



THE EXPLORING OF SEMANTIC MEANING OF “CANDA DENG” AS A SLANG IN DAILY COMMUNICATION

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ABSTRACT

This study aims to explore the semantic meaning of the phrase “canda deng” as part of modern slang in Indonesia. The research subjects consisted of 15 teenagers and young adults who regularly use this phrase in their daily communication. The research method used a qualitative approach, with data collection through a questionnaire designed to explore respondents' understanding, use, and perception of the phrase “canda deng”. The results show that “canda deng” has an important role in informal conversations, especially in creating a relaxed atmosphere and reducing tension. The phrase is also often used to increase familiarity between speakers, making it an integral part of modern humor in slang. The meaning of “canda deng” is dynamic, depending on the context and intonation in which it is used, adding complexity to understanding its social function. Nonetheless, the use of this phrase is considered inappropriate in formal situations, suggesting a limit to its flexibility. This research provides new insights into the dynamics of slang and how certain semantic elements can influence social interaction. The results are expected to be a reference for further studies on language development and communication culture among the younger generation.

Keywords: Semantic analysis, word meaning, slang word

INTRODUCTION

Language is one of the most dynamic aspects of culture and continues to change along with the times. In modern society, there are various language variations that reflect certain social, cultural and generational identities. One form of language variation that is growing rapidly is slang, which is often used by groups of teenagers and young adults in daily conversations. In this context, the phrase “canda deng” has become one of the popular expressions that reflect the linguistic creativity of the younger generation in Indonesia. This phrase, although simple, has a unique social and emotional function in informal communication.

The use of “candadeng” in daily conversation is often not only intended as a tool to convey humor, but also as a mechanism to create a relaxed atmosphere. The phrase is often used to ease tension in conversational situations that may be awkward or sensitive. Thus, “canda deng” becomes more than just a linguistic expression; it serves as a social tool that

strengthens relationships between speakers, reflecting the important role of language in bridging interpersonal interactions. However, despite the widespread use of “*canda deng*”, there has not been much research exploring the semantic and social aspects of this phrase.

The dynamics of using “*canda deng*” are inseparable from the context and intonation in which it is used. In some situations, this phrase can have multiple meanings, depending on how and when it is uttered. In informal communication, “*canda deng*” is often used as a marker that a previous statement should not be taken too seriously. However, in certain situations, the phrase can also be used to mask the true intent of a serious comment. This semantic flexibility shows that “*canda deng*” is not only a tool for creating humor, but also a tool for managing meaning in everyday conversation.

This phenomenon is also evidence that language not only functions as a communication tool, but also as a medium to express identity and build social relationships. Teenagers and young adults, as a group that is active in shaping slang trends, use “*canda deng*” as a way to show solidarity and familiarity. This phrase has the unique ability to connect language users through humor, which in turn helps strengthen interpersonal relationships within their social groups.

However, it is important to note that the use of “*canda deng*” also has its limitations, especially in formal contexts. Speakers often avoid using this phrase in professional environments or official situations as it is considered impolite or not in line with formal communication norms. This confirms that despite its flexibility, “*canda deng*” has limitations in its use, reflecting the existence of certain social norms in communication.

Moreover, the popularity of “*canda deng*” can be seen as part of a broader cultural shift, where humor is increasingly becoming an important element of social interaction. In the digital age, particularly on social media, the use of this phrase has become more widespread, allowing users to convey messages in a light-hearted yet effective manner. This shows that slang is not only limited to in-person conversations, but also influences the way younger generations communicate on digital platforms. This makes “*deng jokes*” an integral part of modern communication culture.

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This study aims to understand more deeply the semantic meaning and social function of “*canda deng*” through a qualitative approach. Questionnaires were used as the main tool to collect data from 15 respondents who came from the age group of teenagers and young adults. The respondents were selected based on their involvement in the use of “*canda deng*” in daily communication, so that the data obtained can illustrate the usage patterns and general perception towards this phrase. The main focus of this study is to identify how the phrase “*canda deng*” is used in various conversational contexts, as well as how it contributes to the formation of social dynamics among speakers.

This study also provides greater insight into the phenomenon of slang as a reflection of youth culture in Indonesia. By studying “*canda deng*,” this research is expected to be an important contribution to linguistic studies that focus on language variation, social dynamics, and cultural change in modern society. The findings in this study can also

provide a reference for further studies that seek to delve deeper into the relationship between language, humor, and social interaction.

modify the meaning of base words to fit specific communicative needs. The addition of a suffix such as “-er” can turn a verb into a noun. This mean the focus of a sentence and altering how the listener interprets the action. For instance, “teach” becomes “teacher,” by transforming the meaning from the action to the person performing the action. The ability to modify word meaning is essential to creating more detailed and specifics messages. Affixes also enhance the richness of vocabulary that contribute significantly to effective communication. This make the messages are both clear and precised context.

Affixation also effect Makassarese morphology as it can create and enables speakers to modify a root word to become variety of phrases and sentences for communication. Rahman (2015) points out that the Makassarese language employs an intricate system of affixes, such as prefixes which modifying meaning by preceding the root (*Ka-*, as causative) suffixes which alter grammatical rules, (*-na*, as possession) infixes as an insert within roots for emphasis, and circumfixes which surround the root of word (*ka-...-an*). These affixes not only changed the grammatical role of the root word but also introduce more meaningful word that are crucial for effective communication. Hasanuddin (2018) also points out that the diversity of affixes in Makassarese enables speakers to express a complex ideas more efficiently. For instance, prefixes like *ka-* are used to create causative forms, while circumfixes such as *ka-...-an* often used for verbal nouns. This shows as how the language's adaptability to various contexts. Furthermore, Haspelmath and Sims (2010) state that affixation plays a universal role in linguistic morphology by expanding the semantic range of root words. In the context of Makassarese, this feature is critical for distinguishing subtle variations in tone, hierarchy, and intent, which are integral to the culture's communicative norms.

Suffixes in Makassarese are particularly important for delivering clarity and precision in communication. Basri (2019) note that suffixes like *-na* (indicating possession) and *-mi* (denoting emphasis or completion) are both integral to the language's syntax and semantics. For example, the word ‘*bukuna*’ means (“his/her book”) to communicates not only the object but also the relationship of ownership, enhancing the clarity of the message. Similarly, ‘*datangmi*’ means (“already arrived”). By using *-mi* to emphasize completion in temporal context.

Cummings and Simanjuntak (2017) argues that suffixes take a critical role in enriching communication by allowing speakers to articulate detailed meanings without adding extra words. This means that characteristic is shared by many languages with combined structures where suffixes are used to condense information into compact forms. In Makassarese, this ability to modify words directly through suffixes helps maintain the efficiency of communication and spoken or oral communication between people. Yule (2014) supports this perspective by illustrating how suffixes enhance clarity in linguistic expressions across languages. He said that suffixes often serve as grammatical markers for tense, mood, or even a possession in order to create an ideas with correct precision. This is particularly evident in Makassarese, where suffixes not only indicate grammatical

relations but also reflect cultural nuances where it is shown as respect and politeness towards specific people especially elders or superior.

Next, The sociolinguistic role of affixation in Makassarese cannot also be underestimated. Carstairs-McCarthy (2002) highlights the importance of affixes in mediating social interactions, which particularly in hierarchical society. In Makassarese, suffixes like *-ka* with soften tone would stand as politeness. And by that, it will resonate respectful communication in both formal and informal settings. For instance, the imperative '*tolongka*' means ("please help") demonstrates the use of *-ka* to reduce the directness of the command and aligning with the cultural value of maintaining harmony in interactions. Hasanuddin (2018) also notes that such linguistic features are crucial for navigating social dynamics in Makassarese-speaking communities. Depending on the situation, the speakers might express authority, solidarity, or respect by using particular affixes. Because of its adaptability, affixation become vital tool for successful communication in circumstances including cultural sensitivity.

According to Syarifuddin (2019), understanding affixation is the key to expanding vocabulary and decoding new words. For example, students who take the function of suffixes like *-na* or *-mi* can be more easily convey meanings and grammatical roles. And then with that, students can improve their overall language proficiency. This also aligns with the findings of Derwing and Munro (2005). They both emphasize that teaching morphological features aids in developing both receptive and productive language skills. Moreover, the study of affixation contributes to the preservation of Makassarese by fostering a deeper appreciation of its linguistic and cultural heritage. According to Basri (2019) that teaching affixation is not only improves communication skills but also instills a sense of pride in local language traditions, which is crucial for their survival in an increasingly globalized world.

In comparative studies, Haspelmath and Sims (2010) place affixation in Makassarese within the broader context of linguistic morphology. They argues that affixation is a universal phenomenon, with languages like Turkish, Finnish, and Swahili exhibiting similar agglutinative or combined patterns. Matthews (2007) further notes that the efficiency of affixation in condensing information is a hallmark of agglutinative languages, which make it a valuable feature for effective communication in daily basis. In Makassarese, this universality is reflected in its affix system's ability to balance clarity and brevity like a trait shared with other Austronesian languages. Aitchison (2012) and Pinker (1994) emphasize that these linguistic traits not only make communication easier but also provide explanations for the way speakers encode and evaluate meaning by reflecting the cognitive processes that enable language usage.

The last, Pedagogical significance of affixation extends beyond linguistic theory to practical applications in language learning and preservation. According to Bloomfield (1933), he underscored that the importance of teaching morphological structures especially affixation is to enhance language comprehension and production. For Makassarese, this is particularly relevant given the language's rich morphological system which can be challenging for learners over unfamiliar with combined languages.

METHOD

This study uses a qualitative approach to explore the semantic meaning and social function of the phrase “*canda deng*” in Indonesian slang. This approach was chosen because it allows for an in-depth analysis of how young people use the phrase in various social contexts. According to Creswell (2013), a qualitative approach is suitable for studying phenomena that involve subjective experiences and complex social dynamics. In the context of this study, this approach is relevant for understanding not only the usage patterns of the phrase “*canda deng*,” but also its meaning and influence in building interpersonal relationships

Slang, including phrases such as “*canda deng*,” often reflects the cultural values and identity dynamics of the younger generation. Therefore, the method used in this study was designed to capture respondents' perspectives in detail. The focus is on how they interpret such phrases in their daily lives, both in direct conversations and in digital interactions. As stated by Palinkas et al. (2015), the selection of relevant subjects and the use of appropriate instruments are important steps in ensuring the quality of data obtained in qualitative research

1. Research Subjects

This study involved 15 individuals aged between 18 to 25 years old, who were selected using purposive sampling method. These respondents actively use the phrase “*canda deng*” in their daily communication, both in person and through social media. The selection of this age group was based on the assumption that they are the main users of slang, reflecting the linguistic and cultural dynamics of the younger generation in Indonesia. As explained by Bryman (2012), purposive sampling allows researchers to focus on groups that have direct experience with the phenomenon under study, thus producing relevant and meaningful data.

2. Research Instruments

The main instrument used was a questionnaire designed to explore respondents' experiences and views regarding the phrase “*canda deng*.” The questionnaire consisted of two main parts: closed questions to collect quantitative data on frequency and context of use, and open-ended questions to reveal respondents' personal experiences and interpretations. The questionnaire design draws on the guidelines of Gill et al. (2008), which emphasizes the importance of a combination of closed and open-ended questions to generate rich and varied data.

3. Data Collection Procedure

Data was collected within three days using online platforms such as Google Forms. The questionnaire link was shared through social media to effectively reach the respondents. The online approach was chosen to ensure time efficiency and ease of access, as suggested by Bryman (2012), who states that online data collection can speed up the process without compromising data quality. Within three days, respondents were asked to complete the questionnaire independently. Researchers also provided reminders through social media to ensure respondents' participation according to the specified schedule.

RESULTS AND DISCUSSION

1. Semantic meaning of “Canda Deng”

The phrase “*canda deng*” contains semantic meanings that depend on the context in which it is used. Based on the questionnaire results, 80% of respondents mentioned that this phrase is used to indicate that the previous statement is a joke. This phrase serves as a clarification tool, especially in situations where certain statements can easily be misunderstood. One respondent described its use as follows.

“If I say something funny or odd, I add 'canda deng' so that my friend knows it's just a joke.”

The meaning of this phrase is also often determined by intonation and social context. In casual situations, “*canda deng*” is used as a complement to a joke to create a relaxed atmosphere. On the other hand, it can also be a way to reduce potential tension in a conversation. This concept is in accordance with the theory of pragmatics by Leech (1983), which emphasizes that the meaning of an expression is strongly influenced by the purpose of communication and the relationship between the speaker and the listener.

2. Social Function of the Phrase “Canda Deng”

This phrase has an important social function in building and maintaining interpersonal relationships. As many as 75% of respondents stated that the use of “*canda deng*” helps to create a relaxed and pleasant conversational atmosphere. For example, one respondent mentioned:

“When I use 'deng jokes,' my friends immediately understand that I'm not serious. It makes the conversation lighter.”

This phrase is also often used to strengthen relationships with close friends or to break the ice when talking to new people. Its function is similar to the concept of “social lubricant” in sociolinguistic studies, which is a communication tool that helps maintain the harmony of social interaction (Holmes, 2013).

3. Social Media's Role in Dissemination

As many as 67% of respondents stated that they first recognized the phrase “*canda deng*” through social media such as TikTok, Instagram, and Twitter. Social media has become a space for the younger generation to create and spread language innovations. For example, respondents reported frequently seeing “*canda deng*” used in memes, funny videos or viral comments.

“I saw 'canda deng' on TikTok when there was a video of people joking and then saying that at the end. From there, I started using it,” said a respondent.

This finding is in line with Androutsopoulos' (2015) view, which emphasizes that social media plays an important role in modern language dynamics.

4. Young Generation Identity

The phrase “*canda deng*” has become a symbol of the cultural identity of Indonesia's younger generation. Most respondents felt that the use of this phrase reflects their relaxed, humorous and creative personalities. However, they also noted that the use of this phrase is limited to informal contexts. Some respondents even felt uncomfortable using this phrase in more formal environments, such as in the workplace or in interactions with elders.

Discussion

1. Layered Meanings in “Canda Deng”

The use of “*canda deng*” reflects the complexity of language in social interaction. Despite its seeming simplicity, this phrase has a variety of pragmatic functions, ranging from clarifying the intent of the joke to creating a more intimate atmosphere. In certain contexts, it can even be used to hide the speaker's uncertainty or doubt. For example, one respondent mentioned:

“Sometimes if I'm not sure if my opinion is right, I add 'canda deng' so that if I'm wrong, I won't be embarrassed.”

2. Social Media's Influence on Language Dynamics

The phrase “*canda deng*” is an example of how social media shapes and spreads linguistic innovation. In the digital context, this phrase has become not only a communication tool, but also a symbol of popular culture. Respondents noted that the use of “*canda deng*” on social media is often more creative, such as in the form of memes or comedy videos. For example, a TikTok video using this phrase ends with a funny comment, helping to spread its meaning more widely.

This phenomenon shows that social media is not only a communication platform, but also a linguistic laboratory where new language expressions are created and popularized. This is in line with Androutsopoulos' (2015) research, which found that digital media plays a big role in the formation of slang.

3. The Role of Humor in Social Life

This research underscores the importance of humor as a key element in building social relationships. The phrase “joke with” serves to defuse potential conflicts and create a more relaxed atmosphere. For example, one respondent reported:

“When I joke about sensitive topics, I immediately add 'canda deng' so as not to offend my friends.”

This shows how humor is an important tool for maintaining social harmony, especially in complex and diverse environments.

4. Social Limitations in the Use of “Canda Deng”

Despite its popularity, the use of “*canda deng*” has contextual limitations. Most respondents stated that this phrase is not suitable for use in formal situations. For example,

in professional settings or when interacting with elders, the use of this phrase may be considered impolite. One respondent mentioned:

"I never use 'canda deng' when talking to my lecturers or superiors, because I'm afraid I won't be taken seriously."

This limitation shows the existence of linguistic awareness among the younger generation, where they are able to adjust their language according to the prevailing social norms and expectations.

5. Cultural and Linguistic Implications

From a cultural perspective, the phrase "*canda deng*" reflects the adaptive and innovative characteristics of the younger generation. This generation uses slang to express their identity, but still considers the social context when choosing the words used. From a linguistic perspective, this phenomenon confirms that language is constantly evolving through social, technological and cultural interactions.

CONCLUSION

This study reveals that the phrase "*canda deng*" has a complex role in daily communication, especially among the younger generation of Indonesia. As part of slang, "*canda deng*" is not only used to convey humor, but also serves as a pragmatic tool to clarify the speaker's intent, create a relaxed conversational atmosphere, and strengthen interpersonal relationships. The flexibility of this phrase reflects the creativity of the younger generation in utilizing language to meet their social and emotional needs. It has also become a symbol of the younger generation's identity, reflecting values such as being relaxed, humorous and innovative. Social media plays a key role in the spread of these phrases, making them an integral part of digital communication and popular culture. These findings suggest that linguistic innovations can evolve rapidly through digital platforms, emphasizing the importance of social media as a catalyst for language change.

However, this study also found that the use of "*joke deng*" has contextual limitations. In formal or professional settings, this phrase is rarely used as it is considered inappropriate. This shows the younger generation's awareness of social norms, where they can adjust language use based on the context of the interaction. Overall, this study highlights how language continues to evolve through social and technological dynamics. "*Canda deng*" is an example of how linguistic innovation can reflect cultural identity, strengthen social relations, and provide insight into the values held by Indonesia's younger generation. linguistic innovations can evolve rapidly through digital platforms, emphasizing the importance of social media as a catalyst for language change.

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