation from the standard language. In digital spaces, slang serves as a creative mechanism for building social affiliation and negotiating group identity.

Future research can be directed toward corpus expansion, cross-creator account comparisons, analysis of comments by user age or gender where ethically available data permit, and multimodal studies that link comment text with visual expression in videos. Further research can also employ digital corpus tools to measure the frequency distribution of slang forms more broadly and replicably.

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