



CHILDREN'S LANGUAGE IN THE DIGITAL ERA: ANALYSIS OF CHILDREN'S SPOKEN LANGUAGE VARIETY THROUGH ARTIFICIAL INTELLIGENT AND KAMUS BESAR BAHASA INDONESIA

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ABSTRACT

This study examines the variation in children's spoken language, with a particular focus on the use of swear words. It compares how swear words are defined and analyzed by Artificial Intelligence (Perplexity AI) and the electronic form of Kamus Besar Bahasa Indonesia (KBBI). The research adopts a sociolinguistic framework, drawing on Steven Pinker's (2005) theories of swearing, Anderson and Trudgill's (1992) work on language variation, and Natural Language Processing (NLP) techniques. By integrating these approaches, the study aims to explore the variation and transformation of swear words among children. Data were collected through primary sources, including direct observations and voice recordings of children's conversations. The analysis involved categorizing the swear words, identifying their functions, analyzing their use in context, and comparing their definitions in Perplexity AI and KBBI. The study found that the online KBBI struggles to keep up with the rapid development of swear words used by children, whereas Perplexity AI offers a more adaptive and accurate representation of these terms. Seventeen swear words were identified and categorized into four groups: humorous (6 words), expletive (5 words), auxiliary (3 words), and abusive swearing (3 words). These words performed 13 distinct functions in children's conversations. The findings highlight the limitations of traditional dictionaries in capturing contemporary language, while also emphasizing the potential of AI tools in documenting and analyzing evolving linguistic trends. This study also finds the transformation of swear words based on cultural and social context.

Keywords: Language variety; Swear words; Children's spoken language; Perplexity AI; electronic KBBI; Natural Language Processing (NLP)

ABSTRAK

Penelitian ini membahas tentang variasi bahasa lisan anak dengan fokus bahasa makian. Studi ini membandingkan antara makna dan analisis bahasa makian yang dijelaskan oleh kecerdasan buatan (AI Perplexity) dan Kamus Besar Bahasa Indonesia (KBBI) daring. Penelitian ini mengadopsi kerangka sosiolinguistik, yang mengacu pada teori-teori Steven Pinker (2005) tentang kata makian, karya Anderson dan Trudgill (1992) tentang variasi bahasa, serta teknik Pemrosesan Bahasa Alami (NLP). Dengan mengintegrasikan pendekatan-pendekatan ini, studi ini bertujuan untuk mengeksplorasi variasi bahasa makian dan perkembangan bahasa di kalangan anak-anak yang dianalisis menggunakan KBBI daring dan AI Perplexity. Data dikumpulkan melalui sumber primer, termasuk observasi langsung dan rekaman percakapan anak-anak. Analisis dilakukan dengan mengkategorikan kata makian, mengidentifikasi fungsi-fungsinya, menganalisis penggunaannya dalam konteks, dan membandingkan definisinya dalam Perplexity AI dan KBBI daring. Studi ini menemukan bahwa

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KBBI daring kesulitan mengikuti perkembangan pesat penggunaan kata kasar oleh anak-anak, sementara Perplexity AI memberikan representasi yang lebih adaptif dan akurat terhadap kata-kata tersebut. Tujuh belas kata kasar diidentifikasi dan dikategorikan dalam empat kelompok: humoris (6 kata), makian (5 kata), kata bantu (3 kata), dan kata kasar yang bersifat menghina (3 kata). Kata-kata ini memiliki 13 fungsi berbeda dalam percakapan anak-anak. Studi ini menemukan keterbatasan kamus tradisional dalam menangkap transformasi makna kata makian, sekaligus menunjukkan potensi *artificial intelligence* dalam mendokumentasikan dan menganalisis tren bahasa yang terus berkembang. Studi ini juga menemukan transformasi kata makian berdasarkan konteks budaya dan sosial.

Kata Kunci: variasi bahasa; bahasa makian; bahasa anak; Natural Language Processing (NLP); kecerdasan buatan digital; Perplexity; KBBI

INTRODUCTION

In the digital era, the landscape of language acquisition and development among children has undergone significant transformations. With the influence of technology, children are increasingly exposed to various forms of media that influence their spoken language skills. As a result, they tend to use words gained from digital media in their interaction with their friends in the neighborhood (Chang & Chang, 2023). This article aims to explore how artificial intelligence (AI) and the Kamus Besar Bahasa Indonesia (KBBI) can be used to analyze the diverse linguistic expressions of children.

Recent studies highlight that the digital environment plays a crucial role in shaping children's language development. Also, language usually entails its cultural dimension (Reszy & Yuli, in Syakur, Sudrajat, Sulistyaningsih, & Musyarofah, 2024). For instance, research indicates that interactive media can enhance vocabulary acquisition and comprehension skills among young learners, provided it is used appropriately (Rahayu, 2019). Additionally, when children interact with digital platforms, they often adopt new linguistic styles and vocabularies that reflect their interactions within these spaces into interactions with peers in their environment. This phenomenon necessitates a comprehensive analysis of how children's spoken language varieties, especially Indonesian swear words, manifest in the context of their interaction in the dormitory environment.

The analysis of swear words has been conducted in a study from Setyaningtias, Heriyanto, and Muhid (2023) in order to identify the function of swear words. In function, the study identifies five distinct types of swearing words used by young multicultural students, namely obscenity (words that are considered offensive or vulgar), abusive (words intended to insult or demean others), blasphemy (words that show disrespect towards religious beliefs), expletive (words used to express strong emotions, often without specific meaning), and humorous (words used in a joking manner, often to lighten the mood or bond with friends). Moreover, the research outlines two primary functions of swearing words namely, expressing anger and annoyance (swearing is often used as a way to vent frustration or displeasure) and characterizing intimacy (among friends, swearing can serve to strengthen bonds and create a sense of closeness). In terms of the use of swear words, the author emphasizes the importance of being mindful of language choices. Swearing can hurt feelings and lead to social offense, suggesting that individuals should be careful with their words. Swearing is a part of culture yet cultural elements contribute to identity and self-concept, influencing attitudes, self-esteem, social interactions, language usage, and other behavioral patterns (Reszy & Yuli, in

Syakur, Sudrajat, Sulistyaningsih, & Musyarofah). While expressing emotions is a natural human behavior, the paper argues that swearing should not be the primary means of expression. Many individuals use swearing as an excuse to continue inappropriate language in public settings.

Not only in terms of function, the analysis of swear words is also conducted using a corpus named COCA as the source of data (Andang and Bram, 2018). COCA data is compared with Facebook survey results for profanity frequency. The findings reveal that the most frequent profanities include damn, dick, shit, bloody, and fuck and words like darn, piss, and cock are among the least used profanities. The word bitch ranks sixth, with other profanities appearing less frequently. Personal preferences significantly influence the choice of profanities used. Cultural awareness and knowledge of profanities is essential for effective communication and can enhance English language teaching. English teachers should incorporate cultural knowledge into their teaching practices.

The integration of AI in linguistic analysis offers innovative methodologies for examining children's language. By leveraging Natural Language Processing (NLP) techniques, researchers can analyze large datasets of spoken language to identify patterns and trends that may not be immediately apparent through traditional methods (Crowston, Allen, and Heckman, 2012). This approach not only enhances our understanding of language development in using Indonesian swear words but also allows for real-time assessments of children's linguistic capabilities in producing swear words. Furthermore, the electronic KBBI or e-dictionary of KBBI serves as a vital resource for understanding the standardization and evolution of Indonesian language usage. Electronic dictionaries can be accessed or installed on tablets or computers, smartphone applications, website applications, and with default e-reader functions (Hamidah, Sukya, & Yanuarman) as digital content. As children interact with digital content, their language may diverge from traditional norms, making it essential to reference authoritative sources like the electronic KBBI to gauge these changes accurately. By combining AI-driven analysis with insights from the KBBI, this study aims to provide a nuanced understanding of how children's spoken language is evolving in response to digital stimuli.

This study introduces an approach by integrating Artificial Intelligence (AI) and the electronic Kamus Besar Bahasa Indonesia (e-KBBI) to analyze the evolving linguistic expressions of children, particularly their use of Indonesian swear words in the digital era. While previous research has explored the functions and types of swearing in multicultural contexts and examined swear words through corpora like COCA, this work uniquely combines AI's Natural Language Processing (NLP) capabilities with the authoritative linguistic standardization of the e-KBBI. This integration allows for a comprehensive, real-time analysis of children's spoken language, uncovering patterns influenced by digital media and cultural shifts. By focusing on children's use of swear words, this study not only highlights the interplay between digital exposure and cultural identity but also provides innovative methodologies for understanding how language norms are being currently reshaped.

METHOD

This research investigates a variety of children's spoken language in the digital era, especially the variety of Indonesian swear words produced by children within a low-cost apartment environment. The study aims to understand the contexts in which these words are used, their meanings, and how they reflect social changes among peers. The methodology consists of several key steps, including data collection, transcription, analysis, and interpretation (Bailey, 2008; Lune & Berg, 2017; Flick, 2018).

Data Collection

Data for this study was collected through direct observation and voice recording of children interacting with their peers in a low-cost apartment setting. The participants included elementary and junior high school students who live in low-cost apartments, who were recorded during their informal conversations with friends. The recordings captured natural dialogue in Indonesian, ensuring that the interactions were representative of their everyday language use.

Recording and Transcription

Conversations were recorded using a digital audio recorder to ensure high-quality sound capture. The conversation took place during a training of public speaking as a community service conducted by a public university in Jakarta, Indonesia. The recordings were then transcribed verbatim to create a text-based dataset for analysis. Each transcription included timestamps and speaker identifiers to maintain clarity regarding who was speaking at any given moment.

Data Analysis

The transcription data was analyzed qualitatively to identify instances of swear word usage (Bailey, 2008). The analysis involved the following steps:

1. **Identification of Swear Words:** Swear words were identified based on the function of swear words from Steven Pinker. In his influential work on language, particularly in *The Stuff of Thought*, he provides a comprehensive analysis of the functions of swearing. His theories highlight the multifaceted roles that swear words play in human communication, particularly in emotional expression and social interaction.
2. **Contextual Analysis:** Each instance of swear word usage was examined within its conversational context to understand the intent behind its use (e.g., humor, frustration, camaraderie). This contextual analysis helped reveal patterns in how and why children employed these words in their interactions.
3. **Comparative Analysis:** The meanings of the identified swear words were analyzed using Natural Language Processing (NLP) techniques powered by artificial intelligence (AI) tools, alongside reference to the Kamus Besar Bahasa Indonesia (KBBI). This dual approach allowed for a comprehensive understanding of the linguistic matters associated with each word. These meanings derived from AI were compared with definitions provided by the electronic KBBI (<https://kbbi.kemdikbud.go.id/>) to determine which interpretations were most appropriate given the context of each interaction. This comparison aimed to highlight discrepancies or alignments between standard dictionary definitions and colloquial usage among children.

FINDINGS

In this section, the researchers identify the spoken language variety used by children, as captured in the collected data. The majority of the data consist of swear words or profanity, which are analyzed based on their functions as outlined in Pinker's theory of swearing. Each instance is carefully identified and categorized to highlight the various purposes these expressions serve in children's communication. The detailed analysis and categorization of these data are presented below.

1. Identification of Swear Words

Andersson and Trudgill (1992) define swear words as a type of language use that refers to something that is considered taboo and/or stigmatized in the culture, should not be interpreted literally, and can be used to express strong emotions and attitudes. Based on this theory, swear words can be categorized into the following forms. **Expletive Swearing** is a type of swearing used to express strong emotions such as anger, frustration, shock, or pain. Words in this category often function as spontaneous exclamations and are not directed at anyone in particular. The main function of expletive swearing is to relieve emotional tension, allowing the speaker to vent their feelings without hurting others. **Abusive Swearing** is a type of swearing that is used to insult, offend, or demean someone. Words in this category are usually directed at a specific person or group and are used to express anger or hostility. Abusive swearing is often intended to cause emotional pain or humiliate the target. **Humorous Swearing** is a type of swearing used with the intention of making a joke or creating a humorous effect. This type of swearing usually occurs in an informal setting, especially among friends or people with whom you have a close relationship. Although the words used in this category may sound harsh, the intent is not to hurt or offend but rather to entertain or create a more relaxed atmosphere. **Auxiliary Swearing** is a type of swearing used in everyday conversation to emphasize or strengthen a statement. Words in this category are not necessarily meant to insult or express strong emotions, but rather to emphasize the message being conveyed. As such, auxiliary swearing becomes part of a more intense style of communication without any obvious negative intent.

In terms of function, Steven Pinker (2005) proposed five functions of swearing words. **Dysphemistic swearing** is used to make something sound more offensive, rude, or insulting, often with the intention of making clear dislike or disapproval of something or someone such as "*muka plastik*" and "*ego*". **Abusive swearing** is used to express anger or hatred directly towards another person such as "*mampus*", "*bego*", and "*bloon*". **Idiomatic swearing** is used to use harsh words in everyday conversation without the intention to offend. These words are often used as "fillers" in casual conversation, with no literal meaning to the harsh words themselves such as "*anjir*", "*anjay*", "*ege*", "*blok*", "*bego*", "*cok*", and "*jancok*". **Emphatic swearing** is used to add intensity to the feelings or opinions that are being expressed. Emphatic swearing functions as a rhetorical tool to strengthen a message, although it is not always offensive. There are no Indonesian children's spoken swear words in this study that are categorized in this function. **Cathartic swearing** is used to release strong emotions in sudden or unexpected situations, such as irritation, surprise, or frustration. These curses often arise spontaneously as a response to intense emotional experiences. The Indonesian children's spoken swear words that are categorized into this function are "*anjir*", "*anying*", and "*jir*".

Table 1. The identification of children’s swear words lists based on Andersson and Trudgill (1992) and Steven Pinker (2005)

No.	Indonesian Form of Swear Words in An Utterance	English Form of Swear Words	Category of swear words based on Andersson and Trudgill (1992)	Function of swear words based on Steven Pinker (2005)
1	Mampus!	Doomed!	humorous Swearing	To express mockery or teasing
2	Kenapa harus gue yang pake anjir	why do I have to be the one to use it, damn it!	expletive swearing	To express their emotion
3	Ini gimana anjir	What the heck is this!	expletive swearing	To emphasize the question being asked
4	Nyanyi sepatu kuda, anjay!	Sing the horse shoe song, damn it!	auxiliary swearing	To emphasize the invitation to sing a song “sepatu kuda”
5	Berdiri ege	Stand up, moron!	auxiliary swearing	To emphasize the instruction
6	Sini kesini, blok!	Come here, idiot!	auxiliary swearing	To emphasize the instruction
7	Itu tarik bego!	Pull it, dumbass!	humorous Swearing	To emphasize the instruction
8	Lu kenapa dah, cok!	What's going on, bitch!	humorous Swearing	To asking the situation
9	Tentara emang hitam, bego!	Soldiers are indeed black, idiot!	humorous Swearing	To cursing someone
10	Cepuan ego orangnya	What a fucking snitch person!	abusive swearing	To insult or demean someone / to express disapproval or caution
11	Iya anying ga bisa	Yes, I can’t do it, shit!	expletive swearing	To express the emotion frustrated or irritated
12	Bego pacar lu	Your boyfriend is dumb!	humorous Swearing	To insult or criticize
13	Ini punya gue anjir	It’s mine, damn it!	expletive swearing	To emphasize possession with assertiveness
14	Lu ada ungu muda bloon	You already have the purple, idiot!	abusive swearing	To cursing someone

15	Gue ke nomor tiga, cok	I'm going to number three, dude!	humorous swearing	To emphasize the statement / to assert with intensity
16	Yang BTS gasuka ah.. Muka plastik!	I don't like BTS, they have plastic faces	abusive swearing	To express contempt or scorn
17	Begimana gue jir?!!	How the hell am I?!	expletive swearing	To emphasize frustration in a more intense feelings

2. Contextual Analysis

This section focuses on the contextual analysis of data that are listed in Table 1. Each sentence consists of swear words data analyzed within the conversational context. The purpose of this analysis is to understand the intention behind its use in Indonesian children's spoken language. The results of contextual analysis are presented in the following elaboration.

Based on Table 1, data 1 is a word so that this data was not analyzed using contextual analysis. Data 2, according to the rhetorical statement of "*Kenapa harus gue yang pake, **anjir***" or "*why do I have to be the one to use it, **damn it!***", comes from the categorization of animals, particularly "anjing" (dog), and is a form of vulgar language that has changed throughout time in reaction to its surroundings. It is clear from this sentence that the use of "*anjir*" here denotes a disagreement or irritation with a circumstance or request that the speaker feels is unjust. As a result, the speaker uses swear words to highlight their thoughts or sentiments.

The Indonesian swear word in data 4 is "*anjay*". It comes from the animal categorization of "*anjing*" (dog), and it is classified as vulgar language that has been blended. Since the speaker uses the word "*anjay*" to make a point or to get a friend to join in singing the horse shoe song, it does not have a negative connotation. The swear word 'ege' in data 5 comes from the utterance of a child who shouted in Indonesian "*Berdiri, **ege!***" or in English "*Get up, **moron!***" Since "*ege*" is a shortened form of the word "*bego*" or "*moron*", which is regarded as impolite or improper to utter, its usage might be classified as vulgar language. When someone is being reprimanded, the words "*ege*," "*bego*," or "*bodoh*" (moron) are used to disparage their intelligence. Here, "*bego*" is used to highlight the speaker's directive or instruction while also conveying frustration or agitation over a situation in which the speaker believes the other person is not carrying out their assigned tasks. To emphasize their authority, they use vulgar language.

The identified swear word "*bego*" in data 7 is the sentence "*Itu tarik, **bego!***" or "*Pull it, **dumbass!***" The speaker uses the word "*bego*" or "*dumbass*" to disparage their friend in the aforementioned line, which alludes to a person's intellectual capacity. When the word "*bego*" is used, the speaker is expressing frustration at their companion for failing to act as expected. This happens when the other person is still perplexed or takes a long time to react, even though the speaker believes the directions were clear. The Indonesian swear

word "*bego*" is defined as "*dumbass*" or "*idiot*" and is classified as swear words or vulgar language, which can be interpreted negatively.

The Indonesian swear word "*cok*" in data 8 is from the Indonesian utterance "*Kenapa dah lu, cok!*" or "*What's going on, bitch!*" in English. The word "*cok*" in the following sentence is taken from the vulgar word "*jancok*," which is a widespread colloquial expression in East Javanese. At first, "*jancok*" had harsh and unpleasant meanings, but "*cok*" has changed semantically over time, especially in casual social situations. Rather than being used as a grave insult, "*cok*" is now more commonly used as a casual greeting among friends. Here, "*cok*" is used to ask a friend a lighthearted inquiry or reprimand them. Instead of being used to convey anger, it emphasizes the Indonesian phrase "*Lu kenapa?*" (What's going on?), creating a more casual and familiar tone.

There is an Indonesian utterance "**Cepuan ego** orangnya!" or (*What a snitch!*) in data 10. In this sentence, the word "*ego*" is derived from the swear word "*bego*" or "*dumbass*" which is used in Indonesian to refer to someone perceived as *dumbass*. In this context, "*ego*" has been modified from its original form to fit a more informal or sarcastic conversational setting. From this sentence, it can be identified that the use of "*ego*" along with the phrase "*cepuan*" refers to someone considered a "*snitch*," conveyed with a derogatory or insulting tone. In its translation, it is called "What a snitch!"

The swear word "*anying*" in data 12 comes from the utterance "*Iya, anying. Ga bisa.*" The word "*anying*" in this sentence belongs to the classification of animal terms, specifically "*anjing*," which falls into the category of vulgar language or profanity. The emphasis on the word "*anying*" indicates a negative emotion felt by the speaker. This implies that the speaker might be angry or frustrated about the subject at hand. It can happen when someone is unable to do an expected task, which results in unpleasant feelings that are communicated by using the word "*anying*."

The swear word "*bloon*" in data 14 comes from the utterance "*Lu ada ungu muda, bloon!*" means "You already have the light purple, idiot!" This swear word is often adapted in informal conversation as a form of insult to express dissatisfaction or to belittle someone's ability. The word "*bloon*" or "*idiot*" is used in the statement to characterize someone who is thought to be less clever or unable to comprehend something that is thought to be straightforward, in this case the "*ungu muda*" (light purple) that they already possess. The speaker's irritation or anger with the circumstance is highlighted by the use of this profanity.

The Indonesian swear word found in the utterance "*Yang BTS ah gasuka.. muka plastik!*" is in the form of a phrase. This phrase means "face resulting from plastic surgery" which is used to make fun of and downgrade someone's appearance like the appearance of a member of South Korean boy bands. In this context, the word "*plastik*" refers to the stereotype of plastic surgery, which is frequently connected to appearances that are thought to be unnatural or manufactured. The profanity used in this phrase is intended to denigrate someone based solely on their appearance. The speaker uses "*muka plastik*" to disparagingly express how much they despise or disapprove of a South Korean boy band. Additionally, using swear words aim to negatively affect the audience's perspective of the topic under discussion in addition to escalating the speaker's unfavorable feelings.

The swear word "*Jir*" found in data 17 comes from the utterance "*Begimana gue, Jir?*" "*Jir*" is a contraction of "*anjir*," which is derived from the term "*anjing*," which denotes a specific animal (dog). As time and environment have changed, this word has undergone linguistic blending in culture and has become a more informal phrase in

everyday conversation. "**Jir**" is employed in this sentence to highlight the speaker's feelings of perplexity or annoyance with their current circumstances. The usage of "**jir**" here suggests that the speaker is trapped or unsure of what to do, and they are using profanity to make their feelings more intense.

Overall, the contextual analysis underscores that swear words in Indonesian children's language are not merely expressions of vulgarity but are deeply embedded in social interactions, emotional expression, and cultural contexts. The findings suggest that these terms serve multiple functions, from expressing frustration to fostering camaraderie among peers, while also reflecting broader societal attitudes and changes in language use over time.

3. Comparative Analysis

This section focuses on the results of comparative analysis. The meanings of the identified swear words were analyzed using Natural Language Processing (NLP) techniques powered by artificial intelligence (AI) tools, alongside reference to the e-Kamus Besar Bahasa Indonesia (e-KBBI). The meaning of each swear word based on e-KBBI and AI Perplexity are presented in Table 2.

The comparative analysis results in three points namely unlisted swear words, inaccurate contextual meanings, and contextually appropriate terms. Certain swear words commonly used by Indonesian children, such as "*anjay*", "*ege*", "*anying*," and "*muka plastik*" are not found in the e-KBBI. These words are categorized into unlisted swear words. It indicates a gap in the official lexicon regarding contemporary slang and expressions among younger speakers. Inaccurate contextual meanings are found in the words "*anjir*", "*blok*", "*cok*", and "*jir*" listed in the e-KBBI. Their definitions do not align with their actual usage in conversational contexts. This discrepancy highlights the challenges of capturing evolving language use in formal dictionaries. Conversely, certain swear words like "*bloon*" and "*bego*" are both listed in the KBBI and possess meanings that are appropriate to their contextual usage. This suggests that some terms have been successfully integrated into the lexicon with definitions that reflect their colloquial significance.

Overall, the findings suggest that the e-KBBI does not fully encompass the changing of Indonesian children's spoken language, particularly in relation to swear words. There is a notable absence of some contemporary expressions, while others are inaccurately defined. This highlights the need for ongoing updates to linguistic resources to better reflect current language practices and ensure accurate representations of colloquial speech among younger generations.

On the contrary, AI Perplexity provides meanings that are appropriate to the context of the utterance. Moreover, AI Perplexity gives description of the meaning of the swear words in detail based on the context of the utterances. Therefore, the user of this AI can understand how to use these swear words appropriately. The analysis of AI Perplexity's capabilities reveals that it effectively provides meanings and contextual descriptions for Indonesian children's spoken swear words. Unlike traditional dictionaries, which may lack comprehensive definitions or fail to capture the area of contemporary language use, AI Perplexity offers detailed explanations that align with the context of utterances. This functionality enables users to understand how to

appropriately use these swear words in conversation, enhancing their grasp of language changes and cultural significance. Consequently, AI Perplexity serves as a valuable tool for users seeking to navigate the complexities of language use in a culturally informed manner.

The comparative analysis highlights significant differences between electronic KBBI and AI Perplexity regarding their treatment of Indonesian children's spoken swear words. While KBBI may omit some contemporary slang and misrepresent others, AI Perplexity excels in providing contextually relevant meanings and detailed descriptions. This functionality makes AI Perplexity a valuable resource for understanding and appropriately using swear words within the cultural context of Indonesian children's language. The findings suggest a need for ongoing updates to traditional dictionaries to better reflect the changes of language use among younger speakers.

Table 2. The meaning of children spoken swear word based on electronic KBBI and AI Perplexity

No.	Indonesian children spoken swear words	Meaning of Indonesian children spoken swear word based on electronic Kamus Besar Bahasa Indonesia (KBBI)	Meaning of Indonesian children spoken swear word based on AI Perplexity
1.	<i>mampus</i> (you should just die!)	(verb) <i>mati</i>	According to the Kamus Besar Bahasa Indonesia (KBBI), " <i>mampus</i> " is a verb that means "to die" and is classified as a vulgar word. In various contexts, " <i>mampus</i> " is also used informally and coarsely to express extreme or urgent situations, even though its original meaning is simply "dead."
2.	<i>anjir</i> (damn it!)	(noun) <i>terusan; saluran (air); kanal: -- yang dibangun tidak dapat digunakan lagi untuk lalu lintas kendaraan air yang besar</i> (water channel/ n)	The word " <i>anjir</i> " has several meanings and different uses in the context of the Indonesian language: 1) As a channel or conduit: In KBBI, " <i>anjir</i> " means a channel or conduit, particularly related to water. An example of its usage is in a sentence stating that a certain <i>anjir</i> can no longer be used for large watercraft traffic. 2) As a tree: " <i>Anjir</i> " also refers to a type of tree, specifically the tree from the species <i>Ficus carica</i> (fig). 3) As a trap marker: In the context of fishing, " <i>anjir</i> " is used to refer to a marker for crab traps, usually in the form of a brightly painted stick or log. 4) As a colloquial language, " <i>anjir</i> " is often used as an expression to convey shock or surprise, similar to the word " <i>anjay</i> ." This term emerged as a play on the word " <i>anjing</i> ," and although it was initially considered vulgar, it is now widely used in everyday conversations by younger generations. This word can express various emotions, such as

			annoyance or admiration, depending on the intonation and context of its use.
3	<i>anjay</i> (damn it)	(no answer)	In the sentence " <i>Nyanyi sepatu kuda, anjay!</i> " (Sing sepatu kuda's song, <i>anjay!</i>), the word " <i>anjay</i> " is used as an expression that indicates admiration or astonishment. This swear word is part of the colloquial language popular among Indonesian youth and is often used to express a positive reaction to something interesting or impressive. The word " <i>Anjay</i> " has three functions: 1) " <i>Anjay</i> " as an expression of admiration. In the context of the sentence, " <i>anjay</i> " serves to express admiration or being impressed by something, in this case possibly related to the song or performance being sung. 2) The swear word " <i>anjay</i> " plays on the word " <i>Anjing</i> " or "dog" which is often used as a curse word in Indonesian culture. However, in colloquial contexts, " <i>anjay</i> " usage has transformed into a lighter expression that is not overly harsh, making it suitable for casual situations. The swear word " <i>anjay</i> " also carries negative connotations if used in insulting contexts; in many situations, this swear word reflects familiarity and humor among friends. For example, someone might use " <i>anjay</i> " to show enjoyment or appreciation for something funny or cool.
4	<i>ege</i> (moron)	no answer	The word " <i>ege</i> " in Indonesian colloquial language is a variation of the words " <i>bego</i> ," which mean foolish, stupid, or idiotic. This term is often used in everyday conversations, especially among young people, to mock or insult someone in a lighter and more humorous way. It has some functions: 1) As a subtle mockery like the swear word " <i>Ege</i> " is used to deliver a jab that is not too harsh, making it sound funnier and more engaging. For example, in a conversation, someone might say, " <i>Ege banget sih lu</i> " (You're so dumb) to express confusion or dissatisfaction with someone else's actions. 2) As humor or sarcasm, meaning that the swear word carries negative connotations, the use of this word is often intended as a joke. For instance, if someone keeps making the same mistake despite being advised, one might say, " <i>Dasar Ege!</i> " (You dumb!) 3) As an expression of frustration, meaning that this swear word can also be used to express frustration toward someone who is doing something deemed unreasonable.
5	<i>blok</i> (idiotic)	blok n 1 gulungan (cita dan	In the sentence "Sini kesini, blok! ", the word " <i>blok</i> " is used as an expression to call out

	<p>sebagainya): <i>dibelinya kain putih dua --</i>; 2 deretan beberapa buah rumah yang tidak terpisah-pisah: <i>rumah -- A disediakan untuk para perwira menengah</i>; 3 bagian dari kampung yang besar yang dibatasi oleh jalan: <i>Kebayoran Baru dibagi menjadi beberapa --</i>; 4 persatuan beberapa negara (partai politik dan sebagainya) untuk memperkuat kedudukannya: <i>partai-partai kanan merupakan -- penyokong pemerintah</i>; 5 <i>Olr</i> pemukulan bola sebelum bola memantul ke tanah (dalam olahraga tenis); -- barat negara-negara penganut ideologi liberalis</p>	<p>people. In this context, "blok" does not mean a roll, a row of houses, or part of a village; rather, it reflects colloquial usage often employed by young generation. Meaning and context: 1) As a casual Call: In this sentence, "blok" functions as an informal call that may be used to invite or summon someone in a more familiar and relaxed manner. This creates a sense of closeness in the conversation. 2) Variation of "Bro" or "Gang": The use of "blok" can be seen as a variation of words like "bro," "geng," or other terms that indicate closeness among friends. It is commonly used in friendship contexts among young generations. 3) Humorous atmosphere: Sometimes, the use of this word may also carry elements of humor or sarcasm, depending on the intonation and situational context when it is spoken.</p>
<p>6 <i>bego</i> (dumbass)</p>	<p>bego/be-go/ /bégo/ <i>a cak</i> sangat bodoh; tolol: <i>ia selalu berlagak -- , pura-pura tidak mengerti</i></p>	<p>In the sentence "Itu tarik bego!", the word "bego" is an Indonesian slang term that translates to "stupid" or "foolish." Therefore, the phrase can be interpreted as "That is a stupid pull!" or "That's a foolish move!" depending on the context in which it is used. Bego: This term is commonly used in informal settings to describe someone or something as lacking intelligence or being silly. It can also be used in a more playful or teasing manner among friends. Contextual Use: The phrase suggests a negative judgment about an action (in this case, "tarik," which means "pull"). The speaker is likely expressing frustration or disbelief regarding the action being referred to.</p>
<p>7 <i>cok</i> (asshole)</p>	<p>cok <i>n Lay</i> alat tambat yang dibuat dari baja tuang, biasanya berbentuk tanduk, digunakan</p>	<p>"Cok" is frequently used as a familiar address among friends, similar to the terms "bro" or "dude." Although it carries negative connotations, its use in a friendly context can indicate closeness. The word "cok" enhances</p>

		untuk melewati tali atau tros kapal; sisir	the intensity of the emotion conveyed by the speaker. It can signify frustration, disappointment, or even humor, depending on the tone and context of the conversation. The term "cok" is a shortened form of "jancok," which is an expletive in Javanese, particularly in East Java. This term has gained popularity on social media and in everyday conversations throughout Indonesia.
8	<i>anying</i> (shit)	no answer	In the sentence "Iya anying ga bisa," the word "anying" is a variation of the word "anjing," which is often used in Indonesian slang. Although it originally is a vulgar term, its usage in this context has shifted in meaning to become lighter and is frequently employed in everyday conversations, especially among young people. The word "anying" has three functions: 1) "Anying" can be interpreted as an expression of annoyance or disbelief. The speaker may feel frustrated or incredulous about the situation being discussed. 2) "Anying" is a playful alteration of "anjing," which is considered more offensive. The use of this term is often intended to soften the expression, making it sound more casual and friendly, particularly among close friends. 3) For instance, the Sundanese community often uses the word "anying" in various emotional expressions, whether they are annoyed, angry, or even happy. This indicates that despite its negative connotation, it has become part of everyday language used in informal contexts.
9	<i>bloon</i> (dumbass)	bloon a bodoh; tolol; dungu: <i>ia benar-benar merasa -- ketika pertama kali menghadapi kamera televisi</i>	In the sentence "Lu ada ungu muda bloon," the word "bloon" is used to indicate that someone is considered foolish or stupid. This term is a form of slang in Indonesian colloquial language that is often employed to express sarcasm or mockery towards someone. In this sentence, "bloon" can be interpreted as an expression of frustration or sarcasm directed at the person mentioned, possibly due to actions or statements deemed silly or unreasonable. For instance, if someone fails to understand something that should be easy, the speaker might use this term to convey dissatisfaction. Although "bloon" carries a negative connotation, its usage is often accompanied by a sense of humor, particularly among young people. This suggests that despite the critical element, the term can be used in a more relaxed context among friends.
10	<i>Muka plastik</i> (plastic face)	no answer	In the phrase "Yang BTS gagalkan ah... Muka plastik!" the expression "muka plastik" is used

			<p>as a idiomatic phrase containing a derogatory connotation. Typically, this phrase is employed to describe individuals perceived as fake, manipulative, or lacking authenticity in their actions. The word has some functions: 1) "Muka plastik" as negative Connotations: The phrase "muka plastik" carries significant negative implications. It suggests that the person in question lacks integrity or honesty in social interaction. 2) The word "muka plastik" in comparison to artificial objects: Using the word "plastic" to describe someone's face implies that they do not possess authentic identity. Just as plastic objects are manufactured and non-organic, a "plastic face" is considered artificial and unnatural. 3) It is a controversial use: The usage of this phrase can occasionally be interpreted as harsh ridicule, particularly when applied in an impolite context. Thus, it must be used cautiously and considerate of the audience receiving it. 4) It has a comparative context: Within online discussions or forums, this phrase is frequently utilized to criticize behaviours or opinions deemed untrustworthy or manipulative. For instance, if someone refuses to agree with the popularity of the musical group BTS, this phrase might be used to suggest that they lack independent opinion or merely follow mainstream trends.</p>
11	<i>jir</i> (the hell)	jir <i>ark n</i> sesuatu yang menjadi tujuan; sasaran; jih	<p>In the phrase "Begimana gue jir?!", the word "jir" is used as an informal expression commonly found in colloquial language. In this context, "jir" serves to convey feelings of admiration, astonishment, or surprise. The word "jir" has four functions: 1) "Jir" as an emotional expression: The use of "jir" here indicates that the speaker feels shocked or confused about the situation being discussed. This is similar to the usage of words like "anjay" or "anjir," which are also frequently employed to express emotional reactions. 2) "Jir" is a variation of the word "anjing". "Jir" is a playful alteration of the word "anjing," which in colloquial contexts can have a lighter meaning and is not always considered offensive. Although it originates from a term that can be viewed as a curse, in everyday use, it has transformed into a more relaxed expression. 3) "Jir" can be an informal conversational tool by creating a friendly and casual atmosphere between the speaker and the listener.</p>

DISCUSSION

The result of this study shows how children's use of language, particularly swear words, is evolving rapidly, influenced by both their social environment and digital interactions. The comparison between Kamus Besar Bahasa Indonesia (KBBI) and Perplexity AI highlights the language variety among younger generations and the limitations of electronic dictionary resources in elaborating these changes.

The limitations of electronic KBBI and the strength of Perplexity AI

The study found unexpected results of the electronic Kamus Besar Bahasa Indonesia (KBBI) as a static and formal resource in documenting the evolving language of younger generations. While electronic KBBI remains the authoritative reference for standard Indonesian, its inability to include or accurately define informal and rapidly changing vocabulary illustrates the challenges traditional dictionaries face in keeping pace with linguistic evolution. For example, popular words like "anjay," "ege," and "anying" cannot be found in the electronic KBBI, leaving a gap in understanding how children express themselves in daily interactions. Even when words like "anjir" are included, the definitions fail to align with their modern usage. In informal contexts, "anjir" is commonly used as an exclamation to express surprise or frustration, yet KBBI defines it as a "water channel," a meaning far removed from its contemporary application. This disconnect not only limits the relevance of KBBI for younger speakers but also highlights the need for capable shifting tools to capture language variation.

To clearly understand this change, it is essential to examine the limitations of electronic KBBI in capturing rapidly changing linguistic variations. Swear words, for instance, often carry different connotations depending on the social and cultural context in which they are used. In Javanese culture, the word "jancok" is traditionally considered highly offensive, yet its derivative "cok" has been reappropriated by younger generations as a casual, even affectionate term. This change reflects how children manage cultural norms and adapt language to fit their unique social environments. However, such variations are often overlooked by traditional dictionaries like electronic KBBI, which tend to focus on standardized definitions and fail to account for regional or generational variations in language use. Perplexity AI's ability to manage cultural and contextual factors into its analysis makes it a valuable tool for capturing these details, providing a more holistic understanding of how language evolves across different communities.

Swear words as social interaction

The study also highlights how swear words play a crucial role in the social interaction of peer groups. Swearing, often misunderstood as purely offensive, serves multiple functions that go beyond its literal meaning. Among children, words like "bego," "bloon," and "cok" are frequently used in ways that create intimacy and shared understanding rather than insult. For instance, calling a friend "bego" in a playful tone can signify closeness rather than hostility. Similarly, the word "cok," which originates from the Javanese utterance "jancok," has evolved into a term that can be used affectionately or humorously among peers. These findings align with broader sociolinguistic theories, such as Steven Pinker's (2005) framework and Andersson and Trudgill (1992), which claims that swearing can function as a tool for emotional expression and social bonding. This

study builds on such theories by demonstrating how children transform swear words to navigate their social relationships in informal settings, challenging the traditional view that swear words show a negative atmosphere.

Transformation of swear words influenced by digital media

Another important aspect of the findings is the influence of digital media on the spread and evolution of language among children. Digital platforms, such as social media, gaming communities, and online forums, serve as breeding grounds for new linguistic expressions that quickly gain influence among younger generations. Words like "anjay" and "anying" often originate from viral content or online trends, reflecting how digital culture has become a powerful force in shaping language. These words are then integrated into offline conversations, creating a feedback loop between digital and real-life communication. This phenomenon highlights the limitations of traditional language resources like electronic KBBI, which are slow to adapt to these rapid changes. Perplexity AI, on the other hand, is good at tracking and analyzing language trends in real time, making it a more effective tool for studying the impact of digital media on language development. Perplexity AI provides insights into the ways children use language to negotiate their identities and social roles in an increasingly interconnected world.

CONCLUSION

In summary, this study demonstrates how children's use of language, particularly swear words, is shaped by the interplay of social, cultural, and digital influences. The comparison between KBBI and Perplexity AI highlights the limitations of analysis of formal dictionaries in capturing the meaning and current language transformation. By contrast, AI tools like Perplexity offer a flexible and context-sensitive approach to analyzing linguistic trends, providing new insights into how children adapt language to meet their social and emotional needs. Swearing, far from being only a linguistic taboo, has an impact as a complex and multifaceted phenomenon that plays a significant role in emotional expression, social bonding, and identity formation. It also emphasizes that language, especially among children, is not static meaning that it evolves in response to social and technological influences. While KBBI struggles to reflect these changes, Perplexity AI demonstrates the potential to bridge the gap, offering real-time insights into how language is used in everyday life. However, the study only uses a snapshot of language use at a specific moment, but language is constantly evolving. A longitudinal study can be needed to track how the meanings and usage of specific words change over time. Therefore, this study opens an opportunity for future research into the role of digital platforms in shaping linguistic trends by using longitudinal study.

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