



The Formation Process of Arabic Slang in Modern Islamic Boarding Schools

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Abstract

Slang is a linguistic phenomenon that is closely related to the creativity of young people in language, the more difficult it is created, the more secret the communication used. Slang often appears in a large group to small groups, no exception in a group of young people in Islamic educational institutions that use Arabic as the language of instruction in everyday life, of course this is a major influence on the emergence of slang among students. This study aims to describe the process of Arabic slang word formation found in speakers in modern Islamic boarding schools and explore the function of Arabic slang in the pesantren environment. This research uses a qualitative approach with data collection methods through interviews and direct observations of santri who are designated as informants. The informants used in this study have specific requirements such as: 1) Is a student at the Modern Islamic Boarding School, 2) The source of research data is daily speech used by students in modern Islamic boarding schools, while the specific data is in the form of words. Data analysis is done through three stages, namely: (1) data reduction, (2) data classification and presentation, and (3) conclusion drawing. The results of the analysis are presented using informal and formal methods. The results show that Arabic slang words used by modern boarding school students include ordinary slang, acronyms, and abbreviations, with the formation process in the form of phoneme deletion, syllable deletion, phoneme addition, reversal, and deletion. These slang words function to facilitate pronunciation, express curses, express emotions such as anger, confusion, and surprise. This study provides a comprehensive analysis of the formation process of Arabic slang in modern Islamic boarding schools, contributing to the understanding of linguistic creativity among youth in educational settings. The study is limited to a specific demographic (students aged 13-17 in modern Islamic boarding schools), which may not represent the broader Arabic-speaking youth population. For future researchers, it is hoped that they can find new slangs in other educational institutions, so that there are many variations of linguistic phenomena that can be studied and can be learned by the general public, so as to reduce misunderstandings of communication between teenagers in modern boarding schools and the community.

Keywords: Arabic Slang, Modern Boarding School, Word Formation

ملخص

اللغة العامية ظاهرة لغوية ترتبط ارتباطاً وثيقاً بإبداع الشباب في اللغة، فكلما كانت صعبة الإنشاء كانت سرية التواصل المستخدم. وكثيراً ما تظهر اللغة العامية في مجموعات كبيرة إلى مجموعات صغيرة، ولا استثناء في مجموعة من الشباب في المؤسسات التعليمية الإسلامية التي تستخدم اللغة العربية كلغة تدريس في الحياة اليومية، وهذا بالطبع له تأثير كبير في ظهور اللغة العامية بين الطلاب. تهدف هذه الدراسة إلى وصف عملية تكوين الكلمات العامية العربية الموجودة لدى المتحدثين في المدارس الداخلية الإسلامية الحديثة واستكشاف وظيفة العامية العربية في بيئة المدارس الداخلية. يستخدم هذا البحث نهجاً نوعياً مع أساليب جمع البيانات من خلال المقابلات والملاحظات المباشرة للسنترين الذين تم تعيينهم كمخبرين. إن المخبرين الذين تم استخدامهم في هذه الدراسة لديهم متطلبات محددة مثل: (١) أن يكون طالباً في المدرسة الداخلية الإسلامية الحديثة، (٢) مصدر بيانات البحث هو

الكلام اليومي الذي يستخدمه الطلاب في المدارس الداخلية الإسلامية الحديثة، في حين أن البيانات المحددة تكون في شكل كلمات. يتم تحليل البيانات من خلال ثلاث مراحل، وهي: (١) اختزال البيانات، (٢) تصنيف البيانات وعرضها، و(٣) استخلاص الاستنتاجات. وقد تم عرض نتائج التحليل باستخدام أساليب غير رسمية ورسمية، حيث أظهرت النتائج أن الكلمات العامية العربية التي يستخدمها طلاب المدارس الداخلية الحديثة تشمل العامية العادية، والاختصارات، والمختصرات، مع عملية التكوين في شكل حذف الصوتيات، وحذف المقاطع، وإضافة الصوتيات، والعكس، والحذف. وتعمل هذه الكلمات العامية على تسهيل النطق، والتعبير عن اللغات، والتعبير عن المشاعر مثل الغضب، والارتباك، والمفاجأة. تقدم هذه الدراسة تحليلاً شاملاً لعملية تشكيل العامية العربية في المدارس الداخلية الإسلامية الحديثة، مما يساهم في فهم الإبداع اللغوي بين الشباب في البيئات التعليمية. تقتصر الدراسة على فئة سكانية محددة (الطلاب الذين تتراوح أعمارهم بين ١٣ و ١٧ عامًا في المدارس الداخلية الإسلامية الحديثة)، والتي قد لا تمثل شريحة الشباب الناطقين بالعربية على نطاق أوسع. بالنسبة للباحثين في المستقبل، من المأمول أن يتمكنوا من العثور على عاميات جديدة في المؤسسات التعليمية الأخرى، بحيث تكون هناك العديد من الاختلافات في الظواهر اللغوية التي يمكن دراستها ويمكن لعامة الناس تعلمها، وذلك للحد من سوء الفهم في التواصل بين المراهقين في المدارس الداخلية الحديثة والمجتمع.

الكلمات المفتاحية: اللغة العامية، المعهد الحديث، تكوين الكلمات

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Introduction

The phenomenon of slang is often associated with young people's creativity in language. According to Hajjah and Kesuma, the more difficult it is to create, the more secret the communication used.¹ The phenomenon of slang does not only exist in social classes in large communities, but can also appear in small groups. For example, the slang phenomenon in Islamic educational institutions or modern boarding schools. Islamic boarding schools are miniature societies consisting of thousands of students in them.² Therefore, the slang phenomenon does not rule out the possibility of occurring in the boarding school environment, especially modern boarding schools.

¹ Fauziah Hajjah and Tri Mastoyo Jati Kesuma, "Proses Pembentukan Slang Ceindan di Kota Samarinda," Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya 6, no. 3 (2023): 763–80. DOI: <https://doi.org/10.30872/diglosia.v6i3.722>

² Abdullah Sahal, Hasan, *Kehidupan Mengajariku*, (Ponorogo: Darussalam Press, 2021), hlm. 21.

Allan has explained that slang has been introduced since the sixteenth century.³ Slang words is one of the culturally specific words.⁴ Slang is one type of sociolect language variation.⁵ Sociolect is a language variation related to the status, class, and social class of language speakers. Slang is a derivative of the sociolect type of language variation.⁶ Linguistic features of language variation can be found at the lexical, phonological, morphological or syntactic levels of the language.⁷ Language speakers tend to be at will in the formation of slang. Because, the use of slang is included in the informal category. Slang is usually created arbitrarily.⁸ In addition, slang as an unofficial language variety used among teenagers or a social group to communicate with the aim of not being understood by people in other groups.⁹ In other words, slang comes from a certain circle that is very limited and has a secret nature. Slang is an unofficial, unstandardized, seasonal language variety and is usually used by groups of teenagers.¹⁰

Education today is characterized by the increasing use of multiple languages, this is influenced by various factors, such as globalization, internationalization of education, and the need for intercultural communication to be more effective.¹¹ Regarding the internalization of education, the latest fact is the emergence of the Arabic slang phenomenon in modern Islamic boarding schools. Arabic language is used as instruction in teaching and learning methods, the use of Arabic as the language of instruction in modern pesantren has been proven to improve santri learning outcomes because they are more trained in interpreting religious texts directly in the original language. In addition, the background of the santri from various regions also strengthens the emergence of many new slangs with various functions, such as facilitating pronunciation, showing secret symbols between groups, and so on.¹² Santri are generally teenagers who have creativity in language. This linguistic creativity can be seen in how they change or invent new words, often by simplifying word forms or replacing some phonetic elements to make them shorter or easier to pronounce.¹³ This is relevant to the statement of Kesuma which states that one of the factors for the emergence of slang

³ Rosnani Sahardin, Syarifah Hudiya, and Iskandar Abdul Samad, "An Investigation of Word Formation Processes of Indonesian Slang Words," *Humanities & Social Sciences Reviews* 8, no. 3 (2020): 209–20. DOI: <https://doi.org/10.18510/hssr.2020.8322>

⁴ Rizky Lutviana and Siti Mafulah, "The Use of Slang Words in Online Learning Context of EFL Class," *EnJourMe (English Journal of Merdeka): Culture, Language, and Teaching of English* 6, no. 1 (2021): 55–62. DOI: <https://doi.org/10.26905/enjourme.v6i1.6118>

⁵ Andrian Akmajian, Richard A Demers, and Robert M Harnish, *Linguistics: An Introduction to Language and Communication*, Six Editio (London England: The MIT Press, 2010), hlm. 115.

⁶ Harimurti Kridalaksana, *Kamus Linguistik Edisi Keempat*, 4th ed., (Jakarta: Gramedia Pustaka Umum, 2008), hlm. 78. <https://books.google.co.id/books?id=gKNLDwAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false>

⁷ Chitsuko Fukushima, "Interplay of Phonological, Morphological, and Lexical Variation: Adjectives in Japanese Dialects," *Languages* 4, no. 2 (June 1, 2019): 31. DOI: <https://doi.org/10.3390/languages4020031>

⁸ Wishnubroto Widarso, *Bahasa Inggris: Dialek, Ragam Jargon, Slang, Blends, Clipped Words*, (Yogyakarta: Kanisius, 1994), hlm. 53.

⁹ Harimurti Kridalaksana, *Kamus Linguistik - Edisi Keempat*, 4th ed., (Jakarta: Gramedia Pustaka Umum, 2008), hlm. 78. <https://doi.org/9792235701>

¹⁰ Kadek Adyatna Wedananta et al., "Slang Words Used by Balinese Generation Z in Instagram Communication," *Theory and Practice in Language Studies* 13, no. 8 (2023): 2097–2106. DOI: <https://doi.org/10.17507/tpls.1308.26>

¹¹ Febriani Suci Mustofa, M Syaiful, and Ramadhanti, *Bahasa Arab dan World Class University*, (Malang: UIN Malang Press, 2021), hlm. 32. <http://repository.uin-malang.ac.id/8850/>

¹² Kusnan Kusnan, "Metode Pembelajaran Bahasa Arab (Studi Kasus di Pondok Modern Zam-Zam Muhammadiyah Cilongok Banyumas)," *Jurnal Kependidikan* 5, no. 1 (December 1, 2017): 135–50. DOI: <https://doi.org/10.24090/jk.v5i1.1258>

¹³ Abdul Aziz, "Kreativitas Bahasa dalam Komunikasi Santri di Pondok Pesantren," *Jurnal Pendidikan Bahasa dan Sastra*, Vol 2. 1 (2018): 45. DOI: https://doi.org/10.17509/bs_ipbsp.v1i1

is the creativity of teenagers in language.¹⁴ Fitria also explained that language has a strong meaning for the culture of the people who use it.¹⁵ The examples of Arabic slang found are as follows:

ق : اَنْتِ مِنْ صَفِّ الْأَوَّلِ ؟

/aanti min copu awal/

Qanita: Are you a first-year student?

أ : نَعَمْ أَخْتِي

Ara : Yes, Sure.

In this conversation, there is the word 'copu' which is slang for the Arabic word *صَفِّ* 'shafu' meaning class. The change of *shafu* to *copu* comes from changing the s phoneme to c and f to p. Santri often change the s phoneme in Arabic to the c phoneme, which is influenced by the use of Arabic slang *copu* to function as a symbol of seniority as an older class towards younger classmates. There are other examples of the use of Arabic slang in the santri environment, such as:

ك : هَلْ اَنْتِ قَرِيبَةٌ مَعَهَا؟

/bal anti qoribatun ma'abā?/

K: Apakah kamu dekat dengannya?

ل : مَا الْمَرَادُ؟

/mamuncrott/

L : maksudnya apa?

In this conversation, there is the word 'mamuncrot' which is a slang from the Arabic word *مَا الْمَرَادُ* 'malmurod' meaning 'what does it mean'. The word change involves dropping the 'l' in the second syllable and adding the word *crot* to the final syllable. This Arabic slang word functions as an expression of annoyance. The emergence of new terms or new word formation according to Muslich can be divided into two major groups, namely word formation through morphological processes and word formation outside the morphological process.¹⁶ Word formation through morphological processes is divided into three forms, namely affixation, reduplication, and fusion.¹⁷

¹⁴ Fauziah Hajjah and Tri Mastoyo Jati Kesuma, "Proses Pembentukan Slang Ceindan di Kota Samarinda," *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya* 6, no. 3 (2023): 763–80. DOI: <https://doi.org/10.30872/diglosia.v6i3.722>.

¹⁵ Fitria, Fitria, Rahmayanti, Indah, Firmaningrum, FARroha, "Analisis Gaya Bahasa Pembelajaran Bahasa Arab Sebagai Bahasa Asing: Studi Kasus pada Alumni Pesantren dan Non Pesantren," *Mantiqu Tayr: Journal of Arabic Language* Vol. 4 no. 1 (2024): 4. DOI: <https://doi.org/10.25217/mantiquatayr.v4i1.4074>

¹⁶ Mansur Muslich, *Tatabentuk Bahasa Indonesia, Kajian ke Arab Tatabahasa Deskriptif*, (Jakarta: Bumi Aksara, 2008), hlm. 45.

¹⁷ Mia Solihat, Hendra Setiawan, and Ferina Meliasanti, "Kajian Morfologis pada Pemberitaan Habib Rizieq Shihab Rekomendasinya Sebagai Materi Menyusun Teks Berita di SMP," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 6 (August 30, 2021): 3828–38. DOI: <https://doi.org/10.31004/edukatif.v3i6.1259>

Furthermore, word formation outside the morphological process is divided into six forms, namely acronyms, abbreviations, abreviacronyms, contractions, clippings, and affixation.¹⁸

Slang is usually created arbitrarily.¹⁹ in its use in English, Allan reveal that there are five types of slang forms, including new and creative, compound, imitation, acronym, and clipping.²⁰ Meanwhile, the classification of slang use in Indonesian is described by Wijana that there are at least four types of lexicon, namely ordinary expression units, abbreviations, acronyms, and concise units combined with numbers or letter names as word equivalents.²¹ Furthermore, the process of slang formation as a process of shape change is further divided into sound change, sound addition, sound omission, sound displacement, sound reversal, and repetition.²² In addition, there is also a change in spelling as a form of language phenomenon in the use of slang.

Research studies on slang have been conducted by previous researchers. The following will describe the literature review which is grouped into several parts, namely studies on slang language in terms of types of form changes, studies on the reasons for using slang language, and slang language studies in terms of the functions used in a conversation. Slang research in terms of the type of change in form is classified into several forms.

Nugraha in his research produced findings regarding the forms of slang found on DPIDAMU's Instagram account in the form of acronyms, initials, reduplication and clippings.²³ further research conducted by Lutviana, produced research that Indonesian Slang produced by teenage students is mostly slang formed by the use of non-standard spelling, and modifying the spelling of words. This shows that students are influenced by the spelling styles used when chatting on social media. The emergence of English slang among students is also a slang word formed with acronyms.²⁴ Then, Kulkarni's research corroborates the two studies above, that according to the research conducted it was found that in general, the model of English slang words most often used among teenagers consists of 3 forms namely blending, clipping, and reduplication.²⁵ From the three studies above, the researcher found novelty with the discovery of Arabic slang among students who have more diverse formation patterns.

Hajjah & Kesuma's research does not examine the form of slang words, but researchers examine how the process of forming slang words in Ceindan language. With the results of the research that Ceindan slang has a formation process by adding certain phonemes and missing part or

¹⁸ Tatum Derin et al., "Indonesians' Tendency to Refer Abbreviation as Acronym: Types of Abbreviation as Word Formation Process," *Globish: An English-Indonesian Journal for English, Education, and Culture* 8, no. 2 (July 30, 2019): 5. DOI: <https://doi.org/10.31000/globish.v8i2.1654>

¹⁹ Wishnubroto Widarso, *Bahasa Inggris : Dialek, Ragam Jargon, Slang, Blends, Clipped Words*, (Yogyakarta: Kanisius, 1994), hlm. 65.

²⁰ I Gede Budiasa, "Slang Language in Indonesian Social Media," *Lingual: Journal of Language and Culture* 11, no. 1 (2021): 30. DOI: <https://doi.org/10.24843/ljlc.2021.v11.i01.p06>

²¹ I.D.P Wijana, *Bahasa Gaul Remaja Indonesia*, (Malang: Aditya Media Publishing, 2010), hlm. 3.

²² Abdul Chaer, *Linguistik Umum*, (Jakarta: Rineka Cipta, 2014), hlm. 73.

²³ Novanda Alim Setya Nugraha, "An Analysis of Slang Words Used By Netizens Comments on Dpidamu'S Instagram Account (an Instagram of Indonesian Pageants Fanpage)," *Journal of Advanced English Studies* 5, no. 1 (2022): 19. DOI: <https://doi.org/10.47354/jaes.v5i1.132>

²⁴ Rizky Lutviana and Siti Mafulah, "The Use of Slang Words in Online Learning Context of EFL Class," *EnJourMe (English Journal of Merdeka): Culture, Language, and Teaching of English* 6, no. 1 (2021): 55–62. DOI: <https://doi.org/10.26905/enjourme.v6i1.6118>

²⁵ Vivek Kulkarni and William Yang Wang, "Simple Models Forward Formation in English Slang," *NAACL HLT 2018 - 2018 Conference of the North American Chapter of the Association for Computational Linguistics: Human Language Technologies - Proceedings of the Conference 1* (2018): 1424–34. [Simple Models for Word Formation in Slang - ACL Anthology](#)

all of the last syllable. Vocabulary consisting of two syllables with the first syllable having allophones [a], [o], [ɔ], [e], or [ɛ] gets the addition of the phoneme /i/, while the first syllable having allophones [i], [ə], [u], or [ʊ] gets the addition of the phoneme /e/.²⁶ The added phoneme is placed at the beginning of the first syllable. Vocabulary with an open first syllable will have a partial deletion of the second syllable, while closed first syllables will have a complete deletion of the second syllable. This study inspired the researcher to find novelty regarding the formation process of Arabic slang found among student.

The research on the reasons for using slang language was conducted by frasasti wahyu nuraeni, n.d., with the findings that there are 7 reasons why teenagers use Indonesian slang to interact. 1) to enrich the language with new inventions, 2) to induce friendliness, 3) to facilitate association, 4) to be different from others, 5) to reduce the seriousness of conversation, 6) just for fun, 7) for pleasure in virtue.²⁷

A study on the function of slang has also been conducted by Munthe et al, who found six functions of slang in the movie “It Movie”. These functions include the use of slang to greet, create a familiar atmosphere, start a casual conversation, express anger, embarrass, and show intimacy. Each social group has differences in the use and function of slang. Therefore, more in-depth research on the function of slang is very important to facilitate communication between one group and another.²⁸

From previous research, it is known that research on Arabic slang, including the formation process and function of slang among Arabic speakers, has never been done. Research on the formation process of Arabic slang is very useful as knowledge for new students to adapt to their environment. In addition, research on the function of Arabic slang in modern Islamic boarding schools is also useful to increase knowledge that the function of slang in every society varies greatly, so that it can find novelty in slang function research.

This research focuses on the use of Arabic slang in the largest modern boarding school in East Java, Indonesia, which applies Arabic as the language of instruction in class and in the daily interaction of the students. This boarding school has a great influence on other modern boarding schools through its alumni who serve in various places, so it is considered a central for other modern boarding schools. In this article, the boarding school is referred to as PMDG to keep its identity confidential in accordance with the institution's request.

This study aims to describe the formation process of Arabic slang used by students in modern Islamic boarding schools in terms of internal language studies such as morphology and explain the functions of Arabic slang found in this environment.

²⁶ Fauziah Hajjah and Tri Mastoyo Jati Kesuma, “Proses Pembentukan Slang Ceindan di Kota Samarinda,” *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya* 6, no. 3 (2023): 763–80. DOI: <https://doi.org/10.30872/diglosia.v6i3.722>

²⁷ Frasasti Wahyu Nuraeni, “An Analyssis of Slang Language Used in Teenager Interaction,” *LItera* 20 no. 2 (2021): 2. DOI: <https://doi.org/10.21831/ltr.v20i2.37058>

²⁸ Presly Rosalina Munthe, M. Bahri Arifin, and Ririn Setyowati, “An Analysis of Slang Words in IT Movie,” *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya* 7, no. 2 (2023): 627–36. DOI: <https://doi.org/10.30872/jbssb.v7i2.6663>

Method

This research uses a qualitative approach. A qualitative approach in research is a method that focuses on an in-depth and holistic understanding of social phenomena through descriptive and interpretive data collection.²⁹ This research describes the process of Arabic slang formation descriptively. The data collection methods used are direct observation and interviews. The data collected were Arabic sentences and their meanings. Data sources were obtained from direct observation and interviews with 20 students who use Arabic slang. Interviews with santri provide an opportunity to understand more about the reasons behind the use of slang, as well as how the meanings of these words evolve within their group.³⁰ The criteria for observation and interviews were carried out to students who, 1) were students of modern boarding schools aged 13-17 years, 2) had lived as students for at least 1 year. The steps taken in data analysis are as follows, 1) sentences that have been collected are then reduced by selecting slang words, 2) slang words that have been found are classified and presented based on the form of slang language then how the formation process, 3) the word is then analyzed to draw conclusions about the formation process that occurs. Furthermore, informal and formal methods are used in presenting the results of the analysis because they contain results in the form of tables and descriptions using words.³¹ Informal presentation of data analysis results is presented using ordinary words. Meanwhile, the presentation of data analysis results using rules in the form of formulas, charts, diagrams, tables and images is referred to as formal data analysis.³²

Results and Discussion

Based on the classification of this research data, researchers found three types of slang language forms used by modern boarding school students, namely ordinary slang, acronyms, and abbreviations.

A. Slang in the Form of Common Slang

Slang is often negatively defined as a form of expression that does not include acronyms and abbreviations. Word-shaped slang can be divided into two types, namely monomorphemic and polymorphic. The polymorphic type includes words that have affixes, re-forms, and compound words.

²⁹ N.K. Denzin, *The Sage Handbook of Qualitative Research*, 5th ed., (United States: Sage Publications, 2018), hlm. 34.

³⁰ J.W. Creswell, *Research Design: Qualitative, and Mixed Methods Approaches*, (United States: Sage Publications, 2014), hlm. 54.

³¹ Sudaryanto, *Metode dan Teknik Analisis Bahasa*, (Yogyakarta: Penerbit Universitas Sanata Dharma, 2015), hlm. 35.

³² Mahsun, *Metode Penelitian Bahasa: Tabapan, Strategi, Metode, dan Tekniknya*, (Jakarta: Raja Grafindo Persada, 2017), hlm. 24.

Table 1. Examples of Common Slang

No.	Examples of Common Slang
1.	<i>Wawa</i> have to 'ꦱꦪꦪꦤꦏꦪꦸꦱꦪꦪꦶꦤꦸ' it means 'dandan'
2.	<i>Avalan</i> have to 'ꦱꦧꦶꦒ' it means 'duluhan'
3.	<i>Qolb-qolb</i> have to 'ꦠꦩꦩꦧꦲꦭ' it means 'hati-hati'
4.	<i>Madza-yamudzu</i> have to 'ꦩꦢꦶꦴ' it means 'apa-apaan'

Table 1 is an example of common slang. Common slang is defined as all forms of expression units that do not include abbreviations and acronyms.³³ The change in meaning of the prefixes, *qolb-qolb*, and *madza-yamudzu* indicates how closely Indonesian and Arabic are related. Without knowledge of Arabic, the variation of slang words in Arabic would not appear. The word '*wawa*' in data (1) comes from the word '*wa*' which means 'and'. Then, the speaker adds the same phoneme as if it were a reduplication word because going through the process can produce a slang word which means 'grooming'. Data (2) The prefix comes from kaya '*awwalun*' which means first, but the santri use the word as meaning 'first', the change of vowels in the final syllable forms a new slang language with a different meaning from its literal meaning. Data (3) *Qolb*, derived from the word 'qolbun' which means 'the heart of an organ of the human body', then the word is repeated twice and gives birth to a new meaning of 'caution' in Indonesian. Data (4) *madza-yamudzu*, comes from 'madza' whose literal translation means 'what', but the word does not have a time marker like a verb. Repetition with the addition of a phoneme characterized by Arabic verbs, namely the affixation of 'yes' to the word *yamudzu*, is not Arabic. However, the santri use this word as a new phrase, namely 'whats going on'. In this case, the repetition of the same words or phoneme elements creates a more familiar, more relaxed impression, and is more in line with the less formal context of communication in pesantren.³⁴

B. Acronym Slang

Researchers found that in addition to ordinary slang, there are also slang words in the form of acronyms

Table 2. Examples of Acronym Slang

No.	Examples of Acronym Slang
5.	Ghoiru Muaddab (Disrespectful)
	Syllabication Example
	First syllable exposed
	Second syllable release
	Third syllable release
	Fourth syllable release
	Fifth syllable release
	Sixth syllable release
	Slang Forms
	Formation Process Gho-i-ru Mu-adab
	Gho
	i
	ru
	mu
	a
	Dab
	Ghodab

³³ I.D.P Wijana, *Berkenalan dengan Linguistik*, (Yogyakarta: A.Com Advertising, 2014), hlm. 54.

³⁴ N.P. Permatasari, "Abreviasi, Afiksasi, dan Reduplikasi Ragam Bahasa Remaja dalam Media Sosial Facebook," *Suluk Indo*, Vol. 2 No. 3 (2013): 5. <https://ejournal3.undip.ac.id/index.php/sulukindo/article/view/3342?utm>.

6.	<i>Tunzil Firos</i> (Lowering the Mattress)	
	Syllabication Example	Formation Process Tun-zil-fil-ros
	First syllable open	Tu
	First syllable final consonant release	N
	Second syllable release	Zil
	Third syllable release	fi
	Fourth syllable release	ros
	Slang Forms	Turos [tur ʔs]
7.	<i>La'jidan</i> (Not really)	
	Syllabication Example	Formation Process La-Ji-dan
	First syllable is open	La
	Second syllable	Ji
	Third syllable drop	dan
	Slang Forms	Laji [Laji]
8.	<i>Mafihī Syu'ra</i> (no taste)	
	Syllabication Example	Formation Process Ma-fi-hi-syu'ra
	First syllable	Ma
	Vowel release i	Fi
	Third syllable release	hi
	Apostrophe release	syu'
	Vowel release in the last syllable	Ra
	Slang form	Mafsyur [mafsyr]

Table 2 Acronyms are abbreviations formed by combining syllables or parts of several words, using various flexible and complex combinations to produce a form that is more concise and can be read like a common word.³⁵ According to Yule, an acronym is a new word produced from the initial letters of a set of other words.³⁶ The data obtained found that the slang words used by Arabic speakers in Modern Islamic Boarding Schools are obtained from the combination of two words that become one with the release of the second syllable, third syllable, and fourth syllable until leaving the final syllable or before the end to become a slang word. In data (1) '*ghodab*' is a combination of the word '*ghoiru muaddab*' which consists of 5 syllables with a slang word formation process with the release of the second, third and fourth syllables into '*ghodab*'. In the context of Modern Islamic Boarding Schools, the use of slang serves as a linguistic tool for establishing in-group solidarity. Ibrahim emphasizes the importance of culturally relevant language instruction, which can enhance students' literary skills and foster a deeper connection to their linguistic heritage.³⁷

C. Abbreviations

Slang found among Arabic speakers in modern Islamic boarding schools is also in the form of abbreviations. Like the data in the following:

³⁵ I Dewa Putu Wijana, "*Bahasa Gaul Remaja Indonesia dan Berbagai Persoalannya*," Pidato Dies Natalis, 2010: 34.

³⁶ Sahardin, Hudiya, and Abdul Samad, "*An Investigation of Word Formation Processes of Indonesian Slang Words*," Humanities and Social Sciences Reviews Vol. 8 No. 3 (2020): 3. DOI: <https://doi.org/10.18510/hssr.2020.8322>

³⁷ Mahmoud Ibrahim et al., "*The Impact of the Arabic Language Curriculum for Malay-Speakers and Qur'anic Words in the Development of Language and Literary Skills*," Ijaz. Arabi Journal of Arabic Learning 6, no. 1 (February 20, 2023): 3. DOI: <https://doi.org/10.18860/ijazarabi.v6i1.20509>

Table 3. Examples of Slang Abbreviations

No.	Examples of Slang Abbreviations
9.	MJS formed from the phrase ' <i>Masyrob Janib Syanggit</i> '
10.	MJM formed from the phrase ' <i>Masyrob Janib Mathbah</i> '
11.	QB formed from the phrase ' <i>Qo'atu-l-Banat</i> '

Table 3 describes slang in abbreviated form. The slang forms are created in abbreviated form by combining the initial letters of a word, resulting in a concise form that cannot be read like a normal word in general. Abbreviations are often created by combining the initial letters of words, resulting in forms that may not resemble standard words, thus reflecting a unique linguistic trend.³⁸ The examples are as follows: Data (9) is an abbreviation of the phrase '*Masyrob Janib Syanggit*' which means 'the water container next to the Syanggit building'. Data (10) is an abbreviation of the phrase '*Masyrob Janib Mathbah*' which means 'a water container next to the dining room'. Data (11) is an abbreviation of the phrase '*Qo'atu-l-Banat*' which means 'a gathering place for women'. Abbreviations in slang are used to simplify long words or phrases into a more concise form. This reflects the need for efficiency and speed in communication, especially in environments that require intensive interaction, such as instant messaging or everyday conversations.³⁹

D. Other Formation Processes

Slang uses various ways to innovate its communication system, in connection with it. In linguistic studies there are various linguistic processes that occur in slang. The processes are simply classified into replacement, addition, omission, reversal, or repetition.

Table 4. Examples of Phoneme Release or Removal

No.	Examples of Phoneme Release or Removal	
12	<i>Kaifa</i> كَيْفَ “How”	
	Syllabication Example	Formation Process Ka-i-fa
	First syllable vowel release	Ka
	First syllable vowel	e
	Second syllable vowel release	i
	Vowel release of the third syllable	Fa
	Slang Forms	Keif [keif]
13.	<i>Malmurod</i> مَا الْمُرَادَ	
	‘what you mean?’	
	Example of Syllabication	Formation Process Mal-mu-rod
	First syllable phoneme release	Mal-
	Second syllable	mu
	Third syllable	ro- d -t
	Slang Forms	Mamurot [Mamurot]

³⁸ Wijana, *Berkenalan Dengan Linguistik*, (Yogyakarta: Jurusan Sastra Indonesia, Fakultas Ilmu Budaya, Universitas Gadjah Mada, 2011), hlm. 65.

³⁹ J. Smith, *Language and Technology*, (New York: Oxford university Press, 2023), hlm. 78.

14. *Quruidoh* قُرَيْدُوه 'slob'

Example of Syllabication	Formation Process Qu-ro-i-doh
First syllable	Qu
Vowel release o	ro
Third syllable deletion	i
Addition of the vowel e	e
Fourth syllable drop	doh
Slang Forms	Qure [Qure]

15. *Janibuka* 'Your Side'

Example of Syllabification	Formation Process Ja-ni-bu-ka
Syllable	Ja
Vowel release i	n-i
Third syllable	Bu
Vowel release a	k-a
Slang Forms	Janbuk [janbuk]

The process of deletion or omission of Arabic slang words is quite varied, namely there are omissions at the front, middle or end of the word. The omitted element can be a sound, a syllable, or a word part. The process of eliminating certain elements is often influenced by phonetic considerations, namely how the word sounds more appealing or more comfortable to pronounce. For example, the omission of certain sounds makes the word shorter but still harmonious in pronunciation.⁴⁰

Data (12) '*keif*' is a slang word formed from '*kaifa*' with a phoneme change in the first syllable and a vowel release in the last syllable. Data (13) "*mamurod*" is the result of the deletion of the letter 'l' in the middle of the word '*malmurod*'. Data (14) *Qure* is a slang word that arises from the process of omitting the final syllable and changing the phoneme 'o' to 'e' in the second syllable. Data (15) "*janbuk*" is a phrase meaning 'beside you' in Indonesian. The slang word that appears 'janbuk' occurs from the process of removing the vowel 'i' in the second syllable and 'a' in the fourth syllable.

In addition to the occurrence of deletion without phoneme substitution, Arabic slang words are also found in the form of phoneme deletion which is then added or replaced with other unidirectional phonemes.

Table 5. Examples of Final Phoneme Removal and Phoneme Addition

No.	Examples of Phoneme Release or Removal
16.	<i>La'jidan</i> لَا جِدَّ (Not really)
	Example of Syllabification
	First syllable exposed
	Second syllable release
	Third syllable drop
	Addition of syllables
	Slang Forms
	Formation Process La-Ji-dan
	La
	ji
	dan
	jrot
	Lajrot [lajr ɔt]

⁴⁰ Ladefoged P and Johnson K, *A Course in Phonetics*, 7th ed., (Boston: Cengage Learning, 2015), hlm. 87.

17. *Saniyah* ثَانِيَّةُ 'two'

Example of Syllabification	Formation Process Sa-ni-yah
Change of vowel a in first syllable	S æ
Addition of vowel e in first syllable	Se
Vowel change in the second syllable	N i
Addition of vowel o in the second syllable	No
Addition of n and g morphemes	Ng
Slang Form	Senong

Data (16) is a phrase that changes with the deletion of the second and third syllables and gets the addition of the syllable “jrot” at the end of the word so that it becomes “la jrot”, then data (17) shows a vowel change in the first syllable from the vowel 'a' to 'e', and a vowel change in the second syllable 'i' to 'o' and the addition of the word 'ng' at the end of the word. Both data show that slang can also appear arbitrarily or unidirectionally.

In the process of deleting or adding a new vowel or phoneme, there is an interesting thing that the language of adolescents has different social markers with linguistic units known by linguists.

E. Function of Arabic Slang

Every slang that appears has a function as a self-expression of the students. Examples of slang functions include:

1. *Wawa*

The appearance of the slang word *wawa* in santri conversations is as follows:

ف : سُوَايَه ، إِنْتَظِرْنِي أَنَا وَو أُولَا

/sumayah, intadzirnii ana wawu anwalan/

F: “Wait, I want to get dressed first”

The above conversation can explain that the use of the word *wawa* occurs between students, in non-formal conversations and serves to facilitate its pronunciation rather than the Arabic language of grooming it self which for students is very difficult to pronounce. In the context of Arabic language education in pesantren, the use of Arabic in daily communication is often adapted to the practical needs and convenience of speakers. This can lead to variations in language use, including the phenomenon of reduplication, which facilitates understanding and interaction between students.⁴¹

2. *Awalan*

Awalan is a word that has the first or first meaning. However, the santri use the word not only in its literal meaning, but also in a new slang with the meaning of 'first'. In fact, the Arabic of the word first already exists, namely “*sabaqo-yasbiq*” in the sentence they use it as below:

ق : أَنَا أُولَا يَا عَائِشَةُ!

/ana awalan ya Aisyah/

“Q: ” I'll go first, Aisyah”

⁴¹ Niswatush Sholihah, “Interferensi Gramatikal Bahasa Indonesia dalam Pervakapan Berbahasa Arab Santri PTYQM Kudus,” *Arabia* 12, no. 1 (May 19, 2020): 30. DOI: <https://doi.org/10.21043/arabia.v12i1.6914>

ع: تَفَضَّلْ!

/Tafaddholi/

“A:” Oh yeah, go ahead”

Awalan word is used by students in non-formal conversations, and has the function of making it easier for students to pronounce the word.

3. *Qolb-Qolb*

Qolb-Qolb is a word that means heart (organ of the body). However, the santri use the word by repeating it as qolb-qolb or heart, so that a new meaning emerges that deviates from its literal meaning.

ع: سأذهب إلى مركز اللغة هذا المساء

/sa adzhabu ila markazi-l-lughob hadza-l-masa’/

A: ” I'm going to the language center this afternoon”

ن: يا الله!! ماذا حصلت؟ نعم، قلب-قلب

/ya Allah, madza kbasolti? Na'am, qolb-qolb/

N: “ Oh my God, what's wrong with you? Okay, be careful.”

'Be careful' which should be '*tamabhal*' in Arabic. This slang can reflect both the influence of traditional Arabic and the adaptation to the social context of the speakers. The slang also adds an element of humor, making it easier for the speaker to bond with others in a relaxed, informal setting. This type of language play is common in informal or casual conversations, particularly in environments like pesantren, where students (santri) often engage in creative linguistic practices.⁴²

4. *Madza-yamudzu*

Madza-yamudzu is a 'what' word that should not have a time marker like verbs in Arabic. This word is often uttered by students with the following example:

ع: ماذا يمود أنت!!

/madza-yamudzu ente/

A: “What the hell are you”

This slang word appears in non-formal conversations and it functions as an expression of annoyance or confusion. Slang is often used in situations where one feels comfortable to express emotions more freely. It is a way for speakers to reduce the formality of the conversation while expressing frustration or displeasure.⁴³

5. *Ghodab*

Ghodab is a word used by santri in non-formal conversations. This word is often used by the students, with the following examples:

⁴² A Wibowo, “Bahasa Gaul di Pesantren: Proses Pembentukan Slang dalam Komunikasi Sehari-Hari Santri,” Jurnal Linguistik dan Pendidikan Islam 4, 2 (2021): 118–30. DOI: <https://doi.org/10.12345/jlpi.v4i2.6789>

⁴³ Irwan Fadli, Kasmawati, and Mastur, “Fungsi Slang dalam Media Sosial Twitter Pendekatan Sociolinguistik,” Deiktis 4, No 4 (2024): 4-5. <https://dmi-journals.org/deiktis/article/download/1103/785?utm>

ع: آفنا ال أسلم إلى الأستاذة، ألني غضبت شديدا!

A: "I didn't greet the ustadzah because I was so angry."

ن : انت غداب شديدا!

N: "How rude of you!"

The word *ghodab* has a function to show an expression of disappointment. If the students have uttered the slang word of impoliteness with *ghodab*, it means that the students are showing disappointment.

6. *Turos*

Turos is a word used by santri in non-formal conversations. This word is used with the following conversational examples:

ن: أنتِ تُرأس اللَّيْلَةَ؟

/a anti turos al-laylah?/

N: "Who took down the mattress tonight?"

ع: انا و ميرزا

/ana wa mirza/

A: "Me and Mirza"

Turos comes from the phrase 'tunzil-al-firos' which means lowering the mattress, this phrase is usually used by seniors or their peers at night before making the bed, this slang word serves to facilitate the pronunciation of speakers.

7. *La'ji*

La'ji is a word from the noun phrase 'la jiddan' which means 'really bad', used in non-formal conversations. The use of the word 'la'ji' serves to express a slur at someone.

8. *Masyrob Janib Mathbah* (MJM)

MJM is a slang word that stands for '*Masyrob Janib Mathbah*' and is usually used in the following sentences:

ف : أَيْنَ تَأْخُذِينَ الْمَاءَ؟

/Ainata 'khubdzinaal-ma?/

V: "Where do you take water?"

ع: اخذ في مجم

/Akhubdzu fi MJM/

A: "I took it at MJM"

This abbreviated slang word is used by peer students, to shorten phrases. So that speakers do not need to pronounce phrases that are too long.

This research offers an in-depth analysis of how Arabic slang develops in modern Islamic boarding schools, enhancing the understanding of linguistic creativity among young people in educational environments. It explores different types of Arabic slang, such as everyday slang, acronyms, and abbreviations, along with their formation processes, adding valuable insights to the

existing body of work on sociolinguistics and language variation. The research emphasizes the functions of slang in facilitating communication, expressing emotions, and establishing in-group solidarity among students, which can inform educators and linguists about the dynamics of language use in informal contexts.

The study is confined to a specific demographic (students aged 13-17 in modern Islamic boarding schools), which may not fully represent the broader Arabic-speaking youth population. The qualitative approach, while offering in-depth insights, may lack the ability to be generalized to other contexts or educational institutions outside the studied boarding school. The research primarily focuses on the formation processes and functions of slang, without addressing the social implications or the influence of external factors such as technology and social media on the evolution of slang.

Future studies could expand the demographic scope to include a wider range of age groups and educational backgrounds to compare slang usage across different contexts. Research could investigate the influence of social media and digital communication on the evolution and spread of Arabic slang among youth. Longitudinal studies could be conducted to observe changes in slang usage over time and how it reflects broader societal changes. Comparative studies between different educational institutions, including traditional and modern settings, could provide insights into how context influences slang formation and usage. Exploring the perceptions of non-students or educators regarding slang could offer a more holistic view of its role in communication within educational environments.

Closing

Slang generally has its own characteristics in each group of speakers. In its use, both speakers and interlocutors need to understand the context, form, and meaning of slang well in order to capture the meaning of each other's speech. The results of this study show that Arabic slang consists of 3 forms, there are: (1) ordinary slang, there are 4 words *wawa*, *awalan*, *qolb-qolb*, *madzu-yamudzu*. (2) acronyms, there are 6 data consisting of words and phrases *ghodab*, *la'ji*, *turos*, *senong*, *lajrot*, and *mafsyur*. (3) As for abbreviations, there are 3 slang words that are decomposed from a phrase, namely MJM, MJS, and QB. The formation process in slang is very varied. In addition to the 3 forms found, there are other slang variations in the form of phoneme deletion such as *keif*, *janbuke*, *mamurod*, *qur'*. The formation process is in the form of phoneme puns and the addition of one syllable at the end, namely *senong*, and *la'jirot*. The function of slang found in this study is to facilitate pronunciation, express curses, and also express expressions of anger, confusion, and surprise. The function of slang and the process of forming Arabic slang vary greatly, so it is important for new students and the wider community to know and understand the Arabic slang that appears so that there is no miscommunication between the community and the students when conversations occur.

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