

Reflection of Identity through the Use of Bintel Language in Gaya Lentera Muda Community Lampung

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Abstract

Effeminate language reflects effeminate characters and creativity of Gaya Lentera community. Therefore, the effeminate language represents the creative forms of language slang words are fascinating, brief, and simply-recalled. This research found the difference among Gay, Effeminate Men, and LSL [men sex with men] is only at their intonation when they are stating the language. Because through the intonation, they give their intention. There are 42 words examples which are usually used in the community, like: Eke Senandung sama Kanua, Apa kabose, Banjaran, Benyong, Bodrek, Barbie, Pepsi/Kencana wungu, Centong, Capcus, Dese, Duta, Endul/Endang, Gedung, Gilda/Gilingan, Hitachi/Puput melati, Greton/Gretongan, Inang, Eim/Ember/Um, Jalinan kasih, Jengong, Lagi apose, Lapangan bola, and Tandus. Bintel language among Gay, Transgender and LSL is commonly used in everyday life.

Keywords

language; effeminate men; symbolic interaction

INTRODUCTION

Gaya Lentera Muda Lampung (Gaylam Lampung) is a community-based organization of Lampung *GWL* (Gay, Transgender, *LSL* [men sex with men]) founded on October 9, 2008 in Bandar Lampung. By carrying out the issues of stigma and discrimination against *GWL*. *GWL* was established for the empowerment of the *GWL* community, and involvement in HIV / AIDS prevention, strengthening *SOGIE* and human rights in Lampung Province.

Currently *GAYLAM* Lampung has an organizational structure, and the notarial deed. In everyday interaction among their community, they use the language of their community known as *Bintel* language.

Bintel language can be discussed in the study of language and culture in ethnolinguistic. Ethnolinguistic as a theoretical concept is part of the branch of linguistic studies that seeks to study the language understanding in a broader context in order to express an understanding of the culture. (Abdullah 2016)

The study of language and culture can also be discussed in their social class. The study of language and culture in the com-

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munity and their social - ethnical phenomena is often associated with the issues surrounding the language styles of certain class to the other Efendi, Agus 2016). Language is a kind of symbol. More than any other symbol, a symbol of more languages show a reality (Syam 2009, p.43; Rawson 2010; Scott 2011; Case 2012; Kuper 2012; Kelly 2011). In social life, there are certain groups that have a particular language as a symbol of group identity which is characterized by distinctive behavior and use of language. Distinctiveness is what differentiates it from other groups (Smith 2012; Gonzalez 2010; Winter 2013; Zimman 2013).

One of them is the Gaylam Lampung Community, the community that accommodates Gay, Transgender and LSL (Men sex with men) in Bandar Lampung. Gaylam community Lampung is located at Jl. IN. Panjaitan Gg. Cemara II, behind TK BPK Penabur Bandar Lampung.

Language can also be said for generalizing a situation that is typical in certain environments (Kartika 2013, p.33). Likewise, Gaya lentera muda lampung, or often called Gaylam use language to their communities. The language is called the bintil language. People who join this community are also known as bintil. The following is observation data when there is an event in Mall Boemi Kedaton Bandar Lampung.

Two gays with the initials J and P dated

November 6, 2015, at 15:29 pm. *"Ih bintil inang, baru nongol dari mana aja nua?"* [Ih bintil, where have you been?](Inisial J). *"Ya maaf sih, eke kan anak sekolahan loh baru polo langsung cus kesindang"* [Sorry, I am student, just finished school, rushed here]. (Inisial P) Gay is a designation reserved for men who have sympathy / compassion and romantic touch in men. Women/ mentransgender are those whose bodies are anatomically male sex. Physically they are male but their feelings are women, they have a sense of affection / love of the same sex. Here's a brochure about gaylam.

The existence of the gay community is not only in Lampung Province, but also in East Java, for example. Even the province is said to have Indonesia's biggest transgenders. The community is involved in the prevention of HIV/AIDS. Prevention of HIV/AIDS through the performances are packaged in a modern ludruk (Maimuna 2014).

Another case the gay existence, for example, a description of the methods a teacher of the students are involved in a research on transgender population, the attitude of transgender populations and how to advocate for this population (Levy 2013). So the existence of gay, lesbian, transgender more and more.

The research uses a qualitative approach with the main data are interviews and observation. Informants are about 10 people



Figure 1: Brochure on gaylam

le who meet the criteria. They are, with the initials Je, Ps, Ry, Me, Fi, Kn, Al, Rl, Rn and Ra. They are active in the community Gaylam Lampung. Some of them are commercial sex workers (*PSK*), students, activists, and some work in a company.

The first informan is Je (Gay), 26 years old. Je is an HIV and LGBT activist Now he serves as a "Coordinator of Division 1" in the Gaylam community Lampung. The second informan is Ps (Gay), aged 17 years, and he is currently still a senior high school student. Ps is a member of Division 3 "Creative Home Gaylam". The third is Ry (Gay), aged 17 years and he is currently still a senior high school student. Ry is a new member in the Gaylam Community. The next informant is Me (Gay), aged 28 years. Me a student at a private college in Bandarlampung who was also an HIV and LGBT activist. He currently serves as the "Program Manager and Monitoring and Evaluation" in Gaylam Community Lampung. The fifth informant is Fi or commonly called by the name Mn (Transgender), he is 32 years old. He was a sexworker and also an HIV and LGBT activist. The sixth informant is Kn (Transgender), he is senior high school student, and still 18 years old. He was a sexworker and is also a member of the Gaylam Community Lampung. The seventh informant is Al (Transgender), 20 years old. He is a graduate of SMK who is a, sexworker and also an entrepreneur. He currently serves as a member of Division 1 "Public Relations & Advocacy". The eighth informant is Rl, he is a student in junior high school in Bandarlampung, and still 15 years old. He is a member of the Gaylam Community Lampung. The ninth informant is Rn (LSL) who is a student at SMK Bandar Lampung and 18 years old. He is a member of the Gaylam Community Lampung. The tenth informant is Ra (LSL), aged 23 years old and is an employee in Bandar Lampung. He is a member of the Gaylam Community Lampung.

The fourth informant said he was more dominant in the Indonesian language use with family, co-workers and anyone else because he wanted to make his interlocutor comfortable. In the community, he

uses bintil language, but still uses Indonesian while discussing the issue at an internal meeting. Here are the results of interviews with the informant: "I still have to always be able to adapt, including the use of language. So when I speak, I have to see the person talking to me. But more often using Indonesian "(interview on August 24, 2015). The fifth informant said that he more dominantly uses Indonesian language in daily life. But in the community, he uses the language of the community and only certain moments uses Indonesian. And when talking about someone else, he uses bintil language so that the conversation is not known by others. Here's the interview: "In daily use, I speak Indonesian, but when talking to friends in the same community, I use bintil language indeed, sometimes there are certain moments that really I should seriously use Indonesian. "(interview on July 9, 2015).

The seventh informant said that when having interaction, he always tries to use Indonesian, because of the nature of different people, one can accept the language of the community, but some cannot. While in the community, informants said that the Indonesian is rarely used. This is shown from the following interview: "we already feel comfortable, use bintil language. The Indonesian is seldom used" (interview on June 17, 2015). The following table 1 is the example of the community languages/bintil.

The Meaning of Language Practice

Words in bintil language have special meaning as: "Gedung" which means great in general. Their conception of gedung means too big, but big refers to sex organ of a man. "Bodrex" which means stupid, is known, as a brand for headache remedy, but they use the word to dub himself / others.. "Barbie" is a doll girl and they use it as term for defecate. While urinating they use the word "Pepsi" in the community, and that is a brand of soda drinks. They understand each other's intonation. Especially when they consider themselves to be women. As the following interview: "We bencong, speaking in a spoiled tone. So in my opinion, it depends on the intonation and the intonation of the

Table 1. Language of The Community/Bintil

No	Indonesian language	English language	Bintil
1.	Aku suka sama kamu	I love you	Eke senandung sama kanua
2.	Aku/Kamu	I/you	Eke/Kanua
3.	Apa kabar?	How are you?	Apa kabose?
4.	Baju	Clothes	Banjaran
5.	Banyak	Many/much	Benyong
6.	Bodoh	Stupid	Bodrek
7.	Buang Air Besar	defecate	Barbie
8.	Buang Air Kecil	Pee	Pepsi/kencana wungu
9.	Cantik	Beautiful	Centong
10.	Cepat	fast	Capcus
11.	Dia	He/she	Dese
12.	Duit	Money	Duta
13.	Enak	delicious	Endul/endang
14.	Gede/besar	Big/large	Gedung
15.	Gila	Crazy	Gilda/gilingan
16.	Hitam/Putih	Black/white	Hitachi/Puput melati
17.	Gratis	Free of charge	Gretong/gretongan
18.	Ini	This	Inang
19.	Iya	Yes	Eim/ember/um
20.	Jalan-jalan	Sightseeing/picnic	Jalanan kasih
21.	Jangan	don't	Jengong
22.	Lagi apa?	What are you doing?	Lagi apose?
23.	Lapar	Hungry	Lapangan Bola
24.	Lelaki ganteng	Handsome	Lekong/Laksa cucok
25.	Lama	Long	Lambreta
26.	Lupa	Forget	Lupus
27.	Mahal	Expensive	Maharani/mehong
28.	Makan	Eat	Makarena/mekong
29.	Malas	Lazy	Malay
30.	Mandi	Shower/bath	Mandala
31.	Marah	Angry	Maram/murka/merong
32.	Mau kemana?	Where are you going?	Mawar kemandul?
33.	Mobil/Motor	Car /motorcycle	Mebra/Motorola
34.	Pacaran	Dating	Pecongan
35.	Perempuan	Female	Pere'/pewong/racun
36.	Pulang	Go home	Polo/polda
37.	Pusing	Dizzy	Puyung hai/peniti/puspa
38.	Sepi	Quiet/lonely	Sepiring/sepoi
39.	Ke sini	here	Sindang
40.	Sirik	Envious	Sirsak
41.	Tidak	No	Tinta
42.	Tidur	sleep	Tandus

Source: interviews and observational research in 2015

moment” (interview on August 24, 2015).

Community has a variation of code language, including the accent, the meaning of language, how to speak the so-called communicative repertoire. (Saville, 1986: 51). The Differences in bintil language usage among Gay, Transgender and LSL is only on their intonation in conveying such messages as intonation can give a special meaning to them. The following table 2 is the intonation of the informants.

Table 2. Tone of Voice

Indonesia Language		English language
Gay	Informan 1 : Mengayun	Informant 1: Swing
	Informan 2 : Cempreg	Informant 2: shrill
	Informan 3 : Lembut & manja	Informant 3: Soft and spoiled
	Informan 4 : Lembut & mengayun	Informant 4: Soft and swinging
Waria	Informan 5 : Sengau	Informants 5: Nasal
	Informan 6 : Sengau	Informants 6: Nasal
	Informan 7 : Mengayun	Informants 7: Swing
	Informan 8 : Mengayun	Informant 8: Swing
LSL	Informan 9 & 10 Tidak ada perubahan suara	Informant 9 & 10 No change of sound

Source: interviews and observational research in 2015

Social Interaction

Two LSL informants in Gaylam Lampung explained that topic of discussion in the community is about SOGIE (sex, orientation, gender identity, expression). Here's the interview: "Topic of discussion in the community is about SOGIE as consistent with the objectives of our community to strengthen the SOGIE so that our members come to know more deeply". (Interview on June 17, 2015). Interaction among their community has always been good, this is done because of the similarities between them. Even to fellow community can comfortably about their social life. Convenience is made closer to each other. This is supported by a research on gays in the city of Samarinda sta-

ting that they are sinking to the habits and their behavior because their biological and psychological needs met. (Dwi, 2015).

Loyalty should still be maintained for the continuation of their relationship. Most informants in the study suggests that adherence is an absolute must. Nevertheless not all gay men have commitment to it (Hening 2014). Besides loyalty, individually they also have to control himself, to maintain relationships among couples of a kind. Gays permissive attitudes can be controlled with behavioral self-control. (Dwilaksono et al 2013).

Interacting among them, gays have their own way to tell if someone is gay or not, as the fourth informant experience as follows: "Our fellow community has gaydar: gay radar, that is body language that we already knew that he is a homosexual. And that feeling is 99% true, it can not be described in words. So now we do not have special features if he is a homosexual. We have community codes of expression, because we are more expressive than men and women. (Interview on August 24, 2015).

The gays, LSL and transgenders often organize the events related to the outside community, as they do in Mal Boemi Kedaton Bandar Lampung, Fashion Week On November 6, 2015. Lampung Fashion Week aims to facilitate creative people to sell and introduce the products and the creativity of her art, such as clothing combined with the *kain tenun* as a symbol of community pride of Lampung. There are 23 designers coming from Lampung Province and one designer from Jakarta displaying their works. Two designers from Lampung are from the Gaylam Community.

Bintil Language often get carried away when the bintil community use the Indonesian. Nonverbal *Bintil* Language necessarily follows their behavior. Their behavior is also as a symbol of their *bintil*. Here are the results of interviews with informants 1: "If I see a handsomemale, usually uses lip movements, such as lip biting side, If I look masculine male, I use a hand gesture, or a glance of the eye, then said "gedung" (big) to friends, he already knew" (Interview on June

17, 2015).



Figure 2. Lampung Fashion Week in Boemi Kedaton Mall BandarLampung

Nonverbal cues in this community, they tend to be more expressive than the men and women who are heterosexual. Their expression through body language show their like or dislike towards others. Informant 2 explained: "Sometimes if we're walking in the mall with friends, we saw the guys, gesturing blink of an eye, we will hold the hair to show that we like the guys" (interview on June 17, 2015). Body languages eg glance, whistled and biting lip are used to show some affection to men. When they use Indonesian, bintil language are often used. Their behavior as a symbol of *bencong*. Here's the interview with the informant 1: "if I see a handsome man, usually biting my lips, moving my hands and glancing, then say: *gedung*. (Interview on 17-06-2015).

Interaction to people outside the community they also do. They are also members of the community before, such as family and friends. They should maintain good relationships with people of different sex orientations. They are often anxious, especially to their parents. The level of social anxiety of a lesbian, higher than gay. (Rakhmahappin, Yogestri & Prabowo, Adhyatman. 2014)

Appearance

Gays community is divided into two types, namely masculine and feminine gay. Informant 1 is a masculine gay, his intonation of speech tends to swing to give the sense that he has a sexual orientation, not a heterosexual. Likewise with informant 2, he has the look of masculine but also feminine gay, so-

metimes dressed as a sensual women. Informant 1 speaks with shrill intonation giving meaning that he is a "bintil". Informant 3 is a masculine gay but has a soft and spoiled intonation in speaking. This shows that he has male sexual orientation, and not heterosexual. Informant 10 is a masculine gay, but talk softly and swingly. His gait showed that he is a homosexual-oriented.

Differences in the appearance of gays, transgenders and LSL can be seen from their clothes. Gay community tend to wear clothing that is very tight known as "*jangkis*" clothes and tight jeans. There are several feminine gays but unrecognizable from their clothes. They can be known from their speech, intonation and gait. Their orientation is as same-sex enthusiasts (homosexual). There are three Transgender informants one of whom is a sex worker in Bandarlampung. Women physical characteristics would differentiate it from a gays or LSL. Transgenders also like to dress up and maintain long hair. The sek orientation of transgenders is like the same sex (Homosexual), the difference between transgenders and gay is in appearance.

LSL are men having sex with men because of compulsion. Their sexual orientation has been questioned because they can not choose to be heterosexual (heterosexual), enthusiasts of same-sex (homosexual) or tended to like both (bisexual)? The following is table 3. Showing the appearance of Gay, Transgender and LSL.

Table 3. Appearance of Gay, Transgender and LSL

	Clothes
Gay	tight clothes " <i>jangkis</i> ", tight jeans.
Transgender	feminine women's clothes, wearing make-up, long hair and use women's bags.
LSL	As common male, they do not wear tight clothing.

Source: interviews and observational research in 2015.

Clothes are an identity within a particular community. As revealed by Berger, as follows: Identity is a phenomenon that emerges from the dialectic between individual and society. Identity types, on the other hand, are social product tout court, relatively stable elements of objective social reality (the degree of stability being of course, so-

cially determined in its run) (Berger 1979). Gay, transgender and LSL is a unique community that has bintil language and set of rules. The set of rules they create to strengthen them, especially in SOGIE.

CONCLUSION

The language used in everyday life in the Gaya Lentera Muda Lampung community known as bintil language. There are 42 words identified in the daily life of the community of gaya lentera muda Lampung . Bintil language use among Gay, Transgender and LSL is commonly used in everyday life. Differences in intonation by gays, transgenders and LSL provide its own meaning on the difference. Nonverbal gestures like when seeing men they like: biting lips, winking, waving hand, holding the hair and whistling. And if they see people they do not like: raising eyebrows and whispering with a friend beside him, glancing from top to bottom. Society identifies itself through the use of spoken language. Humans have the freedom to create the language as a communication tool, as long as the language agreed upon by the community. Likewise with gaylam community languages, they have the freedom to create a language to communicate with its members.

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