

## A CASE STUDY OF VARIETY OF ALAY LANGUAGE TOWARD SHEMALE IN PUCUK

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**ABSTRACT** This study aims to describe the vocabulary, sound changes and factors influence the use of the *Alay* language by shemale in Pucuk. This research was conducted in Pucuk with the subjects were shemale in Pucuk. Data showed 67 obtained *Alay* language vocabularies used by shemale in Pucuk. Vocabulary structure and sound changes in *Alay* language among shemale in Pucuk are addition of phonemes, omission of phonemes, shortening, use of other terms, replacement of letters, combinations of capital and lowercase letters, combinations of letters and numbers, combinations of letters, numbers, symbols, and abbreviations. The factors that influence the use of *Alay* language vocabulary by shemale in Pucuk are *Alay* language is considered a medium of expression, a factor that arises from within a shemale aims to be pampered was that a sense of eager to be noticed, the language used seems more slang and modern, For shemale, *Alay* language can understand their condition, they are more comfortable using the *Alay* language. It is modern and fun language to use as a trick and attraction for their own, and surroundings, such as friends, television.

**Keywords:** variety of language, *Alay* language, shemale

### INTRODUCTION

Language as an arbitrary sound symbol system, which is then commonly added to that used by a group of community members to interact and identify themselves (Chaer, 2009:30). Language as a community property is also stored in each individual. Each individual can behave in the form of language, and this individual language behavior can have a wide effect on other members of the language community. (in Chaer and Agustina, 2010:70) distinguishes language variations based on formality into five parts, namely standard style or variety, official style or variety, business style or variety, relaxed style or variety, familiar style or variety or often also called language variety. slang. Of the five variations of the language that is often used by the community, especially the shemale, the familiar style or variety is often also called the *Alay* language variety.

In their daily life, a Shemale always uses the *Alay* language which is ingrained in their tongue, so they also have difficulty with standard language, not infrequently they also find it difficult if they are asked to use Indonesian words properly and correctly. For them, using good and correct Indonesian is a formal language, which can only be spoken with certain people.

Because according to them, Indonesian is a standard and primitive language, not slang that can blend with the surrounding environment. In fact, not a few people also consider *Alay* language, strange language, tacky language that is useless, which only makes today's youth increasingly distant and unwilling to use standard Indonesian which is known as formal language.

There are also those who argue that the *Alay* language is an extension of Anak Lebay, Kite Child, Withered Child or Kelayapan Child and so on. Today's young people tend to adopt this language as a language that really belongs to them, but there are also those who do not like the development of *Alay* language. This phenomenon can always be misunderstood or even destructive. *Alay* language is very different from standard Indonesian, the beginning of the emergence of this complicated language, cannot be separated from the development of SMS or short message services which are popularized by a group or association of creative people and different from normal people aka transgender people.

*Alay* language is not only attached to an utterance but extends to other things such as SMS, the name is short messages, so writing them is all short, so that long messages can be sent with just one SMS. In addition, so that you don't type too long with the limited cellphone keys. At first it was just all abbreviated. Then the letters began to be replaced with numbers, or

replaced with other letters which when read more or less produce a similar sound. This influence also makes the *Alay* language increasingly loved by transgender women and even teenagers today.

The existence of *Alay* language is considered by young people as a means of communication in daily interactions. Whether spoken or written, this language is considered a medium of expression. However, without realizing it, over time the *Alay* language can threaten the existence of Indonesian as a unified language because it is increasingly different from the rules of good and correct language. "Young people should be able to position themselves and follow the rules of the Indonesian language. Because language shows one's identity," said Laksmi, a lecturer in Indonesian at the Bogor Agricultural University to the SCTV Liputan 6 team, Monday (9/06).

Language is the use of code which is a combination of phonemes to form words with syntax rules to form sentences that have meaning. Language is a very inadequate tool for thinking in an orderly manner and for generating opinions.

However, the emergence of the *Alay* language is also a signal of a very serious threat to Indonesian and a sign of the worsening language skills of today's young generation. In linguistics, it is known that there are various standard and non-standard languages. Standard language is usually used in less formal occasions. However, *Alay* is a slang that does not heed.

This symptom will change the style of writing and verbal communication. Meanwhile, according to Sahala Saragih, a lecturer at the Faculty of Journalism, Padjadjaran University, is a code language that only applies in their community.

The use of the code language becomes a problem if it is used in mass communication or used in written communication. In linguistics, *Alay* language is a kind of diachronic language. That is the language used by a group in a certain period of time. It will only develop over a certain period of time. The development of this diachronic language is not only important to be studied by linguists, but also social experts or maybe politics. Because language is a social phenomenon. It lives and develops because of certain social phenomena.

We know that Indonesian has begun to be filled with foreign languages that may be destructive, one of which is the *Alay* language. If we pay attention to this, the Indonesian language order is increasingly entering the correct EYD. However, we must also be open to new things but do not heed the order of language that is good and right. The use of *Alay* language by ABG teenagers may be intended to shorten characters to be efficient or so that parents (parents) who happen to catch their children while texting or stealing open their children's cellphones become confused because they do not understand the language used by the child. .

Now, if our teenagers are used to texting hundreds of times every day using *Alay* language continuously, it is not impossible for them to be confused when they have to answer Indonesian language questions which have standard rules regarding the use of upper and lower case letters, punctuation marks. , and others.

However, in this study, researchers did not focus on SMS characters or symbols in *Alay* language writing, researchers wanted to examine *Alay* language vocabulary which was considered by researchers to be fun and needed to be studied in *Alay* language by shemale. Because this *Alay* language has a different word structure and pronunciation from Indonesian, this *Alay* language seems more complicated than Indonesian but surprisingly easy to use, understand, and use in everyday conversation. For these factors, researchers feel the need to examine the *Alay* language used by transgender people.

## LITERATURE REVIEW

### Variety of Languages

The variety of language referred to in this study is a variation of language from a formal perspective, which is a familiar variety or intimate variety whose language variation is usually used by speakers whose relationship is already familiar, such as between family members, or between close friends. This variety is characterized by the use of language that is incomplete, short, and with unclear articulation. This happens because the participants already have mutual understanding and have the same knowledge. (in Chaer and Agustina, 2010).

Chaer (2011:3) divides the variety of Indonesian into seven different languages, including:

- 1) Variety of individual languages. This variety of language is called an idiolect. Idiolect is a language variation that is characteristic of an individual or a person at the time of a particular language.
- 2) The variety of languages used by a group of community members from a certain area, which is usually referred to as a dialect. For example, the variety of Indonesian, the Balinese dialect, is different from the Yogyakarta dialect.
- 3) The variety of languages used by a group of community members from certain social groups, usually called sociolects. For example, the variety of languages the general public or the manual labor group are not the same as the language variety of the educated group.
- 4) The variety of languages used in the activities of a particular field, such as scientific, literary, and legal activities. This variety is also known as the functional term, for example, the variety of literary language and the variety of scientific language. The variety of literary language is usually full of expressions or figures of speech, while the variety of scientific language is usually logical and exact.
- 5) Variety of language commonly used in formal situations or official situations. Commonly referred to as standard language or standard language. Standard language or standard language is a variety of languages that are used as the basis for measurements or are used as standards. Standard language is usually used in official situations, such as in legislation, correspondence and official meetings, and is not used for all purposes but only for official communication, technical discourse, public talks, and talks with respected people. Beyond that, non-standard varieties are usually used.
- 6) The variety of language commonly used in informal or unofficial situations is commonly referred to as non-standard or non-standard variety. In this variety the rules of grammar are often violated.
- 7) Variety of language used orally which is commonly called spoken language. Spoken language is often assisted by facial expressions, limb movements, and intonation. While the opponent, the variety of written language can not be helped by the things above. Therefore, in a variety of written languages, efforts must be made in such a way that the reader can catch the written language well.

Meanwhile, according to (Alwi Hasan, et al, 2010: 05). Language variety is the attitude of speakers covering a number of Indonesian language styles, each of which is basically available for each user of the language.

### **Alay Language**

*Alay* language began to emerge and develop along with the rapid use of social networks such as Facebook, Twitter, and so on. Even not only in cyberspace (such as Facebook and Twitter), *Alay* language is also found on television, radio, magazines, and even newspapers. Especially on matters directly related to transgender women, such as television programs which are the main spectacle and are aimed at teenagers. This makes the spread of *Alay* language among transgenders increasingly rapidly.

The word '*Alay*' can be interpreted as a kite child, lebay child, kelayapan child, and so on. Where these people are often defined as people who behave 'unusual' or can be said to be

excessive. These people want to know their status among their peers, they want to always show their existence or narcissism in everything. For example in terms of dress, behavior, and language (both spoken and written). In accordance with this understanding, it can be seen that *Alay* language is the language used by *Alay* children.

According to Sahala Saragih, a lecturer at the Faculty of Journalism, Padjadjaran University, *Alay* is a code language that only applies in their community. The use of the code language becomes a problem if it is used in mass communication or used in written communication. In linguistics, *Alay* language is a kind of 'diachronic' language. That is the language used by a group in a certain period of time. It will only develop over a certain period of time. The development of this diachronic language is not only important to be studied by linguists, but also social experts or maybe also politics. Because language is a social phenomenon. It lives and develops because of certain social phenomena.

*Alay* language refers to a phenomenon of transgender behavior which is now infected by teenagers in Indonesia. "*Alay*" or "kitten child", this term is a stereotype that describes a tacky or tacky lifestyle, besides that *Alay* refers to a style that is considered excessive and always tries to attract attention. Someone who is categorized as *Alay* generally has a unique behavior in terms of language and lifestyle, in language style, especially written language, *Alay* refers to the pleasure of transvestites or teenagers who like to combine upper and lower case letters, combine letters with numbers and symbols, or abbreviate excessively. .

*Alay* language or commonly referred to as the language of "kidneys" is a language that is often used by young people today. Actually, the use of the word young people is currently deemed inappropriate because the use of this *Alay* language is widely popularized by shemale-transgenders to reach ABG (newly grown up) children of junior high and high school age who are still in transition from children to adults.

*Alay* language is a language that is often used by a group of transvestites and certain people who are commonly called *Alay* children. These people usually always look different both in terms of style, dress, and even language they use quirky and unique languages. It's all done solely to ask for recognition of the existence of the people around that they exist and they can become a phenomenon. It is proven today, *Alay* language has indeed become a phenomenon in itself, this time its users are not only transvestites, but teenagers, among *Alay* children have even spread to all ages.

*Alay* himself describes the condition of teenagers who do not have a clear direction and are still unstable. The *Alay* phenomenon has now spread to the layers of Indonesian youth. Many end up using *Alay* language in oral and written communication *Alay* language, or what is commonly referred to as the language of "kite children", is the language of today's shemale and young children. ABG children always manage to create a new image, especially transgenders about themselves, even though this often hits the existing signs. This *Alay* language is no exception, which combines letters with numbers, lengthens or shortens the use of letters or varies upper and lower case letters to form words and sentences.

With the development of technology, especially the development of social networking sites, such as Facebook and Twitter. In 2008, a new language emerged among teenagers, which was called the "*Alay*" language. Its appearance can be said to be phenomenal, because it is quite attention-grabbing. This new language seems to shift the use of Indonesian among a handful of teenagers.

## RESEARCH METHODS

### Research Design

The method used in this research is a qualitative research method. This analysis is a qualitative research. Qualitative design is used in the analysis because this analysis seeks to describe information, symptoms or conditions as they are. The data collected is in the form of

words or sentences. The instruments used in this analysis technique are notes, this is in accordance with the accuracy of the data and the purpose of the analysis.

This analysis examines the problem of *Alay* language vocabulary by shemale. The approach used to determine the vocabulary of *Alay* language in transvestites in the community. This analysis is used to uncover, understand, and capture data from shemale. This analysis is based on the assumption that *Alay* language is a non-standard language and a foreign language that can damage language skills in adolescents, if used in everyday life.

Descriptive research is finding facts with the right interpretation, so as to study community problems and the procedures that apply in certain community situations, including the relationship between activities, attitudes, views and ongoing processes and influences. of a phenomenon.

### **Data and Data Sources**

Data is a fact, fact/information or basic material used to develop a hypothesis in a study. The data in this study are in the form of *Alay* language vocabulary used by shemale in Pucuk sub-district in their daily life.

The targets or objects of this research are several Shemaledi of Pucuk District who are proficient and fluent in using *Alay* language in their daily life or in their activities. In this *Alay* language research, the author was intrigued to find out the *Alay* language vocabulary or what words are more often used in everyday expressions. In addition, another thing that became the author's concept is the negative and positive impact of the *Alay* language itself in people's lives, the structure of the *Alay* language did not escape one of the studies this time.

### **Data Collection Technique**

The data collection technique carried out by researchers to obtain data in this study is the listening technique. The listening technique is to observe the relevant data, which is in accordance with the research objectives. With this technique, a transgender person listens to the direct speech contained in the *Alay* language vocabulary by a transgender.

After listening, then proceed with recording the relevant data and in accordance with the goals and objectives of the research (Subroto, 1992:41–42). With the listening technique, it can be seen the classification of *Alay* language vocabulary data from the appropriate transgender, using a loud, low, or rising voice. In this study, things that need to be noted include: informants and materials. In the relationship between informants or sources, we need to record the name, age, gender, occupation and education, and address. Meanwhile, the materials or data that the researcher can record are the *Alay* language vocabulary used by the resource person or the transgender.

Furthermore, the proficient method where there is a conversation between the researcher and the informant which means that there is contact between them through the use of spoken language. The proficient method has a basic technique in the form of a fishing rod, because the conversation that is expected as the implementation of the method is only possible if the researcher gives stimulation (provoking) to the informant to bring up the linguistic symptoms expected by the researcher (Mahsun 2005:93-94).

### **Data Analysis Technique**

Qualitative analysis is a method that produces descriptive data in the form of written or spoken data of the language community. A qualitative approach involving spoken data in the language involves what is called information (native speakers of the language under study). This approach involving the language community is directed at the background and the individual concerned as a whole. Therefore, in language research the number of informants is not determined, because an informant can be considered as one of the most important parts of the language community.

## **RESULTS AND DISCUSSION**

## The Vocabulary of *Alay* Language used by Shemale

In researching the variety of *Alay* language among shemale in Pucuk sub-district, researchers obtained the *Alay* language vocabulary used by shemale in Pucuk sub-district. The sixty-seven *Alay* language vocabularies will be described as follows.

- 1) *akikah, akyu, akooh, akuh, aq, Q*. Those vocabulary were popularized and used by shemale in the Pucuk which means "I".
- 2) *ajj, jha. 4J4*. Those were used by shemale when communicating with others and has the meaning of the "only".
- 3) *andi lau*. The word is more dominant to the *Alay* vocabulary which is an extension of several meanings of words which are shortened in such a way by shemale when they were in a condition "between dilemma and confusion".
- 4) *a macak*. It is used by shemale in Pucuk meaning "sure?"
- 5) *binun*. It is reductions and changes from *bingung* as the original word that was popularized and used by shemal in Pucuk meaning as "confused".
- 6) *bences*. It was used by shemale in Pucuk which means the word "sissy".
- 7) *behong, hoak*. It was popularized by shemale in Pucuk which means "lie".
- 8) *begindang*. This was pronounced by shemale in the Pucuk meaning "like that".
- 9) *blom, luM, lOm, bLOem*. It was obtained from the shemale in Pucuk meaning "not yet".
- 10) *bingiiitdd, bengeudth*. This *Alay* vocab means "very or extremely".
- 11) *bleh, b0l3H*. It was used by shemale in Pucuk which means "perhaps or may".
- 12) *belenjong* It means "Shopping" and was used by shemale in Pucuk
- 13) *bete*. It is the short form of "*boring total*" which means "totally bored"
- 14) *boAm*. It means "foolishly stupid" used by shemale in Pucuk
- 15) *cabe-cabean*. It means "naughty teenage girls who likes to hang out on the side of the road".
- 16) *cempet, c4*. It means "had time".
- 17) *cemungudth, cEmUNGuut, semanka*. It was popularized and used by shemale in the Puncak which means "spirit or fighting".
- 18) *ciuss mieh apha*. It was popularized and used by shemale in the Pucuk meaning "so what?".
- 19) *ckiepppppp*. This was introduced by shemale in Pucuk which means "cute or cool".
- 20) *cucoo'*. Similar to above, this also mean cool but can literally mean "suitable or fit"
- 21) *curcol*. It is the short form of "*curhat colongan*" meaning as "unintentionally pouring out my heart".
- 22) *couldi*. It is slightly similar to "distressed or sad"
- 23) *cungguh*. It means the word "Really?".
- 24) *ea, iahj, 3e4, . Yupss, yo'i*. it was popularized and used by shemale meaning 'yes'.
- 25) *endess, End@n9*. It was popularized and used by shemale in the Pucuk meaning 'delicious'.
- 26) *flu*. This has just been introduced to the community meaning "I fell in love with you".
- 27) *gilingan, geLONG*. It was popularized and used by shemale in Puncuk meaning 'crazy'.
- 28) *hamidah*. It was popularized and used by shemale in Pucuk meaning 'pregnant'.
- 29) *HimAlayang*. It was popularized and used by shemale in Pucuk meaning 'lost'.
- 30) *heRI* it was used by shemale in Pucuk means "excited alone".
- 31) *JJM*. It is the short form of "*jalan-jalan malam*". meaning "night walks".
- 32) *jijay markijay*. It was popularized and used by shemale in Pucuk meaning 'disgusted'.
- 33) *kamyu, U, yey*. It means 'you'.
- 34) *kemandose*. It was popularized and used by shemale in Pucuk meaning 'where'.
- 35) *lahachia, laHasia* It means 'Secret'.
- 36) *luthunha, unyu, lutchu*. It was popularized and used by shemale in the pucuk meaning 'funny'.
- 37) *lambreta*. It was popularized and used by shemale in Pucuk meaning 'old'.

- 38) *luphit4*. It means 'forget'.
- 39) *lekes*. It was popularized and used by shemale in Pucuk meaning 'male'.
- 40) *Lawalata*. It was popularized and used by shemale in Pucuk meaning 'pass'.
- 41) *mekong*. It was popularized and used by shemale meaning 'eat'.
- 42) *meh0ng*. It was popularized and used by shemale in Pucuk meaning 'expensive'.
- 43) *macan*. It is the short form of '*Manis Cantik*' meaning "sweet beautiful"
- 44) *temphat, T4*. It was popularized and used by shemale in the Pucuk which means "place".
- 45) *terong-terongan*. It was used by shemale means "naughty teenage boys who like to wander and hang out on the side of the road".
- 46) *otrey, OcEy*. They were popularized and used by shemale in the Pucuk which means "ok".
- 47) *yang, y4g, eang, ieank, iiaaang*. They were a shemale *Alay* language vocabulary popularized and used by shemale in Pucuk, which means the word "which".
- 48) *woles*. It was popularized by shemale in Pucuk which actually means "slow" which is read backwards into *Woles* means "relaxed".
- 49) *zahara*. It was popularized and used by shemale in the Pucuk which means "evil".

A total of 49 *Alay* vocabulary used by in the Pucuk

### Sound Changes in *Alay* Vocabulary

The change in sound in the *Alay* language vocabulary is one of the interesting things, which makes ordinary people smile amused when they hear the waria say their *Alay* words, here are some changes in the sound in *Alay* language that researchers got from the transgender language vocabulary in Pucuk District:

- (1) /e/ changes to /i/. e.g. *serious sirus ciyus – terus trus cius*

Here there are two processes in the analysis, the first is that there is a change in quantity from "serious" to "sirus" the phoneme [e] changes to segment [i] and segment [i] disappears after segment [r]. Second, there is palatalization; phoneme [s] turns into phoneme [ç] and phoneme [r] changes into phoneme [y]. And the analysis process on the word 'continue' becomes 'trus' phoneme [e] suddenly melts / disappears, changing segment [i], the second time the palatalization of the phoneme [r] changes to [u].

- (2) /de-/ changes to /mi/ plus the phoneme /h/. e.g. *demi apa miapah makan mekong*

Here there is a change in quantity in two words. The first syllable in the first word, namely [de-] is lost and then combines the last syllable of the first word with the second word to become "miapa" after which the phoneme [h] is added at the end of the word so that it becomes "miapah". In the word 'eat' there is a process of changing the quantity, the first syllable in the first word, namely [ma-] changes and melts after that added [ong] at the end of the word to become [Mekong].

- (3) /s/ changes to /ç/. e.g. *sempat cempet – rahasia lahacia*

Here there is a palatalization, namely the phoneme [s] at the beginning of the word turns into a phoneme [ç]. And in the second word there is a palatalization of the phoneme [r] at the beginning turning into a phoneme [l].

- (4) /c/ changes to /th/. e.g. *lucu lutu*

Here the phoneme [c] changes to phoneme [th], while the phoneme [t] changes to [ch].

- (5) /u/ changes to /oo/ plus the phoneme /h/. e.g. *aku akooh – belum beloomh*

Here the phoneme [u] changes quantitatively and is replaced by two phonemes [oo] to become [oo] and at the end of the word is added the phoneme [h], while in the word not yet. The phoneme [u] changes quantity and is replaced by two phonemes [oo] and at the end of the word add the phoneme [h].

- (6) assimilation. e.g. *semangat cemungudh - bangetbangeudh*

Here the phoneme [a] changes to phoneme [u] and the phoneme [t] changes to [dh] or [dt] can also be called adjacent assimilation. And the phoneme [e] changes to [u] and the phoneme [t] becomes [dh] or [dt].

- (7) /a/ changes to /o/ and /o/ changes to /e/. e.g. *mahal mehong – bohong behong*

Here there is a change in accordance with the pronunciation. And in the second word there is a change according to the pronunciation.

- (8) /a/ changes to /i/ plus eph. e.g. *cakap ckiiepph - tempat tiemphatt*

Here, the segment [a] changes to [ie] and [p] becomes [ph] or this can also be called palatalization. The second segment [e] changes to [ie] and [t] becomes [ph] or [pt].

- (9) /s/ changes to /c/ and /ng/ changes to /nk/. e.g. *rahasia lahacia – semangat semanka*

Here there is a change in the phoneme [s] and phoneme [c] and there is a change in the phoneme [ng] in the phoneme [nk].

- (10) /n/ and /y/ are lost. e.g. *yang yag - iya ia*

Here, the phoneme [n] disappears and changes to /g/ or /k/ at the end of the word and /y/ becomes lost and changes to /a/ at the end of the word.

- (11) /r/ changes to /y/ and /c/ becomes /t/. e.g. *kirim kiyim - lucu lutu*

Here there is a change in phoneme [r] to phoneme [y] and phoneme [c] to phoneme [t].

From the results of the analysis above, it can be concluded that there have been many changes in the *Alay* language among waria in Pucuk District. The changes are as follows: phoneme [s] can be changed to phoneme [c] and [š] or also called palatalization process; phoneme [r] changes to phoneme [y] and [l]; phoneme [ŋ] changes to phoneme [n] in the word “confused”; vowel sounds at the end of words are often added with the phoneme [h]; in the word “spirit” the phoneme [a] changes to the phoneme [u] and the phoneme [t] changes to the phoneme [d] or it can also be called adjacent assimilation; the [k] segment at the end of the word is lost. In this *Alay* language there are also frequent changes in quantity, for example: in one word, “serious” becomes “ciyus”; in two words, “for what” becomes “miapah”.

Based on the analysis above, it is stated that the *Alay* language has no regularity. There is no definite rule obtained from the data above. *Alay* language tends to palatalize phoneme [s], and change phoneme [r] to phoneme [l] or [y]. This indicates that *Alay* language tends to be like a child's language or baby language which has difficulty in pronouncing the phonemes [r] and [s].

### Factors Affecting *Alay* Language

The factors of the *Alay* language itself are very broad, it was found 13 factors to affect *Alay* language :

- 1) Technological sophistication has led to rapid developments in social media such as Facebook and Twitter so that the *Alay* language is more attractive to all people.
- 2) It doesn't take a long time to type SMS on a cellphone.
- 3) The language used seems more slang and modern.
- 4) *Alay* language is considered as a medium of expression.
- 5) *Alay* language is a creative language.
- 6) Factors that arise from within a transgender person aim, want to be pampered.
- 7) Factors that arise from the surrounding environment, such as friends, television, etc.
- 8) Actually, the *Alay* language arises because of a sense of wanting to be noticed.
- 9) For transvestites of *Alay* language can understand and understand their condition, they are more comfortable with the *Alay* language.
- 10) Waria said that *Alay* language is a modern and fun language to use as a trick and attraction for them.
- 11) For Waria *Alay* is a language that reflects their identity.

12) *Alay* language is also a way for them (waria) to earn money.

13) For the sake of building closeness or intimacy in their social relations in the community.

According to one shemale, “we enjoy and are closer to using the *Alay* language.”. Thus the factors that researchers can conclude from the research that can be obtained. Actually *Alay* language has its own uniqueness in structure and sound changes, therefore *Alay* language is more acceptable to transgender people. Language that seems to boast has its own idol in the group of *Alay* children. On that basis, the researcher is interested in examining the vocabulary of *Alay* language along with the factors that support *Alay* language to be one of the trending among waria.

If we look at the negative factors, it is certain that *Alay* language threatens the development of the Indonesian language, but there is nothing wrong if we provide a form of support on the condition that we do not forget Indonesian, because how are transgenders able to contribute a little variation to the variety of languages.

## CONCLUSION

Based on data analysis, several conclusions can be formulated as follows. In research on the use of various transgender languages in Pucuk District, researchers obtained sixty-seven *Alay* language vocabulary terms, the *Alay* language vocabulary can be described as: *akikah*, *beginjang*, *belenjong*, *cemphet*, *behong*, *zahara*, *millingan*, *kemandose* and so on. Sound changes in *Alay* language greatly affect the words used and understood by the speaker or those who receive the speech. Sound changes in the *Alay* language vocabulary are one of the interesting things, which makes ordinary people smile amused when they hear waria say *Alay* words. -his, The factors that influence the *Alay* language vocabulary are: 1) technological sophistication has led to rapid developments, shorten the time, using more slang and modern, a medium of expression, a creative language, want to be pampered, and surrounding environment factors.

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