Analysis of the Use of *Wakamono Kotoba* on the *Nihongo Mantappu* Channel Vlog "Hunting Street Food at Dotonbori Osaka!|Waseda Boys Sakura Trip#2"

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Abstract

Wakamono Kotoba is generally used by Japanese teenagers which is a form of slang variant and is included in certain expressions to convey freedom or as entertainment. This study aims to determine the characteristics of the pattern of formation, changes in the meaning of Wakamono Kotoba, and to help Japanese language learners by using a referential equivalent research method to the sample data studied, namely the nihongo Mantappu vlog entitled Hunting Streest Food in Dotonbori Osaka! Waseda boys Sakura trip #2. The results of this study concluded that there are 3 types of Wakamono Kotoba based on their formation contained in the sample data that has been studied so that the learning process of language learners will be encouraged by their interest in the facts of the origin of the vocabulary they know.

Keywords : *Wakamono Kotoba, Formation Pattern, Vlog*

Introduction

Language is an expression that contains the intention to convey something to others. Something intended by the speaker can be understood and understood by the listener or interlocutor through the language expressed. According to [1] the main function of language is as a communication tool. This is in line with [2] which states that the general function of language is as a means of social communication. In a language, the term variety of languages is known, in which there are variations of language.

Language variety is a variation of language according to usage, which varies according to the topic being discussed, according to the relationship between the speaker and the interlocutor. the person being talked about. and according to the medium of the speaker [3]. Along with the times, today's society is experiencing changes so that the language also changes. The changes are in the form of variations of the language used according to their needs. One type of language variation is slang. In Japanese, slang is called *Wakamono Kotoba*.

[4] states that the language of young people is the language used by young people of junior high school age to adults of approximately 30 years of age to friends in order to make the conversation atmosphere relaxed, fun, familiar, easy to describe, and secret. Specifically used to communicate, for pleasure or camaraderie, to convey

an ambiguous picture of meaning, or to hide or lighten or explain something. *Wakamono Kotoba* also includes certain words or phrases to convey freedom from traditional rules or as entertainment.

Young people in Japan often invent new words that even parents don't understand. For example, shortening Mc Donald's words to /makku/, /otousan/ or /okaasan/ to /otan/ or /okan/ and so on.

In addition to shortening words, young people often change their pronunciation by changing the pronunciation of the vowel /i/ which is realized into a vowel /ee/ at the end of the word. For example, the word すごい/sugoi/ becomes sugee, /kowai/ becomes /kowee/ and so on. And there is a shift in meaning created by young people in the word /yabai/. In the past, the word /yabai/ had the meaning of serious or dangerous, but nowadays young people in Japan also use the word as a compliment which means 'cool'.

Based on the description above, there are several reasons why the research focus is focused on the use of variations of the *Wakamono Kotoba* language, including the habits of young Japanese people who often emphasize, cut, or change the final sound of a vocabulary. In accordance with the understanding of language variation, the author is interested in researching further about the pattern of formation of each *Wakamono Kotoba* carried out by young Japanese in everyday life.

Literature Review

Sosiolinguistics

Sociolinguistics comes from the words "socio" and "linguistic". Socio is the same as the word social, which is related to society. Linguistics is a science that studies and discusses language, especially the elements of language and between these elements. So, sociolinguistics is a study that compiles theories about the relationship between society and language. In addition, [5] explains that sociolinguistics is the study or discussion of language in relation to speakers of that language as members of society. Nababan added that sociolinguistics studies and discusses social aspects of language. especially the differences (variations) contained in the language related to social factors (social).

Slang in Japanese

Japanese native speakers are also familiar with forms of slang, such as the forms of slang found in other language-speaking communities in the world. This is a natural social phenomenon that exists in language-speaking communities. In accordance with the arbitrary nature of language, a language speaker can choose the use of language according to the interlocutor, the situation and atmosphere that exists when communication occurs. The ability of language speakers to master different languages is very helpful in communicating. So that it can create effective communication. In the book *Wakamono Kotoba* Ni Mimi O Sumaseba, Nakami Yamaguchi divides slang into several types based on its form. The forms of slang found in Japan include:

1. *Ryuukou Go* is the same as jargon, which is a saying or expression popularized by a famous person. These sayings or expressions that are considered unique, funny or interesting by the public are then used in conversation, so that they spread quickly and widely.

2. Cant or *Kuse Go* in Japanese is an informal language that is characteristic of a group. In the Edo period, cant experienced a fairly widespread development in society. Almost every community group has their own community language. Starting from the yakuza who pioneered the development of this slang language, then

traders, farmers and laborers, entertainers, and traveling performance groups were influenced to create their own language with the aim of being known/understood by community members. But at this time only the yakuza, sex workers and transgender communities still use it.

3. In Japan argot is also used by a group related to the background of the field of work. Argot is used as part of the professionalism of the job. For example, police officers in the field, military, workers at the stock exchange and so on.

4. Collaqial or also known as gengo seikatsu in Japanese, is a language used daily in non-formal/informal situations. This language has many variations and dialects. For example, the gengo seikatsu in Tokyo is different from the gengo seikatsu in Osaka. This language is often used in comics, magazines, television shows and other information media, due to its relaxed and practical nature.

Wakamono Kotoba

Wakamono Kotoba comes from the words wakai (young people) and kotoba (language) so *Wakamono Kotoba* is a non-formal dialect in the form of slang or Ryuukou Go used by teenagers (especially urban), temporary, only in the form of language variations, its uses include: vocabulary, expression, intonation, pronunciation, pattern, context and distribution. *Wakamono Kotoba* is part of the slang language, but slang is not necessarily *Wakamono Kotoba*. Slang is also used by adults, bandits, drug users, sissies and so on. While *Wakamono Kotoba* is only used in the youth community. *Wakamono Kotoba* when paired with Indonesian, it will be more like teenage slang.

Classification of *Wakamono Kotoba*

Based on the shape, *Wakamono Kotoba* in Japan is divided into three types:
1. *Wakamono Kotoba* which is an abbreviation of two or more vocabularies
2. Vocabulary which is cut in words so that it is shorter than the basic word.
3. *Wakamono Kotoba* which is not cut off or combined with other words and used as an abbreviation. The vocabulary does not change any form but has a different meaning or change in meaning from the actual meaning.

It can also be seen that the vocabulary is usually a combination of a foreign language/gairai go with the original Japanese. Meanwhile, *Wakamono Kotoba*, which is the original Japanese language, has quite a lot of changes in meaning from its actual meaning.

Based on the place *Wakamono Kotoba* is divided into two major groups:
1. The *Wakamono Kotoba* group from Tokyo
2. The *Wakamono Kotoba* group from Osaka

The Forming Process of Wakamono Kotoba

[6] also suggests the characteristics of the language of young people today which can directly show the process of the occurrence of the language.
a. Abbreviating word/sentence elements (*shooryaku*)
Example: *geesen* (*geemu sentaa* = game center)
getsudoramiru (*getsuyoobi no dorama o miru* = watch dramas that air every Monday)
makudo or *makku* (*makudonarudo* = McDonald).

Making shingo by abbreviating some elements like this is a phenomenon that is also practiced by people in general, not limited to young children. Relatively long words that are often used in daily activities such as noogyoo kyoodoo kumiai (agricultural cooperatives) are generally shortened to nookyoo to make it easier to remember and use them. But the purpose of using abbreviations in the language of young people is different from what people do in general. That is, what is

characteristic of young people's language lies in the tendency of young people to want to abbreviate language or words carelessly with a 'feeling of play'.

　　b.　Reverse the order of word elements (sakasa kotoba)

Example:　　*monohon* (*honmono* = original goods)

derumo (*moderu* = model).

Shikuyoro (*Shikuyoro* is one of the *Wakamono Kotoba* that was popular a dozen years ago in Japan. *Shikuyoro* comes from　　　　　　　　the word *yoroshiku* which is scrambled or reversed.

mengo (*gomen* = sorry)

　　However, this does not mean completely reversing the syllable order from the back (eg moderu to rudemo), but rather by dividing the word into two parts (such as mo-deru) and then reversing the two elements of the word into a roar.

　　c.　Make a verb by adding the syllable 'ru' or 'tta' to the noun.

Example:　　*chariru* (*jitensha de dekakeru* = go by bicycle)

jikoru (*jiko o okosu* = cause an accident) or *jikotta* (*okoshite shimatta* = an accident occurs)

toshoru (*toshokan ni iku* = go to the library),

makuru (*makudonarudo e itte taberu* = go to McDonald's to eat).

　　By looking at these examples, it is assumed that young people are competent to change the rules of Japanese verbs. But foreign students studying Japanese don't do this wrong usage. This characteristic is a phenomenon limited to Japanese adolescent language.

　　d.　Expressing something by taking on human characteristics (*jinbutsu zokugo*)

Example:　　*asshiikun* (*kuruma de okurimukae o shite kureru ashi ni naru dansei* = a man who always does shuttles by vehicle.

surimaa (*goma o suru hito* = one who likes to praise)

gyaba (*gyaru mitaina kakko o shiteiru chuunen ijoo no josei* = an older woman who looks like a teenage girl).

　　Because many of these words contain unfavorable meanings, it can be considered a euphemism that developed to avoid direct disclosure.

Research Method

　　In this study, the data collection technique was carried out by the method used was the referential equivalent method, namely the matching method whose determination tool used a referent or figure referred to by the linguistic unit as a determining tool. This method is used because the method used to obtain data is done by listening to the use of language, which will be listened to is a video vlog entitled Hunting Street Food in Dotonbori Osaka! - Waseda Boys Sakura Trip #2 on the nihongo Mantappu channel, then observes the use of language used by Jerome and his friends in the video, then records the utterances which include the use of Wakamono Kotoba into the data card that has been provided.

　　The source of the data used in this study came from Nihongo Mantappu's vlog entitled "Hunting Street Food in Dotonbori Osaka". The number of data collected is 12 datas.

Result and Discussion

　　Based on the data that has been obtained by the author, the use of Wakamono Kotoba consists of a pattern of formation in which there are meanings and situations behind the use of Wakamono Kotoba. In this discussion the author will describe the pattern of formation of wakamono kotaba based on the theory of [7]and its types. However, not all of the data found are in accordance with the theory. Therefore, the author only writes part of the theory.

Based on Vocabulary Forms that experience word cuts so that they are shorter than the basic words.

Data 3 : *Attsu :* Hot

In the third data, there is a pattern of formation of the Wakamono Kotoba language variation based on the phonological level in the form of double consonant sounds or consonant insertion found in the word あっつ [attsu] where the consonant [tsu] undergoes consonant insertion from its standard variety, namely [atsui]/hot. In addition, the word undergoes a pattern of formation based on the morphological level in the form of shortening words or shortening word/sentence elements from [atsui] to [attsu]. Usually these words are used as reflex words when exposed to heat, the same as [ita] which is reflexively pronounced when you feel stabbed, bumped, and so on.

Data 5 : *Umma :* Delicious

Analysis of the first data found patterns of formation of variations in the Wakamono Kotoba language based on phonological and morphological levels. The phonological level in the form of double consonant sounds or consonant insertion is found in the word [umma] where the consonant [m] undergoes consonant insertion from its standard variety, namely /delicious. In addition, the word [umma] also undergoes a pattern of formation based on the morphological level in the form of shortening words or shortening word/sentence elements from [umai] to [umma].

Data 2: *Yaba :* wow, bad, dangerous, cool

"*yabai*" is a group adjective-i, which is shortened at the morphological level, caused by the decapitation at the end of the vocal "i" which turns into the word "*yaba*". The word "*yabai* is meant for serious or dangerous things in the Edo period. However, now it is used for positive things such as good, delicious, and others.

Data 6 : *Konnan :* this way

Konnan (konnani) is an adverb form of pointing word that comes from the word "kore". This pattern shows the meaning of "this", "so much" or "like this/that" to describe the situation and amount. The word "konnan" is shortened due to the release of consonants at the end.

Data 7 : *Yappa :* still, too

"yappa" is a Wakamono Kotoba adverb that has been released at the end of the word, namely "ri". Yappari means; also, still, definitely (Matsuura: 1162). This word can have various meanings depending on the condition of the speaker.

Data 8 : *Tabecha :* eat

Tabecha is a verb form that has shortened the word which comes from "tabete wa" which means "to eat". Even though the verb is shortened, the meaning remains the same. Tomisaka (2000: 7) explains that the sound change in the words used in Japanese does not change the meaning.

Data 12 : *Yabakune :* not bad, not cool*; Sugi :* wow

The data shows that there has been a pattern of formation of variations in the Wakamono Kotoba language based on the phonological level, namely the release of the sound [i] as well as the addition of the glottal sound at the end of the word as a substitute and the presence of the diphthong of the vowel ai which is realized as a vowel /ee/ from the root word やばくない[yabakunai] becomes [yabakune]. This phenomenon is the same as the word [sugoi] becomes [sugi].

Vocabulary that is not cut or combined with other words and used as abbreviations

Data 1: *Kuidaore : makan hingga kenyang atau pingsan*

In the second data, the word is combined into [kuidaore]. The data obtained the pattern of formation of the Wakamono Kotoba language variation based on the morphological level in the form of combining two or more vocabularies from [kui] and

[taoreru]. As explained in the video by Tomo, [kuidaore] is an abbreviation of [kui] which means to eat and [taoreru] which means to faint or fall.

Based on Harumi Tanaka's Theory

1.   Abbreviating word/sentence elements (shooryaku)

Data 4 : *Majika ? :* really?

In the fourth data is the pattern of formation of variations in the Wakamono Kotoba language based on the phonological level in the form of cutting words so that they are shorter than the basic words in the basic word [majime]/serious to become [maji]. In the phonological level this word is often used as an expression when surprised to hear something like: [majika ? this cheap clothes]. In addition, this word can also be used as an adjective, for example [maji na kao] which means serious face.

Data 9 : *Meccha :* very

[*meccha*] is the result of changing the word [*muchakucha*/unreasonable] then becomes [*mecchakucha* /shows a high sense of desire to do something] and then undergoes a morphological process in the form of shortening the word to [meccha /very].

Data 10 : *Omoshiroijyan* : fun is not it

The data shows that there has been a pattern of forming variations of the Wakamono Kotoba language in the form of abbreviating word/sentence elements (*shooryaku*). The word [*jyan*] is an abbreviation of [*jyanai*] which is used to show opinions and feelings about something. This expression is often used as a daily conversation language by Japanese people, including young people because it is a casual suffix.

Data 11 : *Kamo :* maybe

The data shows that there has been a pattern of forming variations of the Wakamono Kotoba language in the form of abbreviating word/sentence elements (*shooryaku*). The word [*kamo*] is an abbreviation of [*kamoshirenai*] which means possible. This expression is used to show a possibility or the speaker's estimate of things that might happen in the future or the past even though the possibility is not so great.

Conclusion

Based on the analysis that has been carried out above, it can be concluded that there are 2 types of Wakamono Kotoba according to the pattern of formation based on Harumi Tanaka's form and theory contained in the Nihongo Mantappu vlog channel entitled "HUNTING STREET FOOD DI DOTONBURI OSAKA! | Waseda Boys Sakura Trip #2", namely; Wakamono Kotoba which is in the form of abbreviations, undergoes word cuts or is combined, and does not experience word cuts. Wakamono analyzed there are 12 words, including, , and .

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