THE VLOG REGISTER IN BAHASA INDONESIA:
AN ETHNOLINGUISTICS STUDY

Danang Satria Nugraha
Sanata Dharma University, Yogyakarta, Indonesia
d.s.nugraha@usd.ac.id

Abstract. *This study aims to describe the vlog register in Bahasa Indonesia (BI) in the light of Ethnolinguistics. The vlog (video blogging) being viral almost when the young speakers of Bahasa Indonesia doing a new branch of communication to express their identity. In addition to the unstandard grammar, the speaking youth of BI produced new lexicons that presented in their Vlog, such as kabz, jones, tamvan, pemverani, gaes, haters, baper, kepo, YXGQ, wagelasih, apeng, dan cmiiw. Describing the vlog register in Bahasa Indonesia, this research (a) used simak method (or observation method) on the data collection based on Blommaert's model (2013) from the source of spoken and of Bahasa Indonesia and (b) used padan method on the data analysis that accompanied by Biber and Conrad's framework (2009). This study, in particular, shows that vlog register in Bahasa Indonesia at least has three characteristics, namely (a) field, (b) linguistic features, and (c) functions. Generally, based on the ethnolinguistics identity theory (ELIT), those three characteristics interpreted as a marker of process on identity construction by the speaking youth facing the standard form of Bahasa Indonesia.*

Keywords: Vlog, Register, Bahasa Indonesia, Ethnolinguistics

INTRODUCTION

The speaking youth of Bahasa Indonesia (BI) have unique language creativity. Along with the development of information technology, they create vlog (video blogging) containing new lexicons to accommodate their ideas and feelings. They embody a unique speech community that is different from the standard variety of Bahasa Indonesia. At a glance, the speaking youth of BI creates a distinctive speech environment through Vlog. In this context, the term *register* is used as a cover term for any variety associated with particular situational contexts or purposes (Biber, 1995). The register perspective combines an analysis of linguistic characteristics that are common in a text variety with analysis of the situation of use of the variety (Biber, 2009, p.2). In BI, this particularity of vlog register appears strongly from the creation of various lexicons. Consider the examples (1) and (2) as follow.

(1) Itu tu, si cewek cantik yang suka nangis dan ngegodain para **jones** yang lagi kesepian.
'That is, the beautiful girl who likes to cry and play with the Joneses who are lonely'

(2) Hi guys, apa **kabz**! jumpa lagi dengan saya, si paijo yang **tamvan** dan **pemverani**.
'Hi guys, apa **kabz**! see you again with me, Si Paijo, the **tamvan** and **pemverani**'

Based on sentence (1) and (2), there are several lexicons that used by vloggers, namely {jones}, {kabz}, {tamvan}, and {pemverani}. The lexicons are only understood by speakers with the same schemata. Simultaneously, several respondents with different backgrounds from VLOGers, did not know the meaning and context of using these lexicons. See table 1 for detail information.

Table 1. Some Lexicons on VLOGER's Register

	Common Forms	Form Category	Register Meaning
Jones	Jomblo ngenes	Noun Phrase	Poor man in relationship
Kabz	Kabar	Noun	News
Tamvan	Tampan	Adjective	Handsome
Pemverani	Pemberani	Noun	Brave
YXGQ	Yaa kali gak kuy!	Clause	To express confirmation
Gaes	Guys (taken from English)	Noun	A group of viewer

Duranti (2004) argued that speech community, for example vlog community, taking a central focus on register analysis related to the identity of its community. It's explained that *speech community* has become integral to the interpretation and representation of societies and situations marked by change, diversity, and increasing technology as well as those situations previously treated as conventional (Duranti, 2004). In Duranti's perspective, speech community is one of the central aspects in a speech community. The speech community identity is influenced by changes, diversity, and significant technological developments. In Bahasa Indonesia context, the emergence of young people who produce vloger is a marker of a new speech community. The community has the main digital and virtual characteristics.

Furthermore, the community creates a new variety of Bahasa Indonesian that are different from the standard or formal usage. The differences in variance are very clearly demonstrated, for example by examples (1) and (2). In Andalas's terminology, the speaking youth of Bahasa Indonesia identified as *generasi media sosial* or in English social media generation (Andalas, 2004). In addition to Andala's idea, Musyi introduced *pesolek* as a status for the speaking youth who mixing Bahasa Indonesia with other languages (Munsyi, 2005). Kunjana called the speaking youth as speaker of *Jawanesia* and *Indoglish* (Rahardi, 2014). In conclusion, both Munsyi, Andalas, Kunjana, and Duranti indicate that there is a situation where young Indonesian speakers who communicate via vlog create virtual communication spaces with their language characteristics. That character is then recognized as a vlog register. In this short paper, register vlog analyzed linguistic characteristics to find the identity of the owner of the register.

LITERATURE REVIEW

Interest in register analysis of electronic communication can be traced back to the publication by Biber and Conrad (2009). The observers typically focused on e-mail, instant message, blog, cell phone, and text message. The study has not penetrated new media such as YouTube. In fact, specifically, new media such as YouTube present a new communication trend that is recognized by the vlog identity. In other studies, for example what was done by Cayari (2011), Werner (2012), and Gabriele (2016). In Cayari's study, YouTube was found as a tool for disseminating music products for amateur artists. In the study, linguistic analysis was excluded, but ethnographic analysis was part of the description (Cayari, 2011).

In Werner's finding, YouTube was found as a parent of several rhetorical genres, specifically related to vlog, but the analysis carried out does not address the ethnology aspects of speakers/owners of youtube accounts (Werner, 2012). In Gabriele's study, YouTube vlog is found as a generic text that is positioned as a social action which can be analyzed by its rant, catharsis, humor, and comedy aspects (Gabriele, 2016). In addition to Biber and Conrad, Cayari, Werner, and Gabriele, this study deals with the vlog register as a linguistic phenomenon. In the light of ethnolinguistics, this study tend to

describe the linguistic characteristics of vlog register and the identity of the owner of register.

METHODOLOGY

Through Ethnolinguistics, this research describes the vlog register in Bahasa Indonesia. In general, this research begins with the data collection stage followed by the data analysis stage and ends with the analysis presentation stage. At the collecting stage, data in the form of text, in this study the term *text* to refer to natural language used for communication, whether it is realized in speech or writing, that contain unique lexicons (any lexicogrammatical feature) in the context of the vlog are collected using the observation method (*simak* method). For some clearly example, consider utterences (3). Data source in the form of a youtube account by young Indonesian speakers that randomly selected. During the collection of data, the collecting instrument is based on Blommaert's model (Blommaert, 2013).

(3) Hallo gaes! Balik lagi dengan channel makan besar!
    'Halo guys! Come back on channel of Makan Besar!'

Data analysis begins by reducing speech that does not meet the criteria of the analysis unit based on Biber's rules, namely (a) register markers, which are distinctive linguistic features found only in particular register and (b) registers are distinguished by differing exploitations of core linguistics features (e.g., nouns, pronouns, subordinate clauses) (Biber & Finegan, 1994). The unit of analysis is further explored to find identity about *field, mode,* and *tenor.* Each description of the identity is then grouped into types to find trends. The description is triangulated by conducting intensive review. Since the valid status is obtained, interpretation process held by researcher based on the ethnolinguistics identity theory (ELIT). The description of the next interpretation is presented in the section 3.2 Discussion in this paper.

The presentation of the results of the analysis is done by following Sudaryanto's model (2013) which is divided into two types, namely (a) by using of tables and charts and (b) by using descriptive sentences (Sudaryanto. 2015). By using these two types of presentations a description of vlog's register can be arranged.

FINDINGS AND DISCUSSION

As a branch of new communication style of the speaking youth of BI, the usage of BI in vlog tend to nonstandard variety. Empirically, this is due to the fact that vlog is a casual communication media. Vlogs are technically simple videos in which a person faces a camera and addresses a public viewership briefly, informally, and more or less intimately (Werner, 2012). The vlog as a register for speaking youth of Bahasa Indonesia is a focus in this study. The findings and discussion are presented in the section below.

The Field of Vlog as a Register

To describe the vlog register in Bahasa Indonesia, it is madatory to have at least three description characteristics, namely field, mode, and tenor. In Biber's theory (1995), those characteristics are the major components of register (Biber, 1995, p.10). The situational characteristics or field (the type of social action) of vlog register in Bahasa Indonesia consists of four part of descriptions, namely (a) participants dan relations among participants, (b) channel, production circumstances, and setting, (c) communicative purposes, and (d) topic. First, participants dan relations among participants. The vlog as a kind of virtual communication provides presents an indirect communication situation. Vlogers can communicate with viewers through a comment column that can be updated simultaneously. Consider example (4).

(4) Tourvlog keliling indonesia bang+makeover subscriber di kota itu (salah satunya) itu saran dr gue.
'Bang! Make a tourvlong about traveling in Indonesia! Do 'makeover' to the subscriber in any cities! That is my suggestion'

The example (4) presents participants markers and their relationships. The clause *tourvlog around Indonesia bang!* refers to speakers. The word *subscriber* and the clause *itu saran dr gue* refers to the speech partner. Biber and Conrad remind that texts can be described according to their contexts, considering the characteristics of the people who produced the texts, and the characteristics of the situations and communicative purposes associated with the texts (Biber, 2009, p.5).

Second, channel, production circumstances, and setting. Through online media, participant conversations in the vlog are part of a planned communication. The vlog maker uploads videos about topics that are currently popular, the viewer comments. In

addition, conversations also occur in the uploaded video itself. The example is given in (5).

(5) Nyari BackSound dimana bang? Guys! Judul lagu di zara store itu apa ya?
'What is the source of the bacsound? Guys! What is the title of song in Zara store?'
(6) Banyak banyakin vlog harian kaya gini bang arip...
'Make alot of daily vlog, Bang! Like this one!'

The example (5) presents several markers of background, method and environment of speech. The word *backsound* and the clause *Guys! Judul lagu di zara store itu apa ya?* are the markers of the second field characteristic of vlog. Relating to the second part or field, Biber claimed that 'setting' refers to the different aspects of the physical and temporal context (of speech) (Biber, 1995, p.31).

Third, communicative purposes. Vlog creators provide interesting topics compiled to trigger further communication. The purpose of the communication is characterized by the linguistic units used in speech as in example (6). The example (6) gives a key word of communicative purposes, named *vlog harian.* The term *vlog harian* refer to the kind of vlog which is containing caily activities of the creator. Related to the example (6), Biber and Finegan remind that core lexical features are more pervasive indicators of register in differences, as many registers are distinguished only by the relative distributions of core features (Biber & Finegan, 1994, p.35).

Fourth, topic. The topic of conversation raised in the vlog is very diverse, but from the apparent tendency to use topics of daily life that are funny. On several occasions, advertising is also one of the topics compiled into a vlog media. Read (7) as an example.

(7) gila sih ini bener bener content creator terbaik menurut gue mah, di setiap video endorse/ambassador (gak ngerti lah gue wkwk) dibuat seolah - olah cuma vlog biasa doang jadi gue sebagai penonton gak nyangka kalo ini tuh sebenernya vlog yg dibikin buat promote sebuah product,

The example (7) presents a marker of topic in vlog. In various daily communication, the topic of vlog selected by the vloger to stimulate the discussion with the viewer. In (7) found topic markers, the construction/phrase of *video endorse/ambassador,* namely advertising shampoo or body care products. Such light topics are often raised by vloger as an interesting topic of conversation. In that kind of communication, language constructions are typical, especially the lexicon is raised by

the vloger community. Jenkins claimed that in the wolrd of media convergence, every important story gets told, every brand gets sold, and every concumer gets courted across multimedia platforms (Jenkins, 2006, p.3).

The Linguistic Features of Vlog Register

As the spoken and written dimension of communication, the symbolic organisations or the mode of vlog register in Bahasa Indonesia consists of four description, namely (a) the specialized word, (b) list of common words in different registers, (c) special features of conversation, dan (d) reduced forms and dispreferred structures. First, the specialized word. Special words refer to the construction of unique lexicons that are only used in conversations within the vlog community. The lexicon is likely to have meaning only in the context of vlogs. Read (8) as an example.

(8) Ada mak" yg tercyduk buang sampah wkwkwk
'There is the old mom (*Emak-emak*) throwing trash not in the recycle bin.'
(9) kedepannya Channel terinspiratif! Rajin2 bang bikin konten kaya giniiii plis

The example (8) provides three specialized word, namely *mak''*, *tercyduk,* and *wkwkwk.* The lexicon *mak''* has the meaning of 'housewives', the lexicon *tercyduk* has the meaning 'caught in the midst of doing something', and the construction of *wkwkwk* means 'expression of laughter because of humor'. Those three examples cannot be transliterated in to English because they are typical of the vlog community. Dąbrowska explained that in a narrow sense register may be reduced to a *specific jargon,* in which case we would be mainly talking abour the use of specific vocabulary from various semantics fields (Dąbrowska, 2013, p.42).

Second, list of common words in different registers. The context of vlog communication places general words into specific meanings. These words have undergone an expansion of meaning, so that they can be used in different registers. Consider the example in (9). The example (9) presents two marker of specialized, namely *konten* and *channel.* The word of *konten* is adapted from English *content*. In the context of vlogs, the word *konetn* is interpreted as the topic of the display. The word of *channel* that are actually noun, in the context of vlog communication are interpreted as an identifier

of name of YouTube account. These communities, however, are held together through the mutual production and reciprocal exchange of knowledge (Jenkins, 2006, p.27).

Third, special features of conversation. Special features that appear in vlogs tend to be sound fillers. Read example (10).

(10) iyyeh bini nya so ngartis bat .... iya sih kaya cuman kaga gitu juga kali bahasanye dikit cuman bikin ilfiell ...

(11) Gua baru nonton ini skrg, trs kmrn pas belanja bulanan bokap gua beli sampo ini. Tbtb skrg gue mikir apa bokap gue nntin vlog lu ya bang?

The example (10) provides some sound fillers, namely *iyyeh, so, bat,* and *sih.* These sound fillers are special features of vlog conversation. The four special features do not appear in the use of standard/formal Indonesian. It may be that older speakers of Indonesian do not understand the existence and method of using these four sound fillers at all. In Tomasello's perspective, the more purely linguistics, including grammatical, dimensions of language are culturally constructed and passed along by individual linguistic communities (Tomasello, 2010).

Fourth, reduced forms and dispreferred structures. The tendency of linguistic forms in vlog conversations is the reduction of standard forms and violations of linguistic rules. Consider the reduced forms and dispreferred structures in (11). The example (11) presents the reduced forms and dispreferred structures. The reduced forms of (11) include vowel reduction as in *skrg, trs, kmrn, tbtb,* and *nntin.* In standard form, the *skrg* derived form *sekarang,* the *trs* derived from *terus,* the *kmrn* derived from *kemarin,* the *tbtb* derived from *tiba-tiba,* and the *nntin* derived from *tiba-tiba.* Meanwhile, dispreferred structures occur when punctuation is not used. In this case, particular linguistic forms are conventionalized in particular speech communities (Tomasello, 2010, p.11).

The Role of Vlog Register

Since YouTube has become the third most visited website in the world, the youth speaking of BI produced many new lexicons. As identified in this study, the lexicons and related constructions are the marker of the vlog's register in Bahasa Indonesia. Based on the Riley's theory (2007), the phenomena of vlog's register in Bahasa Indonesia is a main area of ethnolinguistics. Riley said:

> The main areas of ethnolinguistics include the relationship between language and culture, communicative practices, and cognitive models of language and thought. The ethnolinguist tries to describe and understand the role of language in shaping the ways in which members of a group relate to the world, to one another and to others. These *ways of knowing and being* are the stuff which identities are made of. (Riley, 2007, p.11).

There are two types explanations depending on Riley's theory. First, as a communicative practices, vlog has a specific role that is as a register for speaking youth of Bahasa Indonesia. Second, in the communication process, the vlog's register helps the speaking youth of Bahasa Indonesia shaping the identity of their community. The role of vlog's register in Bahasa Indonesia consists of three organization, namely (a) marker of speech community, (b) marker of identity, (c) marker of millennial wisdom. First, marker of speech community. The social roles of the participants can vary, but no matter who the participants are, addressors expect the addressee of message to respond (at least acknowledging receipt of the message) (Biber, 1995:36). The first role implied in example (12).

(12) halo viewers Raditya Dika, perkenalkan saya kiky, maaf menganggu waktunya
(13) makeover orang jalanan bang kaya tukang rongsokan lah atau pemulung gitu gitu bang... Konten + sedekah = sip.
(14) vlog ini proyeksi dari quotes Pak Ridwan Kamil : "Ketika wajahmu tidak tampan,jadi mapan lah karena wajahmu akan termaafkan"

The data (12) provides the marker of vlog as speech community, that is word *viewers,* in combination with other key words *vloger, youtuber, viewer, subscriber, content marker,* and *comments.* Second, marker of identity. The relation between addressor and addressee refers to the relative status, extent of share knowledge, and amount of interaction among participants (Biber, 2009, p.178). This relation brings the marker of identity. Consider example (13). The data (13) provides the word *konten* as the marker of identity. In this case, the specific word *konten* used by viewer to give comment in YouTube account created by the vloger. The usage of *konten* occasionally combines with the word *vloger, subscriber, haters,* and *liker.*

Third, marker of millennial wisdom is a last role of vlog register. Related to the third role, Jenkins claimed that not every media consumer interacts within a virtual community yet; some simply discuss what they see with their friends, family members,

and workmates (Biber, 2009, p.180).Consider examples (14). The example (14) provides the markers of millennial wisdom. The millennial wisdom refers to the concept of the values of life held by speaking youth of Bahasa Indonesia as a principle in relationships within the community. Based on Jenkins perspective, online forums offer an opportunity for participants to share their knowledge and opinions (Jenkins, 2006, p.26).

The Identity of Vlog Community

The identity of vlog community in Bahasa Indonesia consists of three identtities, namely (a) the vlogers dan (b) the millenials. First, the vlogers are the first identity. Based on Biber and Finegan theory (1994), if participants share personal background knowledge, they can also be characterized in terms of their personal relationship (e.g. kin, friends, acquaintances) and perhaps also their personal feelings toward one another (e.g. like, respect, fear) (Jenkins, 2006, p.26−27). In Duranti's perspective, a register is a linguistic *repertoire* that is associated, culture-internally, with particular social practices and with persons who engage in such practices (Werner, 2012, p.1−3). Consider example (15).

(15) Ntr para youtubers indonesia nge make over supir sama cameramennya deh..
'The youtubers in Indonesia do make over to their driver and cameraman, *deh!*'
(16) Banyakin konten kayak gini sih bg,buat millenial2 indonesia kedepannya
'Enrich the content like this, Bang! For further Indonesian youth.'

The example (15) provides the marker of the identity of vlog, namely the word *youtubers*. The word *youtubers* closely related to the vlog identity. Related to the identity, Jenkins underlined that rather than talking about media producers and consumers are occupying separate roles, we might now see them as participants who interact with each other according to a new set of rules that none of us fully understands (Jenkins, 2006, p.27). In addition to Jenkin's perspective, as a phenomenon of ethnolinguistics identity theory (ELIT), the vloger register in Bahasa Indonesia tend to an unique combination of hybrid language variants. The identity appears strong when compared to other types of registers, for example the standard range of Bahasa Indonesia.

Second, the millenials are the second identity. the terms of reference for the speaking youth of Indonesian that use vlog as a means of communication. This identity is inherent in themselves as the owner and user of the vlog register. Literally, millennial

terms have meaning 'the speaking community which has novelty in the lexicon and conversation style'. Consider example (16). The example (16) presents the keyword of identity of millenial. In Riley's opinion, for over 2000 years, 'identity' has been regarded as a philosophical aporia, a problem so deep that we can hardly formulate the questions, let alone the answers (Biber & Finegan, 1994, p.42). Therefore, it is important to realize that identity has a dynamic nature. Through the study of ethnolinguistics, the vlog register phenomenon in Indonesian is simply described.

CONCLUSSION

This study, in particular, shows that vlog register in Bahasa Indonesia at least has three characteristics, namely (a) field, (b) linguistic features, and (c) functions. Generally, based on the ethnolinguistics identity theory (ELIT), those three characteristics interpreted as a marker of process on identity construction by the speaking youth speakers facing the standard form of Bahasa Indonesia. The speaking youth of Bahasa Indonesia, based on vlog register analysis tend to hava status of (a) the vlogers dan (b) the millenials. For further study, observer can analize the identity construction based on the Ethnolinguistics approach. In special case, contrastive analysis may be more important to know how each culture define the speaking youth community.

BIBILIOGRAPHY
Andalas, M. (2004). *Dari Generasi Net Menuju Generasi Pelopor*. Yogyakarta: Sanata Dharma University Press.
Biber, D. & Finegan. (1994). *Sociolinguistcis Perpectives on Register*. Oxford: Oxford University Press.
Biber, D. (1995). *Dimensions of Register Variation: A Cross Linguistic Comparison*. Cambridge: Cambridge University Press.
Biber, D. (1995). *Variation across Speech and Writing*. Cambridge: Cambridge University Press.
Biber, D. (2009). *Register, Genre, and Style*. Cambridge: Cambridge University Press, 2009.

Blommaert, J. (2013). *Ethnography, Superdiversity, and Linguistic Landscapes: Chronicles of Complexity*. Bristol: Multilingual Matters.
Cayari, C. (2011). "The YouTube Effect: How YouTube Has Provided New Ways to Consume, Create, and Share Music," *Int. J. Educ. Arts*, vol. 12, no. 6, pp. 1–27.
Dąbrowska, M. (2013). *Variation in Language: Faces of Facebook English*. Frankfurt: Peter Lang,
Duranti, A. (2004). *A Companion to Linguistics Anthropology*. USA: Blackwell Publishing.

Gabriele, E. (2016). "Situating Genre on YouTube: We Rant, We Laugh, We Conquer?." University of Rhode Island.

Jenkins, H. (2006). *Convergence Culture: Where Old and New Media Collide*. New York: New York University Press.

Munsyi, A.D. (2005). *Bahasa Menunjukkan Bangsa*. Jakarta: Kepustakaan Gramedia Populer.

Rahardi, R.K. (2014). "Bahasa 'Indoglish' dan 'Jawanesia' dan Dampaknya bagi Pemartabatan Bahasa Indonesia," *Kaji. Linguist. Dan Sastra*, vol. 26, no. 1, pp. 1–21.

Riley, P. (2007) *Language, Culture, and Identity: an Ethnolinguistics Perspective*. London: Continuum.

Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistis*. Yogyakarta: Sanata Dharma University Press.

Tomasello, M. (2010). *Origins of Human Communication*. Cambridge: Massachusetts Institute of Technology.

Werner, E. (2012). *Rants, Reactions, and Other Rhetorics: Genres of the YouTube Vlog*. United States: UMI