

The Semantic Expansion and Sociolinguistic Functions of "Yapping" in Gen Z Tiktok Discourse

Perluasan Semantik dan Fungsi Sociolinguistik dari 'Yapping' dalam Wacana Tiktok Generasi Z"

Stefania Bulu¹, Ni Made Diana Erfiani², Yohanes Octovianus Lesu Awololon³

^{1,2,3}Universitas Dhayana Pura, Bali

¹stefanyyya09@gmail.com, ²dianaerfiani@undhirabali.ac.id

³octhoviandryawololon@undhirabali.ac.id

Article Information	ABSTRACT
Description Submission: 11 July 2026 Revised: 04 August 2026 Accepted: 28 August 2026 Approved: 01 September 2026	Digital communication on TikTok has accelerated the emergence and transformation of lexical expressions among Generation Z users. One of the popular terms in digital discourse is 'Yapping', which lexically refers to excessive talking. However, in its use on TikTok, the term has undergone semantic expansion and contextual meaning shifts influenced by social interaction and digital culture. This research aims to analyze the semantic functions of the term 'Yapping' and identify its sociolinguistic functions in Generation Z's TikTok discourse. This research employed a descriptive qualitative approach using digital discourse analysis. The data consisted of TikTok videos, captions, and comments containing the term 'Yapping', collected through non-participant observation and digital documentation techniques. Data analysis involved identifying contexts of use, classifying semantic variations, and interpreting the social functions of the language. The findings reveal that the meaning of "Yapping" in TikTok discourse is highly contextual and extends beyond its original negative lexical meaning. The term is used to express humor, communication enthusiasm, emotional openness, interpersonal affection, and self-identity. In some contexts, "Yapping" acquires positive meanings related to confidence and social connection, while in others it still reflects excessive or emotionally exhausting speech. Sociolinguistically, the term functions as a marker of group identity, emotional expression, social validation, and interpersonal relationship negotiation among Generation Z users. Furthermore, the study reveals that the evolving use of 'Yapping' reflects the multimodal, interactive, and algorithm-driven characteristics of contemporary digital discourse on TikTok.
Keywords Yapping 'Semantics Sociolinguistics Generation Z TikTok	
Kata Kunci Yapping Semantik Sociolinguistik Generasi Z TikTok	
	Abstrak <i>Perkembangan media sosial, khususnya TikTok, melahirkan bentuk komunikasi digital yang dinamis dan memengaruhi perkembangan bahasa Generasi Z. Salah satu istilah yang populer dalam wacana digital adalah 'Yapping', yang secara leksikal berarti berbicara secara berlebihan. Namun, dalam praktik penggunaannya di TikTok, istilah ini mengalami perubahan dan perluasan makna yang dipengaruhi oleh konteks sosial serta budaya digital. Penelitian ini bertujuan untuk menganalisis fungsi semantik istilah 'Yapping' serta mengidentifikasi fungsi sociolinguistik penggunaannya dalam wacana digital Generasi Z di TikTok. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode analisis wacana digital. Data berupa video, caption, dan komentar TikTok yang mengandung istilah 'Yapping' dikumpulkan melalui observasi non-partisipan dan dokumentasi digital. Analisis dilakukan melalui identifikasi konteks penggunaan,</i>

klasifikasi makna, serta interpretasi fungsi sosial bahasa. Hasil penelitian menunjukkan bahwa makna istilah "Yapping" dalam wacana TikTok bersifat sangat kontekstual dan tidak lagi terbatas pada makna leksikal negatifnya. Istilah ini digunakan untuk mengekspresikan humor, antusiasme berkomunikasi, keterbukaan emosional, afeksi interpersonal, dan identitas diri. Dalam beberapa konteks, "Yapping" memperoleh makna positif yang berkaitan dengan kepercayaan diri dan hubungan sosial, sementara dalam konteks lain istilah ini masih merepresentasikan perilaku berbicara berlebihan atau melelahkan secara emosional. Secara sosiolinguistik, istilah ini berfungsi sebagai penanda identitas kelompok, ekspresi emosional, validasi sosial, dan negosiasi hubungan interpersonal di kalangan Generasi Z. Selain itu, penggunaan "Yapping" juga mencerminkan karakteristik wacana digital TikTok yang multimodal, interaktif, dan partisipatif.



Copyright © 2026 Stefania Bulu, Ni Made Diana Erfiani, Yohanes Octovianus Lesu Awololon

1. Introduction

The development of social media has given rise to new forms of communication that are dynamic, fast-paced, and strongly influenced by users' creativity, particularly on platforms such as TikTok (Maharani et al., 2025). Within this digital space, generation Z has become the dominant group that uses language not only as a means of communication, but also as a way to construct social and cultural identity (Eti & Rosalinah, 2024). The language used tends to be informal, contextual, and constantly evolving in response to digital trends, indicating that language in online ecosystems is adaptive and develops organically through user interaction (Dilivia et al., 2023). One linguistic phenomenon that has emerged in TikTok discourse is the use of the term 'Yapping'. Lexically, the term refers to excessive or unsubstantial talking (Adiningsih et al., 2026). However, in its usage among Generation Z, 'Yapping' has undergone an expansion of meaning and function that is not only descriptive, but also evaluative, humorous, and ironic (Nabilah & Adika, 2025). This phenomenon demonstrates that the meaning of digital language is highly influenced by social context, communicative purpose, and relationships among users, making the meaning of 'Yapping' highly multi-interpretative (Anandita et al., 2025).

This phenomenon can be explained through semantic and sociolinguistic perspectives. From a semantic perspective, the meaning shift of 'Yapping' is related to processes of semantic change, such as semantic broadening and shifts in evaluative meaning, including pejoration and amelioration (Sari & Hosniyeh, 2026). Meanwhile, from a sociolinguistic perspective, the use of 'Yapping' reflects language practices as part of Generation Z's social identity, a marker of group membership, and a strategy for social interaction within digital communities (Fadli et al., 2025). Thus, language on social media functions not only as a communication tool, but also as a representation of identity and group solidarity (Bakrin & Hilalludin Hilalludin, 2025).

Several studies on internet slang and Generation Z language indicate that language on social media has developed as a form of linguistic innovation influenced by digital culture (Marantika et al., 2025). Bakrin & Hilalludin

Hilalludin (2025) also explain that language use on platforms such as TikTok plays an important role in shaping social identity and the communication culture of young users. These studies provide important contributions to understanding the dynamics of digital language. However, research focusing specifically on the use of a single lexical unit within varied and multimodal contexts remains relatively limited. Therefore, the term 'Yapping' is considered important for further study, particularly in understanding the relationship between semantic change and the social functions of language in Generation Z's digital communication.

Based on this background, this study aims to analyze the semantic functions of the term 'Yapping' and identify its sociolinguistic functions within Generation Z digital discourse on TikTok. This research offers novelty through a micro-linguistic analysis of a single lexical unit that is currently developing in contemporary digital communication culture by integrating semantic and sociolinguistic approaches. Theoretically, this study is expected to contribute to the development of digital linguistics studies, while practically, it may provide a deeper understanding of the dynamics of Generation Z language within the continuously evolving digital communication space.

2. Method

This study employed a descriptive qualitative approach using digital discourse analysis to examine the semantic variations, sociolinguistic functions, and contextual use of the term 'Yapping' in Generation Z discourse on TikTok. The data sources consisted of TikTok videos, captions, and comment sections containing the term 'Yapping' uploaded or interacted with by Gen Z users. The study analyzed eight selected data sets obtained from several TikTok accounts and comment interactions published between April 2024-May 2026. The data were collected through non-participant observation and digital documentation techniques, including screenshots, note-taking, and transcription of captions, overlays, and comments relevant to the research focus.

The selected data were chosen purposively because they represented various communicative contexts in which the term 'Yapping' appeared within TikTok digital discourse. These contexts included humorous expressions, emotional openness, interpersonal interaction, self-identity construction, oversharing behavior, metalinguistic explanations, and intergenerational discussions regarding the meaning of the word. In addition, the data were selected because they demonstrated multimodal characteristics of TikTok communication, combining textual, visual, and interactive elements such as captions, hashtags, video overlays, facial expressions, and comment interactions. Therefore, the collected data were considered relevant and sufficient to analyze how the meaning and function of 'Yapping' are socially constructed and negotiated within Generation Z online communication practices.

The data analysis was conducted through several stages. First, the researcher identified all occurrences of the term 'Yapping' within the selected data. Second, the data were classified according to communicative context,

semantic variation, sociolinguistic function, and digital discourse features. Third, the researcher analyzed semantic meaning changes using the theories of Leech (1981) and Ullmann (1972), sociolinguistic functions using the perspectives of Labov (1972) and Eckert (2000), and contextual digital discourse features using David Crystal's concept of digital language. Finally, the findings were interpreted to explain how 'Yapping' functions within Generation Z communication culture on TikTok. To ensure data validity, this study applied contextual triangulation by comparing the use of the term across videos, captions, and comment sections in order to maintain consistency and accuracy of interpretation within different digital interaction contexts.

3. Result and Discussion

This section presents the findings and discussion of the semantic and sociolinguistic functions of the term "Yapping" in Generation Z digital discourse on TikTok based on data obtained from videos, captions, and comment sections analyzed through a digital discourse analysis approach. The analysis refers to the semantic theories of Leech (1981) and Ullmann (1972), the sociolinguistic perspectives of Labov (1972) and Eckert (2000), as well as David Crystal's concept of digital discourse. The collected data demonstrate that the use of the term "Yapping" in TikTok discourse is highly contextual and multifunctional, reflecting not only semantic change but also the social practices and communication culture of Generation Z in digital spaces. The following data were analyzed in this study:

Data 1

"POV: *udah ga sabar* 'Yapping' *tapi kosakata belum di-download*"

Caption: "*sora lg* 'Yapping' *#baby*"

(HS, 01:20s, May 2026)

Data 2

"'Yapping' is a skill. 2x *lolos* interview *perkara pinter ngomong* *#storytime* *#Yapping*"

(E, 01:25s, May 2026)

Data 3

"can u guys stop 'Yapping' for a second im tired"

(S, 01:34s, May 2026)

Data 4

"'Yapping' usually means talking a lot in an annoying or unnecessary way"

(M, 01:15s, May 2026)

Data 5

Comment 1: "every girl needs a guy who listens to her yapping like it's his fav playlist"

Comment 2: "dulu yapping, skrg ngomong dikit aja takut"

(TC, 01:23s, May 2026)

Data 6

Comment 1: "i need my listener. *soalnya aku yang suka yapping* 🗣️🗣️"

Comment 2: "my friend said 'i don't like yapper people' i know they mean is me, so i wanna stop yapping to everyone i'm afraid they'll upset with me."
(TC, 01:20s, May 2026)

Data 7

Comment 1: "*saking sering yapping sampe oversharing* 😬"

Comment 2: "yapping *nya ke temen tlyg bener bener temen aja* 😬"
(TC, 01:13s, May 2026)

Data 8

Comment 1: "I'm in my 40's and yap has been in my vocabulary since I was a little kid... surely I'm not the only one 🗣️"

Comment 2 (Creator): "yes you're right! it's not a new word but recently it's been used a lot in social media so I wanted to explain it in case someone didn't know what it means..." (EE, 01:20s, May 2026)

The data above were selected because they represent various communicative contexts in which the term "Yapping" is used by Generation Z users on TikTok, including video captions, comment sections, emotional expressions, interpersonal interactions, and metalinguistic explanations. These data provide important evidence for analyzing semantic variations, sociolinguistic functions, and the role of digital discourse in shaping the meaning of the term within online communication practices.

Semantics Variation of the Meaning "Yapping"

The results of the analysis indicate that the term 'Yapping' in Generation Z digital discourse on TikTok has undergone complex and dynamic semantic changes. Lexically, 'Yapping' in English refers to the activity of "talking excessively or insignificantly." However, in TikTok usage, the term has experienced semantic broadening and shifts in evaluative meaning, becoming either more positive (amelioration) or remaining negative (pejoration), as explained by Leech (1981) in semantic theory cited in Sari & Hosniyeh (2026). In addition, Ullmann (1972), cited in Darna et al. (2025), explains that semantic change may occur due to the social and cultural context of language use, allowing a single word to carry different meanings depending on the communicative situation.

Based on the collected data, several semantic variations of the term 'Yapping' were identified in Generation Z TikTok discourse. The term is not only used to describe excessive talking, but also functions as an expression of humor, communication skills, emotional openness, self-identity, and interpersonal affection. These variations demonstrate that the meaning of 'Yapping' is highly contextual and shaped by users' communicative intentions and social interactions within digital environments. Furthermore, the findings indicate that the meaning of "Yapping" is continuously reconstructed through

digital participation, internet humor, and interpersonal communication practices among Generation Z users on TikTok.

The first variation is found in the use of 'Yapping' as an expression of excitement and the urge to communicate, particularly in metaphorical contexts such as babies or individuals who are not yet able to speak fluently. This is reflected in the data from Data 1.

Data 1

"POV: *udah ga sabar 'Yapping' tapi kosakata belum di-download*" (HS, 01:20s, May 2026)

Caption: "sora lg 'Yapping' #baby"

In this context, 'Yapping' no longer carries a negative meaning, but is instead used humorously to describe someone's eagerness to speak. The expression "kosakata belum ke-download" metaphorically compares language acquisition to a digital downloading process, reflecting the influence of technological culture on Generation Z language practices. The visual context, which shows a baby attempting to babble and communicate despite limited verbal ability, strengthens the affectionate and playful interpretation of the term.

Semantically, this usage reflects metaphorical extension, where talking is interpreted as emotional expression and communicative enthusiasm rather than meaningless speech. The humorous framing also reconstructs the original negative association of 'Yapping' into a more positive and emotionally expressive meaning. Therefore, the data demonstrate that semantic meaning in digital discourse is highly shaped by humor, visual context, and internet culture (Dilivia et al., 2023).

The second variation presents 'Yapping' as a communication skill with positive social value. This is reflected in Data 2.

Data 2

"'Yapping' is a skill. 2x *lolos* interview *perkara pinter ngomong* #storytime #Yapping" (2 . E . 01:25s, May 2026)

In this context, 'Yapping' is associated with verbal competence, confidence, and communication ability in professional situations such as job interviews. The speaker attributes their success in interviews to their ability to speak actively and persuasively, suggesting that extensive talking can function as social capital. This demonstrates a semantic shift from a negative lexical meaning toward a positive evaluative meaning.

According to Leech (1981), this phenomenon reflects amelioration, namely a process in which a term develops more favorable social connotations over time. Within TikTok discourse, being talkative is not necessarily perceived as annoying, but may instead indicate intelligence, sociability, and self-confidence. The hashtag #storytime also reinforces the culture of expressive storytelling on TikTok, where verbal fluency and long-form speaking are socially valued communicative practices (Marantika et al., 2025).

The third variation retains the original pejorative meaning of 'Yapping' as a form of communication disturbance. This is reflected in Data 3.

Data 3

"can u guys stop 'Yapping' for a second im tired" (3 . S . 01:34s, May 2026)

In this context, 'Yapping' refers to speech that is perceived as noisy, excessive, repetitive, and emotionally exhausting. The speaker's expression of fatigue and irritation indicates that the term still maintains its traditional negative semantic association in certain situations. Unlike the previous data, which reconstruct 'Yapping' positively, this usage emphasizes annoyance and social discomfort caused by excessive verbal interaction.

This phenomenon reflects negative semantic prosody, namely meaning associations that produce discomfort or negative emotional reactions toward particular verbal behaviors, as explained by Ullmann (1972) cited in Hauser & Schwarz (2023). The exaggerated typography in "tIRED" further emphasizes emotional exhaustion and frustration. Thus, the meaning of 'Yapping' remains fluid and dependent on emotional context and communicative intention.

The fourth variation shows "Yapping" as a literal explanation or metalinguistic definition of the term itself. This is reflected in Data 4.

Data 4

"'Yapping' usually means talking a lot in an annoying or unnecessary way" (4. M. 01:15s, May 2026)

This usage reflects metalinguistic awareness within digital communities, where users not only use certain terms, but also explain and negotiate their meanings with others. In this context, the speaker attempts to clarify the conventional meaning of 'Yapping' amid its increasingly varied usage on social media. This phenomenon demonstrates that users are consciously aware of semantic shifts occurring in digital communication and actively participate in redefining internet slang vocabulary.

From Ullmann's (1972) perspective, this phenomenon can be understood as an effort to maintain semantic stability amid the constantly evolving use of digital language. The explanation also indicates that digital language users often engage in collaborative meaning-making processes, especially when certain terms become viral or widely adopted by online communities. Thus, 'Yapping' functions not only as a communicative expression, but also as an object of linguistic discussion within digital culture itself (Maharani et al., 2025). The fifth variation presents 'Yapping' as a form of self-labeling and emotional identity construction. This is reflected in Data 5 and Data 6.

Data 5

Comment 1: "every girl needs a guy who listens to her yapping like it's his fav playlist"

Comment 2: "*dulu yapping, skrg ngomong dikit aja takut*"
(5 . TC . 01:23s, May 2026)

Data 6

Comment 1: "i need my listener. *soalnya aku yang suka yapping* 🗣️🗣️"

Comment 2: "my friend said "i don't like yapper people" i know they mean is me, so i wanna stop yapping to everyone i'm afraid they'll upset with me.

(6 . TC . 01:20s, May 2026)

In these contexts, 'Yapping' is used as a self-descriptive label representing communicative personality, emotional openness, and interpersonal vulnerability. Users openly identify themselves as individuals who enjoy talking extensively, sharing stories, and expressing emotions. However, some comments also reveal anxiety and fear of social rejection related to being perceived as "too talkative."

According to Eckert (2000), cited in Nasarudin et al. (2024), language choices may reflect speakers' social and emotional identities within particular communities. The comments demonstrate that 'Yapping' functions not only as slang, but also as a medium for emotional reflection and identity negotiation. The expression "i need my listener" highlights the emotional need for validation and attentive listening, while the fear of "upsetting" others reflects the tension between self-expression and social acceptance in digital interaction.

At the same time, expressions such as "every girl needs a guy who listens to her yapping like it's his fav playlist" reconstruct 'Yapping' as a symbol of affection and emotional intimacy. Listening to someone's 'Yapping' becomes associated with care, patience, and emotional commitment within interpersonal relationships. Thus, the term develops relational and emotional meanings that extend beyond its original lexical definition.

In addition, semantic variations were also found based on generational differences among users. This is reflected in Data 7 and 8.

Data 7

Comment 1: "*saking sering yapping sampe oversharing* 🗣️"

Comment 2: "yapping *nya ke temen tlyg bener bener temen aja* 🗣️"

(7 . TC . 01:13s, May 2026)

In this context, 'Yapping' is associated with oversharing behavior and social boundary negotiation. Users acknowledge that excessive talking may unintentionally lead to revealing too much personal information. However, the humorous tone and emoji usage soften the negative implications of oversharing and frame it as a relatable social experience among Generation Z users.

This phenomenon indicates that 'Yapping' functions as a euphemistic expression for emotional openness and social vulnerability. The statement about limiting "Yapping" only to close friends also demonstrates awareness of interpersonal trust and communication boundaries within digital communities. Therefore, the meaning of "Yapping" expands into discussions about intimacy, trust, and emotional safety in online interaction.

According to Eckert (2000), cited in Nasarudin et al. (2024), language choices may reflect the speaker's social and emotional identity within a particular community. Therefore, 'Yapping' functions not only as internet slang,

but also as a medium for expressing vulnerability, personal reflection, and emotional change on social media. The use of informal and emotionally expressive language also reflects how TikTok discourse allows users to openly discuss psychological and interpersonal experiences in relatable ways.

Data 8

Comment 1: "I'm in my 40's and yap has been in my vocabulary since I was a little kid... surely I'm not the only one 🌸"

Comment 2 (Creator): "yes you're right! it's not a new word but recently it's been used a lot in social media so I wanted to explain it in case someone didn't know what it means..." (8 . EE . 01:20s, May 2026)

This interaction demonstrates intergenerational semantic divergence, namely differences in meaning interpretation based on distinct social experiences and generations. The older user emphasizes that "yap" has existed long before its recent popularity on TikTok, while the creator explains that the word has recently regained prominence through social media culture.

From Ullmann's perspective, word meanings are not universal, but are shaped by user communities and cultural contexts. In the context of Generation Z discourse, 'Yapping' has experienced semantic resurgence and functional expansion through internet humor, emotional storytelling, and digital interaction patterns. Therefore, the phenomenon reflects how older lexical items may be reconstructed and popularized within new digital cultures (Maharani et al., 2025).

This, the semantic variations of 'Yapping' demonstrate that lexical meaning within digital ecosystems is highly dynamic, contextual, and socially negotiated. The term no longer possesses a single fixed meaning, but instead continuously develops according to emotion, humor, social interaction, and internet culture. These findings confirm that digital language is flexible and strongly influenced by participatory communication practices among online communities, particularly Generation Z on TikTok. Consequently, the phenomenon of 'Yapping' reflects the ongoing transformation of language alongside the evolution of digital culture and contemporary communication patterns.

Sociolinguistic Function Of "Yapping" In Gen Z Community

From a sociolinguistic perspective, the use of the term 'Yapping' within the Generation Z community on TikTok demonstrates that language functions not only as a communication tool, but also as a means of constructing social identity, group solidarity, emotional expression, and negotiating social norms. This is consistent with Labov's (1972) view that language variation is closely related to the social conditions of its speakers, as well as Eckert's (2000) theory that regards language as a social practice within communities of practice. In the context of social media, the use of certain terms becomes a marker of cultural closeness and shared communicative experiences among users (Nasarudin et al., 2024).

Based on the collected data, the sociolinguistic functions of 'Yapping' extend beyond its literal meaning as excessive talking. The term functions as an in-group marker, a medium for emotional catharsis, a strategy for seeking social validation, and a representation of interpersonal relationship norms within Generation Z digital communities.

The first sociolinguistic function can be seen in the use of 'Yapping' as an in-group marker. This is reflected in Data 5 through comments discussing shared emotional experiences and relationship expectations related to 'Yapping'.

Data 5

Comment 1: "every girl needs a guy who listens to her yapping like it's his fav playlist"

Comment 2: "*dulu yapping, skrg ngomong dikit aja takut*"
(5 . TC . 01:23s, May 2026)

The expression reflects a process of social alignment, in which users recognize and relate to shared communication experiences within the same digital culture. The use of 'Yapping' creates relatability among users who identify themselves as expressive or emotionally talkative individuals. From Eckert's perspective, such expressions function as indexical identity markers that symbolize closeness to Generation Z communication culture. Therefore, 'Yapping' helps strengthen solidarity and emotional togetherness within online communities (Fadli et al., 2025).

The second sociolinguistic function is as a euphemism for oversharing and emotional catharsis. This is reflected in Data 7.

Data 7

Comment 1: "*saking sering yapping sampe oversharing* 🙄"

Comment 2: "*yapping nya ke temen tlyg bener bener temen aja* 🙄"
(7 . TC . 01:13s, May 2026)

In this context, "Yapping" softens the negative impression associated with excessive emotional openness on social media. Instead of directly admitting to oversharing, users employ the more humorous and socially acceptable term 'Yapping'. This linguistic strategy reduces embarrassment and creates a more casual atmosphere for discussing vulnerability and emotional experiences.

Furthermore, the comments demonstrate emotional catharsis, where talking extensively becomes a way to release emotions and thoughts within digital interaction spaces. According to Hamidah et al. (2023), digital language functions not only to convey messages, but also to regulate emotions and interpersonal relationships. Therefore, 'Yapping' serves as a socially acceptable medium for emotional expression among Generation Z users.

The third sociolinguistic function is as a medium for negotiating communication norms and seeking social validation. This is reflected in Data 6.

Data 6

Comment 1: "i need my listener. *soalnya aku yang suka yapping* 🗣️🗣️"

Comment 2: "my friend said "i don't like yapper people" i know they mean is me, so i wanna stop yapping to everyone i'm afraid they'll upset with me.
(6 . TC . 01:20s, May 2026)

In this context, 'Yapping' becomes a medium for expressing emotional needs while simultaneously negotiating the boundaries between self-expression and social acceptance. Users openly acknowledge their tendency to talk excessively, but also reveal fears of social rejection and interpersonal discomfort.

Labov explains that language choices may indicate social relationships and social positioning among users (Ibrahim, 2025). Within Generation Z digital culture, 'Yapping' reflects the need for empathy, acceptance, and emotional support from online communities (Anandita et al., 2025). Consequently, the term functions as a linguistic tool for negotiating identity and emotional belonging within digital spaces.

The fourth sociolinguistic function is as a redefinition of interpersonal relationship norms. This is reflected in Data 5.

Data 5

Comment: "every girl needs a guy who listens to her yapping like it's his fav playlist"
(5 . TC. 01:23s, May 2026)

This expression suggests that listening to someone's 'Yapping' is interpreted as a form of affection, patience, and emotional commitment in interpersonal relationships. The metaphor comparing 'Yapping' to a favorite playlist reconstructs excessive talking as something emotionally meaningful rather than annoying. From Eckert's perspective, such language practices demonstrate how digital communities construct new relationship norms through everyday communication (Nasarudin et al., 2024).

Therefore, 'Yapping' is not merely internet slang, but also part of the symbolic construction of intimacy and emotional attentiveness among Generation Z users. Overall, the use of 'Yapping' within the Gen Z community demonstrates that the term possesses complex sociolinguistic functions and is not limited to being merely internet slang. 'Yapping' functions as a marker of group identity, a medium for emotional expression, a tool for social validation, and a means of negotiating interpersonal relationships within digital communities. These findings indicate that language on social media is used not only to convey information, but also to build solidarity, express emotional closeness, and represent users' emotional experiences. Furthermore, the use of "Yapping" reflects how Generation Z utilizes digital language as part of social practice and identity construction in online spaces. Therefore, this phenomenon confirms that digital language evolves dynamically in response to communication culture, interaction patterns, and the social needs of social media users.

Context of the Use of 'Yapping' in TikTok Digital Discourse

In the context of TikTok digital discourse, the use of the term 'Yapping' demonstrates the characteristics of digital language that are multimodal, interactive, participatory, and strongly influenced by platform systems. This is in line with David Crystal's view (2011) in Rahmah et al. (2025), which states that digital language is a form of interactive written discourse combining verbal, visual, and technological elements within online communication processes.

Based on the collected data, the use of 'Yapping' in TikTok discourse cannot be separated from the platform's communicative structure, which emphasizes short-form videos, rapid interaction, visual humor, and algorithmic visibility. The term functions not only linguistically, but also technologically and socially within TikTok's communication ecosystem.

The first contextual function can be seen in the use of 'Yapping' as an on-screen textual hook. This is reflected in Data 1, Data 2, Data 3, and Data 4.

Data 1

"POV: *udah ga sabar*"Yapping' *tapi kosakata belum di-download*" (HS, 01:20s, May 2026)

Data 2

"Yapping' is a skill..." (2 . E . 01:25s, May 2026)

Data 3

"can u guys stop 'Yapping' for a second im tired" (3 . S . 01:34s, May 2026)

Data 4

"Yapping' usually means talking a lot in an annoying or unnecessary way" (4. M. 01:15s, May 2026)

In TikTok's fast-scrolling environment, such short and emotionally expressive texts function as attention-grabbing hooks that quickly communicate the core message of the content. Crystal explains that digital language tends to use concise, direct, and visually striking forms because it is shaped by rapid consumption patterns on social media (Rahmah et al., 2025). The use of uppercase letters, emojis, and informal phrasing further strengthens emotional intensity and audience engagement.

The second contextual function is as an algorithmic marker through hashtags and repeated keywords. This is reflected particularly in Data 2 through the hashtag #yapping.

Data 2

"#storytime #Yapping'" (2 . E . 01:25s, May 2026)

In this context, language functions not only as communication among users, but also as metadata that helps TikTok's algorithm categorize and distribute content to relevant audiences through the For You Page (FYP). According to Bakrin & Hilalludin Hilalludin (2025), hashtags and recurring keywords contribute to visibility and content circulation within social media systems. Therefore, 'Yapping' carries both linguistic and technological functions in TikTok discourse.

The third contextual function appears in repetitive comment patterns and participatory discourse. This is reflected in Data 5 and Data 7.

Data 5

Comment 1: "every girl needs a guy who listens to her yapping like it's his fav playlist"

(5 . TC . 01:23s, May 2026)

Data 7

Comment 1: "*saking sering* yapping *sampe* oversharing 🙄"

(7 . TC . 01:13s, May 2026)

The repetition of similar expressions across comment sections demonstrates digital intertextuality, namely the collective reproduction of language as participation in internet culture. Users adopt, modify, and repeat phrases to create relatability and shared humor within online communities. According to Octafiona (2024), such repetition reflects collaborative trend-building and collective identity formation in digital discourse.

The fourth contextual function is the multimodal construction of meaning through the interaction of text, visuals, and emotional expression. This is reflected across all data, particularly Data 1 and Data 3, where visual gestures and facial expressions reinforce the meaning of 'Yapping'.

The baby's babbling in Data 1 and the creator's exhausted gestures in Data 3 demonstrate that meaning in TikTok discourse is constructed not only through written text, but also through visuals, body language, expressions, and editing styles. This reflects Crystal's concept of multimodal discourse, where verbal and visual elements work together to produce expressive and interactive meanings (Rahmah et al., 2025).

Thus, the use of 'Yapping' in TikTok digital discourse demonstrates that digital language functions not only as a linguistic communication tool, but also as part of visual, algorithmic, emotional, and participatory culture on social media. The meaning of 'Yapping' is continuously constructed through the interaction between text, visuals, humor, hashtags, comments, and platform systems that influence communication patterns and content circulation. These findings show that language in social media develops multimodally and is strongly shaped by the characteristics of digital technology, which are fast-paced, interactive, and participation-based. Therefore, the phenomenon of 'Yapping' confirms that Generation Z digital communication must be understood through the relationship between language, internet culture, and platform systems that shape interaction within online spaces.

4. Conclusion

Based on the findings of this study, it can be concluded that the term 'Yapping' in Generation Z's digital discourse on TikTok has undergone dynamic and contextual meaning shifts. Semantically, the term no longer simply means "talking excessively," but has expanded and shifted in meaning to represent humor, affection, communication skills, verbal disturbance, and even

selfidentity, as explained in the theories of semantic change proposed by Leech and Ullmann. From a sociolinguistic perspective, 'Yapping' functions as a marker of group identity, a medium for emotional expression, a form of social validation, and a tool for negotiating interpersonal relationships within Gen Z digital communities, which aligns with Labov and Eckert's views of language as a social practice and marker of community identity. Furthermore, the use of 'Yapping' on TikTok reflects the characteristics of digital language that are multimodal, interactive, visual, and influenced by platform algorithms, as described by David Crystal. Thus, this study demonstrates that 'Yapping' functions not merely as internet slang, but also as a digital linguistic phenomenon that represents the dynamics of meaning, social identity, and the communication culture of Generation Z on social media.

References

- Adiningsih, Y., Haryanto, Y., & Ratnasari, A. (2026). Social media slang and its challenges towards language literacy. *KREDO: Jurnal Ilmiah Bahasa dan Sastra*, 9(2), 96-107. <https://doi.org/10.24176/kredo.v9i2.16687>
- Anandita, A., Sri, Y., & I Wayan, L. (2025). Perubahan Kosakata Gen-Z dalam Konten Tiktok sebagai Bentuk Kreativitas Berbahasa di Era Digital. *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra*, 5(4), 5665–5679. <https://doi.org/10.53769/deiktis.v5i4.2705>
- Bakrin, R., & Hilalludin Hilalludin. (2025). Pengaruh Media Sosial Tiktok Terhadap Perkembangan Kosakata Bahasa Indonesia Pada Generasi Alfa. *Begibung: Jurnal Penelitian Multidisiplin*, 3(2), 7–19. <https://doi.org/10.62667/begibung.v3i2.152>
- Darna, C. A., AkhyaruddinAkhyaruddin, & Hilman, Y. (2025). Bentuk, Makna, dan Fungsi Bahasa Gaul Remaja Desa Mekar Jaya Kecamatan Sungai Gelam Kabupaten Muaro Jambi. *Kopula: Jurnal Bahasa, Sastra, Dan Pendidikan*, 7(2), 471–479. <https://doi.org/10.29303/kopula.v7i2.7443>
- Dilivia, A. Z., Febriyanto, L., & Ginanjar, B. (2023). Pergeseran Makna Kosakata Flora Dalam Metafora Di Media Sosial Twitter: Kajian Semantik. *Linguistik Indonesia*, 41(1), 75–88. <https://doi.org/10.26499/li.v41i1.418>
- Eti, S. H., & Rosalinah, Y. (2024). An analysis of Gen Z's digital slang: Patterns from TikTok comment sections. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 12(2), 3250-3262. <https://doi.org/10.24256/ideas.v12i2.5911>
- Fadli, B. M., Ikra, I., & Yani, M. (2025). Strategi Tutur Dan Identitas Sosial Dalam Komunikasi Digital: Analisis Pragmatik Pada Generasi Z Di Media Sosial. *Bahtra: Pendidikan Bahasa Dan Sastra*, 6(1), 29–35. <https://doi.org/10.56842/bahtra.v6i1.631>
- Hamidah, A. A. A., Sinta, R., & Slamet, T. (2023). Kajian Sociolinguistik Ragam Bahasa Gaul di Media Sosial Tiktok pada Masa Pandemi Covid-19 dan Pemanfaatannya Sebagai Kamus Bahasa Gaul. *Jurnal Onoma: Pendidikan*,

- Bahasa, Dan Sastra*, 9(1), 61–68.
<https://doi.org/10.30605/onoma.v9i1.2029>
- Hauser, D. J., & Schwarz, N. (2023). Semantic Prosody: How Neutral Words With Collocational Positivity/Negativity Color Evaluative Judgments. *Current Directions in Psychological Science*, 32(2), 98–104.
<https://doi.org/10.1177/09637214221127978>
- Ibrahim, M. (2025). Bahasa dan Kelas Sosial: Hubungan Antara Pilihan Kata dan Status Sosial. *Proceedings Series on Health & Medical Science*, 7(1), 114–119.
- Maharani, D., Hasea, S. S., Nailah, C., Rowimatul, H., & Yuliana, S. (2025). Makna dalam Era Digital: Kajian Semantik Terhadap Bahasa di Media Sosial Indonesia. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 1(4), 841–862.
<https://doi.org/10.63822/capxn478>
- Marantika, E. R., Agustin, V. F., Mundi, R. C., & Ginanjar, B. (2025). Pergeseran Makna pada Kosakata Berunsur Fenomena Alam dan Bencana Alam di Media Sosial X: Kajian Semantik. *Linguistik Indonesia*, 43(2), 347–359.
<https://doi.org/10.26499/li.v43i2.731>
- Nabilah, A. A. P., & Adika, D. (2025). Lexical Semantic Review of Alpha Generation Terms; Previous Generation's Perspective. *PRAGMATICA: Journal of Linguistics and Literature*, 3(1), 1-9.
<https://doi.org/10.60153/pragmatica.v3i1.111>
- Nasarudin, N., Fathonah, F., & Fadlilah, A. (2024). *Pengantar Sociolinguistik*. Padang: CV. Gita Lentera.
- Octafiona, E. (2024). Kajian Intertekstualitas dalam Karya Sastra Indonesia Kontemporer. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 4(02), 645–655.
<https://doi.org/10.47709/educendikia.v4i02.4578>
- Rahmah, L. N., Oktafiani, D., & Oktafiani, D. (2025). Peran bahasa dalam membangun solidaritas komunitas online Indonesia. *Jurnal Dinamika Sosial Dan Sains*, 2(5), 803–810.
- Sari, M., & Hosniyeh, H. (2026). Makna Denotatif dan Konotatif dalam Lirik Lagu “Tilik Jogja” Karya Citra Scholastika. *JIIIP - Jurnal Ilmiah Ilmu Pendidikan*, 9(1), 1346–1356.
<https://doi.org/10.54371/jiip.v9i1.9668>