

A Sociolinguistic Analysis of Language Variation in Mom's Ceria Club, Dusun Cambaya

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Received: Jan 5th, 2026 | Revised: Jan 19th, 2026 | Accepted: March 12th, 2026

ARTICLE INFO

Keywords:

Sociolinguistics; Language
Variation; Social Interaction

Kata Kunci:

Sosiolinguistik; Variasi
Bahasa; Interaksi Sosial

ABSTRACT

Language variation is a common sociolinguistic phenomenon that reflects differences in social background and patterns of interaction within a community. In social groups, the use of different language varieties may be influenced by factors such as age, education, social status, gender, and profession, which shape how individuals communicate with one another. This study aims to analyze the language variations used by members of the Mom's Ceria Club in their social interactions in Dusun Cambaya. The research employed a sequential explanatory strategy with a purposive sampling technique to select participants who were actively involved in the community. Data were collected through questionnaires and interviews and analyzed using descriptive analysis. The findings reveal that not all types of language variation are frequently used by the members in their daily interactions. Some variations tend to be avoided because they are considered impolite, unethical, or potentially harmful to social relationships within the group. The frequency analysis indicates that three types of language variation are predominantly used by the members, namely colloquial, basilect, and akrolect. These variations are preferred because they are perceived as more appropriate and acceptable in the context of their social communication. The study concludes that language choice among members of Mom's Ceria Club reflects social norms and shared perceptions about politeness and appropriateness in community interactions.

Variasi bahasa merupakan fenomena sosiolinguistik yang umum terjadi dan mencerminkan perbedaan latar belakang sosial serta pola interaksi dalam suatu komunitas. Dalam kelompok sosial, penggunaan berbagai variasi bahasa dapat dipengaruhi oleh faktor-faktor seperti usia, pendidikan, status sosial, gender, dan profesi yang membentuk cara individu berkomunikasi satu sama lain. Penelitian ini bertujuan untuk menganalisis variasi bahasa yang digunakan oleh anggota Mom's Ceria Club dalam interaksi sosial di Dusun Cambaya. Penelitian ini menggunakan strategi sequential explanatory dengan teknik purposive sampling untuk menentukan partisipan yang aktif dalam komunitas tersebut. Pengumpulan data dilakukan melalui penyebaran kuesioner dan wawancara, kemudian dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa tidak semua jenis variasi bahasa digunakan secara intensif oleh anggota dalam interaksi sehari-hari. Beberapa variasi bahasa cenderung dihindari karena dianggap tidak sopan, tidak etis, atau berpotensi menimbulkan dampak negatif terhadap hubungan sosial dalam kelompok. Hasil analisis frekuensi menunjukkan bahwa tiga variasi bahasa yang paling dominan digunakan oleh anggota adalah kolokial, basilek, dan akrolek. Variasi-variasi tersebut lebih dipilih karena dianggap lebih sesuai dan dapat diterima dalam konteks komunikasi sosial mereka. Penelitian ini menyimpulkan bahwa pemilihan variasi bahasa oleh anggota Mom's Ceria Club mencerminkan norma sosial serta persepsi bersama mengenai kesopanan dan kepantasan dalam interaksi komunitas.

INTRODUCTION

Language plays a crucial role in human life as a primary tool for communication and social interaction. As social beings, humans rely on language to express ideas, convey emotions, and build relationships within society. Language is not only a system of communication but also a marker of identity and social belonging. As argued by Dide & Mujianto (2021), language functions not only as a medium of communication through sound symbols but also as a means of self-expression and identity construction. In this sense, language and society are inseparable, as each continuously shapes and influences the other.

From a sociolinguistic perspective, language is embedded within social and cultural contexts. Sociolinguistics examines how language varies and functions across different social groups and situations (Finegan, 2014). According to Holmes (1992) and Trudgill (2011), sociolinguistics focuses on the relationship between language and society, particularly how social factors such as age, gender, social status, and context influence language use. Similarly, Chaer and Agustina (as cited in Rohmawati, 2018) emphasize that sociolinguistics studies language variation and its relation to speakers within a speech community. This highlights that language is not uniform but varies depending on social conditions and communicative purposes.

One important aspect of sociolinguistics is language variation, which refers to the different forms of language used by speakers across contexts and communities. These variations may appear in the form of dialects, registers, styles, and sociolects. Wardhaugh (as cited in Malabar, 2015) states that language variation arises from the interaction between linguistic systems and social structures. In line with this, language variation reflects not only linguistic differences but also social identities, group membership, and communicative intentions. For instance, speakers may adjust their language depending on whom they are speaking to, the setting, and the purpose of communication.

Language variation can be classified into several types, including acrolect, basilect, colloquial, slang, jargon, and vulgar forms (Chaer & Agustina, 2004). Each type carries different social meanings and functions. Acrolect, for example, is associated with prestige and formal contexts, while basilect is often linked to informal or lower social status communication. Meanwhile, colloquial and slang forms are commonly used in casual interactions, especially within close social groups. These variations demonstrate how language reflects social dynamics and group identity within a community.

In everyday social interactions, especially within small community groups, language variation becomes more visible and meaningful (Maminsyaputri *et al.*, 2011). A speech community, as defined by Fishman (2019), refers to a group of people who share norms and rules regarding language use. Within such communities, members develop specific linguistic patterns that reflect their shared experiences, relationships, and social roles. These patterns are influenced by various factors, including social background, interactional context, and group identity (Rahardi, 2010).

Previous studies have explored language variation in different social contexts. Fauzan (2021) found that language variation in communities was influenced by participants, setting, and topic. Khafidhoh (2015) highlighted that social context plays a significant role in shaping language variation in community interactions. Yunion (2020) identified variations based on speaker, usage, formality, and medium in market transactions. Similarly, Juwintan & Ikram (2022) and Wardani (2021) revealed that factors such as social status, age, and environment contribute to language variation in specific communities. In addition, Tanasy (2019) demonstrated that sociolect variation can influence social cohesion within a community, indicating that language variation not only reflects social structure but also strengthens group relationships.

Although previous studies have examined language variation in various settings (Afolayan & Alabi, 2021; Fadhillah, 2015; Laayranita, *et al.*; 2014), limited research has

focused on community-based social groups such as local clubs, particularly in informal interaction contexts. This study addresses this gap by analyzing language variation within the Mom's Ceria Club in Dusun Cambaya. Unlike previous studies that primarily focused on identifying types of variation, this study also examines the frequency of language variations used, providing a more comprehensive understanding of how language operates within a specific social group.

Based on this background, this study seeks to answer the following questions: what types of language variation are most frequently used and least frequently used in the Mom's Ceria Club in Dusun Cambaya. In line with these questions, this study aims to identify the dominant language variations used by the members and to determine which variations are least utilized within their social interactions.

RESEARCH METHOD

This study employed a mixed-method approach using an explanatory sequential design. The research was conducted in Dusun Cambaya, Minasa Upa Village, Bontoa District, Maros Regency, involving members of the Mom's Ceria Club as the research population, totaling 41 participants. Using purposive sampling, ten members were selected as participants based on criteria such as age (25–40 years), minimum high school education, marital status, occupation as housewives, residence in Dusun Cambaya, and willingness to participate in the study. Data were collected through observation, questionnaires, and semi-structured interviews to examine language variations used in social interactions among the members. Quantitative data obtained from the questionnaires were analyzed using frequency analysis with the assistance of SPSS version 29, while qualitative data from observations and interviews were analyzed using the interactive model of data analysis consisting of data reduction, data display, and conclusion drawing.

RESULTS

The following section presents the types of language variations used by members of the Mom's Ceria Club in their social interactions. The variations were identified based on questionnaire responses, observational data, and interview results.

Language Selection

a. Selection of respondents language

Language selection among Mom's Ceria members reflects both personal preferences and social considerations within the group. Members often choose specific language forms depending on the context of the conversation, the relationship between the interlocutors, and the desired social effect. For instance, some language variations are used to express closeness and familiarity, while others are employed to convey respect or maintain politeness toward older or more senior members. The following section explores how members select and respond to different language forms, illustrating the patterns and motivations behind their choices in the group's social interactions.

1) Selection of respondents language

Table 1. *Distribution of Respondent Language Selection*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Indo with the Maros dialect	22	53.7	53.7	53.7
	Bugis language	1	2.4	2.4	56.1
	Makassar language	18	43.9	43.9	100.0
	Foreign language	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results indicate that the majority of Mom's Ceria Club members use the Indonesian Maros dialect in their interactions, accounting for 21 respondents (51.2%). This is followed by the use of Makassar language with 19 respondents (46.3%), while only one respondent (2.4%) reported using the Bugis language. No respondents reported using standard Indonesian or foreign languages in their interactions within the club.

2) Reason of Language Selection

Table 2. *Distribution of reasons for choosing language*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Easier	29	70.7	70.7	70.7
	More familiar	5	12.2	12.2	82.9
	According to the local dialect	7	17.1	17.1	100.0
	Styles	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The data show that most respondents chose their language of interaction because it was easier to use, with 29 respondents (70.7%). Meanwhile, 7 respondents (17.1%) selected a language that aligned with their local dialect, and 5 respondents (12.2%) chose a language because it was more familiar to them. None of the respondents reported using language primarily for stylistic purposes. These findings indicate that ease of use and familiarity are the main factors influencing language choice among members of the Mom's Ceria Club, which explains the dominance of the Indonesian Maros dialect in their interactions.

3) Response to Language Selection

Table 3. *Distribution of Respondents' Responses to Language*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Warm	29	68.3	68.3	68.3
	Not warm enough	1	2.4	2.4	70.7
	Just normal	12	29.3	29.3	100.0
	Not warm	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The results indicate that most members of the Mom's Ceria Club show positive responses toward the language they use in their interactions. A total of 28 respondents (68.3%) reported feeling comfortable with the chosen language, while 12 respondents (29.3%) expressed neutral responses. Only one respondent (2.4%) indicated a less favorable response, and none of the respondents selected the "not warm" option. These findings suggest that the language used by the members is generally well accepted and aligns with their social environment and communication preferences.

b. Language Variation

Language variation is a natural phenomenon that occurs when different individuals or social groups use language in diverse ways. These variations may influence vocabulary, pronunciation, grammar, intonation, and communication style. In this study, the focus is on sociolect, a type of language variation associated with the social background of speakers. According to Chaer and Agustina (2014), sociolect consists of several forms, including acrolect, basilect, colloquial, vulgar, prokem, jargon, argot, and ken. In the context of the Mom's Ceria Club, the language used

in daily interactions reflects certain sociolect variations. The following section presents the results of the analysis of sociolect usage among members of the Mom's Ceria Club.

1) *Acrolect Usage*

Based on the analysis of observation transcripts, acrolect language variation accounted for 4.26% of the conversations among members of the Mom's Ceria Club. Several examples of acrolect expressions identified in the interactions include hubungi instead of telepon, sampaikan instead of kasih tahu, komunikasikan instead of bicarakan, and ambil gambar instead of berfoto. These expressions reflect the use of more formal lexical choices in daily communication. Furthermore, questionnaire results were used to identify the respondents' attitudes toward the use of acrolect among members of the Mom's Ceria Club.

Table 4. *Distribution of respondents according to attitude responses to Acrolect sociolect*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Like	5	12.2	12.2	12.2
	Normal	35	85.4	85.4	97.6
	Do not like	1	2.4	2.4	100.0
	Uncomfortable	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results show that most respondents (85.4%) considered the use of acrolect language variation as normal or neutral. One respondent stated that hearing such expressions during conversations was common and sometimes even entertaining. This view was shared by many other members, indicating that the use of acrolect is generally accepted in the group's interactions. Meanwhile, 12.2% of respondents reported that they liked the use of this variation. A small proportion of respondents (2.4%) expressed a less favorable response, suggesting that formal expressions should be used appropriately, particularly when speaking with older members as a form of respect. Overall, none of the respondents reported feeling uncomfortable with the use of acrolect in their interactions.

2) *Basilect Usage*

Based on the analysis of observation transcripts, basilect language variation accounted for 12.8% of conversations among members of the Mom's Ceria Club. Several expressions frequently found in their interactions include dari manako?, kau iya sudahmi?, ayo kesini, and jangko. These forms represent more informal speech commonly used in daily conversations and may be replaced by relatively more polite forms such as dari manaki?, kita iya, sudah maki?, sini maki, and jangan ki. Furthermore, questionnaire data were analyzed to examine respondents' attitudes toward the use of basilect sociolect among members of the Mom's Ceria Club.

Table 5. *The distribution of respondents according to their attitudes towards the Basilect sociolect*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Like	7	17.1	17.1	17.1
	Normal	30	73.2	73.2	90.3
	Uncomfortable	4	9.7	9.7	100.0
	Do not like	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results indicate that most respondents (73.2%) perceived the use of basilect sociolect as normal or neutral. They explained that such expressions are often used jokingly

during informal interactions among members, which makes the conversation more relaxed and entertaining. This view was supported by several respondents who stated that although the expressions might sound harsh to outsiders, within the group they function mainly as humor. Another respondent emphasized that while informal language is common among members, speakers still consider the age and status of the interlocutor, particularly when communicating with older members. Meanwhile, 17.1% of respondents reported that they liked the use of this language variation, and none of the respondents expressed dislike toward it. Overall, these findings indicate that basilect expressions are generally accepted as part of informal and humorous communication within the group.

3) *Colloquial Usage*

Based on the analysis of observation transcripts, colloquial language variation accounted for 13.08% of conversations among members of the Mom's Ceria Club. Several colloquial expressions identified in the interactions include ndada (nothing), jammi (no need), ambe mi (just take it), and B aja (just normal). These expressions represent informal language commonly used in everyday communication among group members. Furthermore, questionnaire data were analyzed to examine respondents' attitudes toward the use of colloquial sociolect among members of the Mom's Ceria Club.

Table 6. *Distribution of respondents according to attitude responses to colloquial sociolect*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Normal	38	92.7	92.7	92.7
	Do not like	1	2.4	2.4	95.1
	Uncomfortable	2	4.9	4.9	100.0
	Like	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results indicate that the majority of respondents (92.7%) perceived the use of colloquial sociolect as normal or neutral. This type of language variation is commonly used in everyday communication because it is considered more practical and efficient, particularly when shortening words or referring to familiar individuals within the group. One respondent explained that abbreviated forms are often used to simplify communication as long as they remain polite and understandable among members. However, a small proportion of respondents expressed reservations about this variation. Specifically, 2.4% reported that they did not like the use of abbreviated expressions, while 4.9% stated that they felt uncomfortable with such usage due to the potential for misunderstanding among listeners who may not be familiar with the shortened forms. Overall, the findings suggest that colloquial expressions are widely accepted within the group, although some members remain cautious about their clarity in communication.

4) *Vulgar Usage*

Based on the analysis of observation transcripts, vulgar language variation accounted for only 0.31% of the conversations among members of the Mom's Ceria Club, indicating that this type of expression was rarely used. Several examples identified in the interactions include bawanu (your mouth), sante mako kapang (relax), and ero-erokku ji (it is up to me). These expressions represent informal and relatively rough forms of speech that occasionally appear in casual interactions. Furthermore, questionnaire data were analyzed to identify respondents' attitudes toward the use of vulgar sociolect among members of the Mom's Ceria Club.

Table 7. *Distribution of respondents according to attitudes towards Vulgar sociolects*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Like	1	2.4	2.4	2.4
	Normal	6	14.7	14.7	17.1
	Do not like	23	56.1	56.1	73.2
	Uncomfotable	11	26.8	26.8	100.0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results show that more than half of the respondents (56.1%) disliked the use of vulgar language variation. Additionally, 26.8% reported feeling uncomfortable with such expressions. Several respondents explained that vulgar language was considered inappropriate, particularly because the group included older members and sometimes children who accompanied their mothers during gatherings. For this reason, the use of rude or harsh expressions was viewed as impolite and potentially setting a negative example.

Meanwhile, a small proportion of respondents (2.4%) reported liking this variation, while 14.7% considered it normal or neutral. Some respondents explained that harsh expressions were occasionally used jokingly and were not intended to offend others. However, despite these differing perceptions, the overall findings indicate that vulgar language is generally disfavored and rarely used within the interactions of Mom's Ceria members.

5) *Prokem Usage*

Based on the analysis of observation transcripts, no instances of prokem language variation were found in the conversations among members of the Mom's Ceria Club. This indicates that this type of sociolect was not commonly used in their daily interactions. Furthermore, questionnaire data were analyzed to examine respondents' attitudes toward the use of prokem sociolect among members of the Mom's Ceria Club.

Table 8. *Distribution of respondents according to attitude responses to sociolect Prokem*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Like	2	4.9	4.9	4.9
	Normal	38	92.7	92.7	97.6
	Uncomfortable	1	2.4	2.4	100.0
	Do not like	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results indicate that none of the respondents expressed dislike toward the use of prokem language variation. Most respondents (92.7%) perceived this variation as normal or neutral, while 4.9% stated that they liked it. Some respondents explained that slang expressions are sometimes used to follow current trends or to create a more relaxed and enjoyable atmosphere during conversations. However, a small proportion of respondents (2.4%) reported feeling uncomfortable with the use of such expressions, particularly when they are used in inappropriate situations or may be perceived as disrespectful. Overall, these findings suggest that prokem expressions are generally tolerated within the group, although their use is relatively limited and context dependent.

6) *Jargon Usage*

Based on the analysis of observation transcripts, no instances of jargon language variation were identified in the conversations among members of the Mom's Ceria Club. This indicates

that specialized vocabulary typically associated with particular professions or specific communities was not commonly used in their interactions. Furthermore, questionnaire data were analyzed to examine respondents' attitudes toward the potential use of jargon sociolect among members of the Mom's Ceria Club.

Table 9. *Distribution of respondents according to attitude responses to sociolect Jargon*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	33	80.5	80.5	80.5
	Like	1	2.4	2.4	82.9
	Normal	7	17.1	17.1	100.0
	Do not like	0	0	0	0
	Uncomfortable	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results indicate that none of the respondents expressed dislike or discomfort toward the use of jargon language variation. A small proportion of respondents (2.4%) reported that they liked this variation, while 17.1% considered it normal or neutral. Some respondents explained that certain expressions used within the group may only be easily understood by fellow members, particularly when referring to shared activities such as gymnastics schedules or uniforms. However, the majority of respondents (80.5%) did not select any response, suggesting that most members did not perceive the language used in their conversations as specialized or exclusive. They indicated that their interactions were generally open and did not involve confidential or group-specific terms that needed to be hidden from outsiders. Overall, these findings suggest that jargon is not a prominent feature of communication among members of the Mom's Ceria Club.

7) *Argot Usage*

Based on the analysis of observation transcripts, no instances of argot language variation were identified in the conversations among members of the Mom's Ceria Club. This indicates that secret or coded expressions typically used within certain social groups were not found in their interactions. Furthermore, questionnaire data were analyzed to examine respondents' attitudes toward the potential use of argot sociolect among members of the Mom's Ceria Club.

Table 10. *The distribution of respondents according to the attitude response towards the Argot sociolect*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	34	82.9	82.9	82.9
	Normal	7	17.1	17.1	100.0
	Like	0	0	0	0
	Do not like	0	0	0	0
	Uncomfortable	0	0	0	0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results show that 17.4% of respondents perceived argot language variation as normal or neutral, explaining that such expressions were rarely used in their conversations and were generally not recognized as part of their communication style. Meanwhile, the majority of respondents (82.9%) did not select any response, indicating that this type of language variation was not commonly encountered in the group's interactions. Several respondents also stated that they had never observed the use of secret or coded expressions during conversations among members. Overall, these findings suggest that argot language variation is not present in the communication practices of the Mom's Ceria Club.

8) *Ken Usage*

Based on the analysis of observation transcripts, ken language variation accounted for 0.15% of the conversations among members of the Mom's Ceria Club, indicating that it was rarely used. Several expressions identified in the interactions include ayo lalomi bunda (come on, bunda), kasih ma ini nah bun (mom, just give this to me), and simpankan ka nah (please save it for me). These expressions reflect polite and affectionate forms of address commonly used in friendly interactions among members. Furthermore, questionnaire data were analyzed to examine respondents' attitudes toward the use of ken sociolect among members of the Mom's Ceria Club.

Table 11. *The distribution of respondents according to the attitude response towards the Ken sociolect*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Like	1	2.4	2.4	2.4
	Normal	33	80.5	80.5	82.9
	Uncomfortable	5	12.2	12.2	95.1
	Do not like	2	4.9	4.9	100.0
	Total	41	100	100	

Source: Author's Analysis

The questionnaire results show that the majority of respondents (80.5%) perceived the use of ken language variation as normal or neutral. Meanwhile, 2.4% reported that they liked this variation, explaining that such expressions were sometimes used jokingly to create a relaxed and cheerful atmosphere during interactions. Some respondents noted that affectionate or playful expressions were occasionally used among members as a form of humor and social bonding. However, 12.2% of respondents stated that they did not like using this variation, while 4.9% felt uncomfortable with it. One respondent explained that although she personally did not prefer using such expressions, she did not mind when others used them in conversation.

Frequency and Ranking of Language Variations

Overall, the findings indicate that not all language variations based on social status are widely used by members of the Mom's Ceria Club. Some variations are rarely used because they are considered impolite or potentially disruptive to social harmony. Nevertheless, certain variations are occasionally employed to maintain a friendly atmosphere and strengthen social relationships within the group. This selective use of linguistic variation reflects a conscious negotiation of identity and social positioning where speakers strategically deploy or suppress certain forms to align with group norms and relational goals. Such patterns underscore the dynamic interplay between language, power, and social cohesion, highlighting how linguistic choices serve not only communicative but also sociopragmatic functions in community-based discourse.

Based on the analysis of the accumulated percentage of all observation transcripts when ranked, the colloquial language variety is the language variation most often used by Mom's Ceria members, with an accumulation of 13.08%. This preference for colloquial forms reflects the group's emphasis on informality and interpersonal closeness, signaling a deliberate move away from rigid linguistic hierarchies. In the second position, there are variations of the basilect language with an accumulation of 12.8%, followed by acrolect variations in the third position with an accumulation of 4.26%. The near-equal usage of colloquial and basilect varieties further suggests that members prioritize social solidarity and shared identity over adherence to prestige norms, fostering a sense of belonging through linguistic convergence. In addition, it was also found that the type of language variation used the least by members of Mom's Ceria was Ken's language variation with an accumulated percentage of only 0.15%, and in the second position there were vulgar language variations with an accumulated percentage of 0.31%. Meanwhile, variations of slang, jargon, and argot were not encountered in the conversation. For clarity, the ranking of language variations based on social strata is presented in the following table:

Table 12. *Accumulated Percentage of Observations*

Language Variation	Observation				Cumulative Percent	Ranking Most Used	Ranking Least Used
	1	2	3	4			
Acrolect	1.75%	1.15%	1..36%	0	4.26%	3	
Basilect	0.95%	2.69%	2.05%	7.11%	12.8%	2	
Colloquial	6.86%	1.92%	3..42%	0.88%	13.08%	1	
Prokem	0	0	0	0	0		
Jargon	0	0	0	0	0		
Argot	0	0	0	0	0		
Vulgar	0.31%	0	0	0	0.31%		1
Ken	0.15%	0	0	0	0.15%		2

Source: Author's Analysis

Furthermore, based on the results of obtaining the questionnaire when ranked, the language variation based on colloquial social strata was the most preferred by the members of Mom's Ceria, with 92.7% of the respondents choosing it. In the second position, there was the basilect language variation, chosen by 17.1% of the respondents, followed by the acrolect variation in the third position, chosen by 12.2% of the respondents. For a clearer view, the ranking of language variations based on social strata was presented in the following table:

Table 13. *The Popularity of the Use of Social Language Variations*

Ranking	Language Variation	Attitudes Against the Use of Sociolect								
		Like		Normal		Do not like		Uncomfortable		N
I	Acrolect	38	92.7%	0	0	1	2.4%	2	4.9%	41
II	Basilect	7	17.1%	30	73.2%	0	0	4	9.7%	41
III	Colloquial	5	12.2%	35	85.4%	1	2.4%	0	0	41
IV	Prokem	2	4.9%	38	92.7%	0	0	1	2.4%	41
V	Jargon	1	2.4%	33	80.5%	5	12.2%	2	4.9%	41
VI	Argot	1	2.4%	7	17.1%	0	0	0	0	8
VII	Vulgar	1	2.4%	6	14.7%	23	56.1%	11	26.8%	41
VIII	Ken	0	0	7	17.1%	0	0	0	0	7

Source: Author's Analysis

Apart from displaying the order of language variations that are preferred by its users, it can also be seen that there are several language variations that are not preferred by members of Mom's Ceria. Specifically, the vulgar language variation was disliked by 56.1% of the respondents, with 26.8% of the respondents expressing discomfort due to its perceived rudeness and lack of ethics. Additionally, the "Ken" language variation occupied the second position in the category of less favored language variations among the members of Mom's Ceria, with a total of 12.2% of the respondents.

DISCUSSION

Based on the research results, it was found that several language variations from the eight types of sociolect proposed by Chaer and Agustina (2004) appeared in the social interactions of members of the Mom's Ceria Club. However, not all variations based on social status were widely used. Some language variations were rarely used because they were considered impolite or potentially harmful to social relationships among members. This reflects the members' awareness of maintaining harmony and respectful interaction within the Dusun Cambaya community. Nevertheless, certain language variations were frequently used as a way to strengthen social bonds among the members.

The findings indicate that the most frequently used language variations among members of Mom's Ceria were colloquial, basilect, and acrolect, while vulgar and ken were the least preferred variations. First, colloquial language appeared as the most frequently used variation, with the highest percentage in the observation results. This variation was commonly used because it reflects everyday language that is simple, practical, and familiar among speakers. The use of

colloquial language also indicates a close relationship between speakers and their interlocutors. This finding supports the study by Maminsyaputri *et al.* (2022), which explains that colloquial language refers to a relaxed and informal style of speaking commonly used in daily communication.

Second, basilect ranked as the second most frequently used variation. Although basilect is often associated with less prestigious language forms, its use among members of Mom's Ceria often carried humorous nuances and was used mainly in informal contexts. However, speakers still adjusted its usage depending on the interlocutor, especially when interacting with older members. This finding aligns with Fadillah (2015), who states that basilect represents language varieties commonly used within specific social groups and may differ from standard language forms in vocabulary and pronunciation.

Third, acrolect was also found in the interactions among members, although with a lower percentage compared to colloquial and basilect. Acrolect reflects a more formal or prestigious language variation. Some respondents stated that using this variation could express respect, particularly when speaking with older members. This finding is consistent with the study by Muhammad (2021), which explains that acrolect is often associated with formal communication and higher linguistic prestige.

In contrast, vulgar language was among the least used variations. Observation results show that its occurrence was minimal, and questionnaire data indicate that most respondents disliked this variation. Vulgar expressions were considered inappropriate because they could disrupt social harmony and potentially create negative impressions, particularly in a community setting where respectful communication is valued. This supports the argument of Utami *et al.* (2022), who describe vulgar language as expressions considered inappropriate or impolite within standard communication norms.

Similarly, ken variation was also rarely used by the members. Ken refers to a soft or exaggerated expression that is often associated with persuasive or pitiful tones. Most respondents stated that such expressions were not commonly preferred because they sounded excessive. This finding is in line with Saputra *et al.* (2019), who explains that ken language is often used to evoke sympathy or emotional response.

Interestingly, despite being the most disliked variation, vulgar expressions still appeared in daily interactions, although in limited cases. For example, expressions referring to physical appearance sometimes appeared in conversations but were occasionally softened into more polite alternatives. A similar phenomenon was also observed in ken expressions, where certain words were still used jokingly among members to create a playful atmosphere. These findings suggest that language use within the group is flexible and influenced by the context of interaction.

Overall, the use of language variations among members of Mom's Ceria reflects their effort to balance social harmony, humor, and familiarity in communication. The dominance of colloquial language indicates the importance of informal and friendly interaction in strengthening group solidarity. As argued by Tanasy (2019), the presence of diverse language variations within a community indicates a dynamic and cohesive social interaction. Therefore, this study highlights how language variation functions not only as a linguistic phenomenon but also as a means of maintaining social relationships and group identity within the community.

CONCLUSION

This study found that several sociolect variations appear in the social interactions of members of the Mom's Ceria Club. Among the variations identified, colloquial language was the most frequently used and preferred because it is practical, familiar, and reflects closeness among speakers. Basilect ranked second, often used in humorous contexts, while acrolect ranked third, occasionally used to convey formality or respect. In contrast, ken and vulgar variations were the least preferred due to being considered inappropriate or potentially uncomfortable, yet they still appeared in daily conversations. These findings indicate that language variation in the Mom's

Ceria community reflects members' efforts to maintain social harmony, respect, and solidarity. The study also suggests that readers and future researchers consider the role of sociolects in building social relationships and examine language variation in other social groups or cultural contexts, using both qualitative and quantitative approaches to gain deeper insights into the social functions and dynamics of language.

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