



SLANG WORDS HARNESSING THE LESBIAN COMMUNITY IN BONDOWOSO DISTRICT

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Abstract. Lesbians are primarily residents of the Greek island of Lesbos. The term gained currency after Sappho, a poet from Lesbos around 600 BC, depicted the state of a female's blistering emotional and erotic lodestone toward another female [1]. While there has been an increase in tolerance and a decrease in discrimination in recent years, and some studies have been conducted on lesbianism and lesbian-related linguistic features, lesbianism and lesbian-related linguistic features have received significantly less attention than gay men's homosexuality [2]. Taking up this issue, this research is determined to elucidate the specific language variation used by the Bondowoso district's lesbian community. As the concept of lesbian-specific words is reformed and deconstructed, this investigation seeks to unearth the meaning of the language variety referred to as slang. Additionally, to complete this research, some sociological factors influencing the use of slang [3] are examined. The interview is conducted to elicit information about the sociological factors that contribute to speakers' use of slang in their community. The result indicates that the majority of slang words are derived from English and refer to gender roles, physical characteristics/appearance, types of relationships, and sexual activities. Bondowoso's lesbian community adapts slang terms used by lesbians worldwide phonologically. Sociological factors and reasons indicate that this queer society views self-identification as a lesbian as the most significant identity because it has ramifications for other attributions.

Keywords: Lesbian, slang words, sociological factors

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INTRODUCTION

Slang is frequently defined as a colloquial speech variety assigned to a group of young people as a characteristic of their in-group identity [4]. Slang is more about convenience than grammatical patterns due to its innovative creativity in generating novel words or phrases phonetically and/or morphologically. Apart from preserving its formation, slang primarily assists speakers in maintaining their reciprocally social interaction and firmly chummy relationship. That "Slang is a sociocultural practice that speakers privilege for social purposes such as maintaining a common speech level with their audience, facilitating social interaction, and inducing friendliness or intimacy." Because slang enables

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members to communicate more easily, it may serve to define their unique community. They converse informally with some adapted, reformed, and/or deconstructed words in order to perceive new overlapping meanings [5]. As a result, slang is not always accessible to non-native speakers.

Despite its limited accessibility to outsiders, slang is an intriguing subject to study due to its unique structural properties that dictate its use in specific social interactions. Its study adds to the overall characteristics of the slang repertoire. This study examines the slang created by a particularly distinct sex orientation group, twit lesbians. That homosexuality, including gay and lesbian people, was one of the influences on the development of American slang [6]. The rise in awareness of this alternative sexual orientation, as well as the extensive publicity and support provided by the underground press, served as the catalyst for sexual revolution. Additionally, a large number of sexually explicit words are added to the dictionary. Thus, it may be a signal for them to widely publicize their emergence.

While the current presence of sexually related words in the dictionary may indicate their existence, their presence is not always universally acknowledged. As a result, some gay and lesbian individuals take steps to conceal their sexual orientation. They identify themselves as a group through emblematic codes that exclude outsiders but unite insiders. Without the intention of exposing a particular lesbian assemblage, this research is being conducted to ascertain the slang used by a lesbian community in Bondowoso Regency. This district, which is located in East Java Province, is popularly known as "tape" (fermented cassava) town. As one of the towns that form the horseshoe area, this area is densely populated by Javanese and Madurese. Despite the fact that two indigenous languages are spoken and Bahasa Indonesia is the official language, the lesbian community undoubtedly uses English to identify them [7]. This enthralling phenomenon is a joy to investigate. As a result, this descriptively designed study is formulated to reveal some of the unique terms used by this peculiar lesbian community to express themselves. Seeing yonder, the meanings of the selected words are revealed, concluding the probation. Finally, Matiello's proposition about social factors causing the emergence of slang is used to achieve a well-founded conclusion.

LITERATURE REVIEW

Numerous investigations into slang and its issues have already been carried out by scholars who claim to be interested in them. How slang was viewed as a language repertoire in need of expansion. Additionally, the social domain as a dimension of slang was worked out through its gregariously formed and sociable

functions [6][8]. Slang's definition may evolve as a result of a variety of semiotic and (meta)semiotic processes that alter the relationships between modes of discourse and those who practice them. They are adamant that slang is highly context-dependent. When a community practice changes abruptly, the concept of slang may undergo convolution.

Several researchers have already conducted extensive research on the use of slang. Slang that is appropriate for a particular type of discourse. The development of English slang in terms of generative models [9][10][11]. They discovered that English slang possessed the same grammatical properties as standard forms, namely twit, blends, clipping, and reduplicatives, by examining three gauges of word formation: twit, blends, clipping, and reduplicatives. Concentrating on adolescent slang had the same result as the proposition that slang possessed standard rules. His research into linguistic motivations and slang variations revealed that the process of back-clipping and respelling the fricative / or the cluster -sh in the final position (commonly referred to as shashification) was a reflection of imported standard form. Teenagers' natural sense of togetherness and belonging compelled them to be the creators and users of slang. The emphasis on slang in online discourse. Their primary objective was to ascertain public opinion regarding the use of slang in online advertisements. Their enthralling conclusion stated that while internet slang effectively captured customers' attention, it did not necessarily increase product evaluation and brand awareness for a variety of goods. Additionally, their excessive use of internet slang reinforced negative perceptions of them. Thus, advertisers would be wise to cull internet slang selectively in order to boost the effect of advertised products [12].

Slang is not only useful for common communities; it also works for unusual communities of interest, such as homosexuals. From then until now, the inquisitions of slang and these sexual deviant groups have persisted. Representing decadal explorations of language and queer people, homosexuals in the 1970s were "bilinguals" in the sense that they could switch from their vernacular to "unique" shared vocabularies when they joined the homosexual group [13]. This community discourse enabled them to share experiences without encountering social frictions, as their cherry-picked codes aided them in achieving self-confession and establishing a comfort zone. The 1980s clearly demonstrated the great incitement of LGBT. The LGBT community in Seattle sought recognition and equal civil rights protection [14]. They argued for increased funding for social services, the establishment of a Mayor's Lesbian/Gay Task Force, expanded health care benefits, and criminalization of sexual orientation-based harassment. Though their struggle

was not entirely successful, they served as the catalyst for community mobilization, pressuring the city to address issues of support and protection. That homophobic language became widely known, and films were one of the media used to insinuate it [15]. The use of homophobic language was acceptable and widespread at the time. According to the report, the gay and lesbian community participated in a variety of networks that are not mainstream [16]. They developed their own codes and repurposed existing terms to refer to their shared experience. Their existence became evident when several of their unique codes were admitted to appear in dictionaries and glossaries. As we enter the twenty-first century, the research trend on queer language has shifted away from homosexual identity and toward the way language works to delineate subject positions [17].

Taking into account the prevalence of queer phenomena in Indonesia, some scholars have emphasized the importance of linguistic repertoire. They extolled the marvels of local subculture communities. On Bali Island, there is an openly gay language [18]. Their research included vocabularies containing homophobic terms and their varied interpretations. Their examination of the functions of spoken gay speech revealed that gay people had their own peculiar codes for maintaining secrecy, displaying their identity, demonstrating solidarity, and evoking humors in order to maintain a friendlier milieu. Examining the gay community in Jember Regency from the standpoint of their hugger-mugger vocabularies [19]. By interviewing members, she unearthed the meaning of sorted data. By the end of her search, she discovered that there are consistent formations that influence the various words claiming to be theirs. The assumption that slang has an unusually non-grammatical pattern is not entirely accepted, as their lexical conformation imports standard language rules [10]. Apart from Indonesian scholars, there have been other non-native Indonesians identified as being interested in the country's queer community. In Indonesia, gay identity researchers discovered that cultural barriers made it more difficult for them to come out as gay as Westerners did [20][21]. Thus, carefully considering the participant's perspective may be the most effective way to elicit information about his or her personal sexual behavior or desire. In Indonesia, gay language serves as a register of membership [22]. His examination of the ubiquity of gay language in the 1990s established that it had evolved from a purely shared language for the gay community to become a part of Indonesian society, as it was popularly known as *bahasa gaul*. The media and celebrities aided in the spread of this widely accepted term. It has finally achieved widespread acceptance within Indonesian culture. Thus, he concluded his essay by stating logically that gay language has served as a register of belonging since it

was adopted not only by the gay community but also by citizens engaged in Indonesian popular culture.

Taking a detailed look at the works of the aforementioned scholars, this article is comparable to a number of them. Slang terms, their definitions, and the factors that influence their use. Unlike previous studies, however, this one focuses on the lesbian community in Bondowoso Regency, East Java, Indonesia, as one of us resides in this town. Social factors are used to denote whether slang usage is speaker- or hearer-oriented [3]. This article, hopefully, will add to the slang repertoire of queer discourse, as lesbian language inquiries receive less attention than gay language inquiries.

The sole tool used is assiduously employed to ascertain the social factors that contribute to the sociological context of slang use [3]. They are subdivided into speaker- and hearer-oriented properties. As the term implies, speakers and hearers as conversing participants may each have a unique perspective on slang usage, detailed them as follows Figure 1.

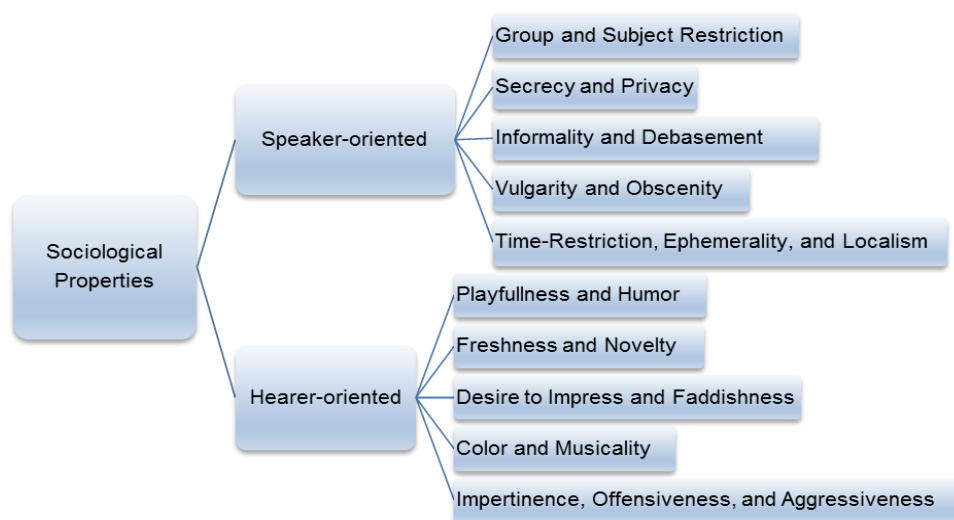


Figure 1. Chart of Sociological Orientation Properties

1. Speaker-Oriented Properties

a. Group and Subject Restriction

Slang created by its member is commonly for the sake of their own membership. Their vocabularies are restricted and outsiders are not always allowed to access. Some specific words formulated are set off by their activity or occupation.

b. Secrecy and Privacy

Secrecy and privacy are the properties that orient the speakers to keep their conversation secret or private. Some constructed slang words are exclusively

for their community; therefore, outsiders could not interfere their secret chat or talk.

c. Informality and Debasement

As slang is categorized as informal language, its concoction is purposefully for unceremonious activity. Some features are occasionally out of standard one, therefore slang is assumed to debase its value compared to canonical rules of standard grammar.

d. Vulgarity and Obscenity

Vulgarity and obscenity are the senses of vocabularies created. Slang is considered vulgar because it is morally crude and should not be publicly spoken. Slang is also supposedly obscene since the picked-up words have disgusting in sense. Slang may comprise taboo and/or swearing words, hence it is morally disregarded.

e. Time-restriction, Ephemerality, and Localism

Slang as one of language varieties also experiences rise and fall. Since it is fully dependent on its users who pass age grading, slang repertoire is also following time. When speakers have already reached adult, they may use it less frequent or even stop speaking it. Slang as well is affected by its local vernacular where users are living.

2. Hearer Oriented Properties

a. Playfulness and Humor

Slang produces some effects on hearers. Some are playfulness and humor. Hearers feels amused and appeal to slang expressions. Slang may make the hearers laugh because slang sounds unfamiliar or odd.

b. Freshness and Novelty

Slang seems interesting towards hearers because slang may bring them out from monotonous. Slang gives something fresh and new. Therefore, slang attract hearers' attention.

c. Desire to Impress and Faddishness

Lexicalization and creativity are central of slang formation. They result new words and new meaning of existing words which impress hearer because they may contain bizarre expressions.

d. Color and Musicality

Slang formation may give emotional sense because of its colorful words. Playing with sounds also compel slang to interestingly listen.

e. Impertinence, Offensiveness, and Aggressiveness

Despite its attractiveness, slang sometimes sounds rude, offensive and controversial. Hearers are freely to express their point of view towards slang expression.

Sociological properties are exploited to elicit information about participants' attitudes toward slang. Additionally, revealing these sociological characteristics denotes its users while achieving some pragmatic effects on its listeners. Finally, slang acquires sociocultural value when it meets the intentionality of speakers and the acceptability of listeners. Finally, to complete this paper, speakers' personal perspectives are gathered to confirm the outcome of participants' perspectives and the function of slang.

METHOD

This study is qualitative in nature because the data collected are not quantitative, as qualitative research is typically associated with the use of words or images as the unit of analysis" [23]. The study's data set consists of words identified as slang by a speech community. Additionally, this study is a case study, as it is limited to a specific speech community. The community chosen for this study is a lesbian community in Bondowoso Regency. Due to the community's seclusion and secrecy, only a few of its members agreed to be our respondents.

After a lengthy and difficult process, there were two members with an unknown number of members who were willing to volunteer any information about slang expressions. By conducting interviews, the necessary facts from respondents that met the study's requirements were elicited. A semi-structured interviewing pattern was used to conduct the interview. While some questions were pre-planned, others emerged accidentally during the ongoing interviews [24]. The interviews were transcribed due to the fact that they had already concluded. The meticulous examination of the transcription yielded 27 slang terms and their definitions. Additionally, sociological properties and justifications were uncovered.

RESULT AND DISCUSSION

There have been 27 words collected based on the transcription of interviews. The lesbian community uses the following slang expressions to refer to an individual's fixed sexual status. Table 1. Presents the list of slang words and their meaning.

Table 1. Slang words and their meanings found in lesbian community in Bondowoso

No	Slang Words	Meaning
1	<i>Andro</i>	A homosexual woman who can be either man or woman in the relationship
2	<i>Andro Buci (AB)</i>	A lesbian with masculine appearance who still has feminine characteristics and acts as a man in the relationship.
3	<i>Andro Femi (AF)</i>	A tomboyish woman who still has feminine characteristics and acts as a woman in the relationship
4	<i>Bebi</i>	A woman who recently represents herself as a lesbian
5	<i>Belok</i>	A homosexual woman
6	<i>Bottom</i>	A submissive lesbian in sexual activity
7	<i>Buci</i>	A lesbian with masculine appearance and behavior who acts a man in the relationship
8	<i>Buci to Buci (B2B)</i>	A tomboyish lesbian who has a relationship with another tomboyish lesbian
9	<i>Bull</i>	The most masculine lesbian in the community
10	<i>Celesbi</i>	A famous lesbian
11	<i>Chapstick</i>	A lesbian who can be either tomboyish or girly
12	<i>Dykon</i>	A popular woman (not necessarily lesbian) who is seen as the icon of lesbian
13	<i>Femi</i>	A lesbian with feminine appearance and behavior who acts a woman in the relationship
14	<i>Femi to Femi (F2F)</i>	A girly lesbian who has a relationship with another girly lesbian
15	<i>Girl friend-an (GF-an)</i>	Having a date with another lesbian
16	<i>High Femi</i>	very feminine lesbian
17	<i>Lesbong</i>	A homosexual woman
18	<i>Lipstick</i>	very feminine lesbian
19	<i>No Label</i>	A lesbian who does not want to be labeled as a man or a woman in a lesbian relationship
20	<i>Pelangi</i>	A homosexual woman
21	<i>Pillow Princess</i>	A lesbian who is less dominant in sexual activity
22	<i>Sesbi</i>	A woman who claims herself as a lesbian, but is not
23	<i>Stone Buci</i>	very masculine lesbian
24	<i>Straight</i>	A heterosexual woman
25	<i>Switch / Vers</i>	A lesbian who can be either submissive or dominant in sexual activity
26	<i>Top</i>	A dominant lesbian in sexual activity
27	<i>100-Footer</i>	A woman with lesbian characteristics and can be recognized as a lesbian even at a distance

Almost every slang term used by Bondowoso lesbians is a grammatically correct noun indicating lesbian identity. However, there are also adjectives that describe the distinctive appearance of lesbians and verbs that describe lesbian sexual intercourse. These slang terms are classified as follows.

Table 2. Bondowoso Lesbian Slang Words and Their Classification

Classifications	Slang Words	Σ	%
Terms	belok, lesbong, pelangi	3	11,11
Gender Identity	andro, buci, femi, andro buci, andro femi, no label, sesbi, bebi	8	29,63
Characteristics/appearance	bull, celesbi, chapstick, dykon, high femi, lipstick, stone buci	7	25,93

Relationship	buci to buci, femi to femi (f2f), girl friend-an (gf-an)	3	11,11
Sexual activity	top, bottom, pillow princess, switch/vers	4	14,81
Others	straight, 100-footer	2	7,41
Total		27	100

Table 2. points out that the number of lesbian gender identity and characteristics/appearance reach respectively the highest among other classifications. This demonstrates that being a lesbian requires a distinct role/gender identity regardless of whether she is female or male. Additionally, the distinction between male and female can be made through the use of specific words to refer to specific characteristics or appearances. These two revealing clumps seems to be the foremost loci of lesbian community because they lead then to their sexual affairs, such as *buci to buci* and *femi to femi*.

Lesbian terms that is present on the second least number comes peculiarly. Although term “lesbian” is popularly known, other 3 words (*belok, lesbong, pelangi*) referring to lesbian are also common. They are chosen to hide their orientation of sexual-desire from common people. It is interesting to see that these terms sound Indonesian with an exception on *lesbong* since it has multiple processes on word formation. When they are conformed into some references, they are the native-terms of Indonesian.

Unlike lesbian term classification, other lesbian slang words found appear to be the adapted words from universal lesbian patterns. The term *femi* and *buci* are phonologically adjusted. Lesbian terms entailing “femme” and “butch [25][26].” Having the same meaning, Bondowoso queer community drop the last two letters and replace them with “i” (femme – *femi*) and adjust the pronunciation “-tch” into consonant “c” followed by vocal “i” (butch – *buci*). Some other terms are imported wholly without any adjustment, either phonologically or morphologically, covering *chapstick, dykon, lipstick, top, bottom, pillow princess, switch, and 100-footer*.

Unsurprisingly, the lesbian slang terms discovered are not entirely new to the queer world; they appear to be extremely informative, to the point where some terms have been borrowed from a global lesbian assemblage. Reaching out to queer society beyond national boundaries is not difficult, as social media platforms facilitate and ease their reach. Additionally, the sociological properties of this Bondowoso lesbian community are examined. Taking 2 respondents as speakers and all researchers as hearers yielded the following Table 3.

Table 3. Sociological Factors of Using Slang Words Found in Lesbian Community in Bondowoso

No	Slang Words	Sociological Factors of Using Slang Words				
		Speaker-Oriented Properties		Hearer-Oriented Properties		
		Group and Subject Restriction	Informality and Debasement	Playfulness and Humour	Freshness and Novelty	Desire to Impress and Faddishness
1	<i>Andro</i>	√				√
2	<i>Andro Buci (AB)</i>	√				√
3	<i>Andro Femi (AF)</i>	√				√
4	<i>Baby</i>	√				√
5	<i>Belok</i>	√				√
6	<i>Bottom</i>	√				√
7	<i>Buci</i>	√				√
8	<i>Buci to Buci (B2B)</i>	√				√
9	<i>Bull</i>	√				√
10	<i>Celesbi</i>	√				√
11	<i>Chapstick</i>	√				√
12	<i>Dykon</i>	√				√
13	<i>Femi</i>	√				√
14	<i>Femi to Femi (F2F)</i>	√				√
15	<i>Girl friend-an (GF-an)</i>	√				√
16	<i>High Femi</i>	√				√
17	<i>Lesbong</i>		√		√	
18	<i>Lipstick</i>	√				√
19	<i>No Label</i>	√				√
20	<i>Pelanggi</i>		√		√	
21	<i>Pillow Princess</i>	√				√
22	<i>Sesbi</i>	√				√
23	<i>Stone Buci</i>	√				√
24	<i>Straight</i>	√				√
25	<i>Switch /Vers</i>	√				√
26	<i>Top</i>	√				√
27	<i>100-Footer</i>	√				√
TOTAL		25	2		2	13
						12

The above table clearly demonstrates that almost all slang words are produced exclusively for their community; 25 of 27 words are undoubtedly classified as group and subject restriction, while the remainder are classified as informality and debasement. This fact is intriguing because slang words with an Indonesian sound are classified as debased. On the other hand, slang words impress novelty in terms of hearer-oriented properties, as most words are completely new to outsiders.

Completing the argument above, interviews that detail the reasons for using slang assist this community in fortifying their relationship. Their effort in fortifying their relationship is centered on their motivation for joining this secluded group. Although respondents were not given a choice, they freely mentioned the reasons, which may bias the results objectively, the following Table 4.

Table 4. Reasons of Using Slang Words Found in Lesbian Community in Bondowoso

No.	Slang Word	Reasons of Using Slang Words			
		Solidarity	Prestige	Secrecy	Social Recognition
1	<i>Andro</i>				√
2	<i>Andro Buci (AB)</i>				√
3	<i>Andro Femi (AF)</i>				√
4	<i>Baby</i>		√		
5	<i>Belok</i>	√			
6	<i>Bottom</i>			√	
7	<i>Buci</i>	√			
8	<i>Buci to Buci (B2B)</i>				√
9	<i>Bull</i>		√		
10	<i>Celesbi</i>		√		
11	<i>Chapstick</i>				√
12	<i>Dykon</i>		√		
13	<i>Femi</i>	√			
14	<i>Femi to Femi (F2F)</i>				√
15	<i>Girl friend-an (GF-an)</i>	√			
16	<i>High Femi</i>				√
17	<i>Lesbong</i>	√			
18	<i>Lipstick</i>				√
19	<i>No Label</i>				√
20	<i>Pelangi</i>				√
21	<i>Pillow Princess</i>			√	
22	<i>Sesbi</i>				√
23	<i>Stone Buci</i>				√
24	<i>Straight</i>				√
25	<i>Switch / Vers</i>			√	
26	<i>Top</i>			√	
27	<i>100-Footer</i>		√		
TOTAL		5	5	4	13

Table 4. gives reinforcement towards the previous analysis on the aforementioned table (Table 3). Because self-acknowledgement through gender identity is the primary principle for lesbians, social recognition ranks highest among the other reasons. When lesbians are socially recognized as lesbians, they have self-acknowledgement.

CONCLUSION

The lesbian community is one of the speech communities that uses a distinctive variety of language that reflects the community's various states. This study, which focuses on slang repertoire, chose the Bondowoso lesbian community as the subject of research. The study's objectives include delineating words considered to be slang spoken by this queer community; conforming and revealing the meaning; examining sociological factors; and investigating reasons.

Sociological factors encompassing speaker- and hearer-oriented properties, as well as the reasons for using slang, indicate that this speech community is extremely restricted, as evidenced by the fact that the majority of slang words are

not widely known by outsiders. In line with this finding, the reasons for employing slang are self-awareness and social recognition within their community.

Given that the majority of slang codes are for lesbians' gender role and appearance or characteristics, lesbian identity is significant because it determines the types of relationships. When lesbians engage in sexual relationships, they have terms to describe their activities that are not recognized by outsiders.

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