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Slang in Tuneeca Community in Relation to Sociolinguistics Teaching Materials

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Abstract

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Slang is a language variety typically restricted to a particular group of people. Slang could be used for both face-to-face and online communication. Tuneeca is a community consisting of female members. The intimate communication within this community on online media creates slang. The communication is related to the sale and purchase transaction, advertisement, and others. The purposes of this research are to describe the form and meaning of slang used by Tuneeca and the relation between slang and sociolinguistics teaching materials. This research is qualitative descriptive research. The subject was Tuneeca community, and the object was slang in Tuneeca. The result shows that the forms of slang in Tuneeca community are word, phrase, clause, and sentence. The meaning consists of lexical, grammatical, referential, denotative, term, conceptual, associative, idiomatical, proverb, narrow-broader, connotative, and emotive. Slang in Tuneeca community can be used as sociolinguistics materials, particularly in language variety related to slang.

Keywords: slang, tuneeca, teaching material, sociolinguistics

Introduction

Language, as a means of communication, has two varieties, which are formal and informal. Informal language is often used in the community, for it is easy to be understood. One of the informal language varieties is slang. Slang is not only used in direct or face-to-face communication, but also online communication such as chatting on social media. Online media is now a convenient way to communicate in the modern era. Communication on online media usually uses informal language such as slang. Slang is a language variety created by a particular group of people and used in the daily communication that meaning is typically only known by the group members.

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Tuneeca is a community consisting of female members. The intimate communication within this community on online media creates slang. The communication is related to the product offer, sale and purchase transaction, advertisement and other. Slang is typically used within a particular group and could not be known by those outside the group. Slang in Tuneeca community has its attraction in communication. The attraction of their language is how they mostly use vocabulary that is closely related to home and female, such as *kecap* (soy sauce). The use of this language in communication profoundly influences the sale of Tuneeca products. The attractiveness of the language is then used by the researcher as an example in Sociolinguistics instruction, particularly in the materials of language varieties related to slang. Slang language in Tuneeca community is refreshing to be used as the examples in Sociolinguistics instruction in this era because most students use gadgets as the online access.

The previous study conducted by Petrania T. Anis (2017) entitled "Slang Words on Instagram" discussed the forms and the types of slang on Instagram. The forms found are the shortened mispronounce, home slang, community slang, and abbreviation. Besides, this study also discussed the meaning based on the picture interpretation, which is then concluded based on the online dictionary.

Research Questions

Based on the background, the formulation of the research problems are

- a) how are the forms and the meaning of slang used by Tuneeca community?
- b) how is the relation between slang and Sociolinguistics teaching materials?.

The purposes of the research are to describe the forms and the meaning of slang used by Tuneeca community and the relation between slang and Sociolinguistics teaching materials.

Methods

This research is qualitative research with a descriptive design. Moeleong (2005:6) stated that qualitative research is research to understand a phenomenon on what is experienced by the subject. The subject of this research was Tunneca community, a forum or group used to promote or market the Tuneeca products via online. The object was slang in Tuneeca community. The data collection method used observation and note-taking technique.

Results and Discussion

According to Padmadewi (2014:1-2), sociolinguistics etymologically comes from two English words, which are socio and linguistic. Linguistic means a study that discusses language, particularly the elements of language such as phoneme, morpheme, word, sentence, and the relationship among the elements including the nature and the formation of those. Socio has the same root as social, which means "related to society, community, and the social function." Therefore, sociolinguistics is a study of language concerning the language speaker as a member of society. Sociolinguistics studies and discusses the social aspect of language, particularly the language varieties related to the humanistic factor. Slang, according to Padmadewi (2014:8-9) is a language created by a particular group of people and used as a language in communication within the group. This language variety in the Indonesian language is usually called as *bahasagaul*.

Based on the data from the observation to the forum of Tunneca community, it appears that:

1. The form and the meaning of slang

Based on the data, it appears that the form includes word, phrase, clause, and sentence. Related to the meaning, according to Sugiono via Suhardi (2015:52), meaning are messages, morals, values, lessons, and substances. Meaning is a thing or feedback. The meaning includes referential, conceptual, perlocutionary, idiomatical, lexical, associative, term, connotative, denotative, grammatical, proverb, narrow-broader, and emotive.

The forms of slang in Tuneeca community are

- a. Word

Word is the basic element of a sentence or the smallest unit of the grammar. According to Chaer (2015:37-38), grammatically a word has two statuses which are as the biggest unit in the morphological structure but as the smallest unit in the syntactical structure. As the biggest unit in the morphological structure, a word is formed from a root (that can be in forms of a dependent or independent basic morpheme or a combination of morphemes) through affixation morphological process, composition. As the smallest unit in syntactical word, it is particularly those included in an open class of the word. The slang in the form of the word in Tuneeca community are:

(1) Lollipop

Lollipop is a form of the word. It is a symbol given to the repro cloth of Hellow Rowdy, but there is only a color difference from the previous one. The following is the chat showing slang language with "lollipop":

CitrariaNovalia : *"Assalamualaikum tlc, Berhari2 si lollipopku ini nangkring di rmh, krn ada ku galau, mencari2 sepatu warna pink di toko2 gkgjg nemu, akhirnya pke spatu seadanya. Dan satu lg tentang kegalauanku ini, pke ini aq brasa ndut, krna bagian tangannya model balon, dan mengembanggt, akhirnya dngan sdikit nekatan kupermaklah si dia, dan bginilah pnampakannya. Pke si lollynituhaqgkbsaantengbawaanya kibas2 manjahgt, krnarempelbertingkatnyagknahanbuattidak di pertontonkankesetiaporngyglit. Percayagksiygfotoinakusampelongodanbilangkamucantikbanget x ini, hushusingetbini orang....* (Assalamu'alaikumTuneeca Lovers Community, for a couple of days my **lollipop** was standing at home because I'm confused. I seek pink shoes at the stores, but I couldn't find them. Finally, I just wore those I have...)

Arini Firdausi: *"Kudu takemuuut ae mbk"* (Probably I mustsuck it, sister)

CitariaNovalia : *"Koyo permen to mak"* (Like a candy, isn't it?)

The word "Lollipop" is a term used to call a Tuneeca product which color is like a lollipop candy. Lollipop is a referential meaning. This word appeared and was stated by Citraria (Facebook account), a Tuneeca user and lover. Some pictures and videos she uploaded attracted the other users. People were interested because the dress worn and shown off by Citraria was attractive and beautiful. This attraction is one of the factors causing others also call this dress "Lolly". Many people are interested in Lollipop edition for its attractive colors like candy and one who wears the dress looks beautiful. Many people follow to wear this dress for its esthetic function. One of slang function is for esthetic. The esthetic of the word "Lolly" makes this community use it to call the dress "Lollipop". It is stated that slang is created from the change of the form of the linguistic message without changing the content.

(2) JamesBond

James Bond is a form of the word. It has an associative meaning, which is the actual meaning similar to the symbol used by the society. The following is the chat:

Ria Nasution : *"Halloo..apakabarsemuanya. Mau nengokrumahinidulu..kangenbangett. Kata siapaakugakpaketunaneecalagi? Masihpakekok..iniyasijames bond?"* (Hallo, what's up everyone?...Who said I did not wear Tuneeca anymore? I still wear it, and this is the James Bond)

Haji Sima : *"KakAbigaelSamsiPagatikuiniyajames bond ug dicari2.. akubingung ,kakdr Ria lewatbrmaunyabartelatmaa"*

"JamesBond" has associative meaning b

y using a symbol. James Bond is identical to the code of 007. James Bond movie is a movie produced in 1962, and James Bond is well-known as the agent of 007. James Bond in Tuneeca community is slang because the word code of JamesBond is a term used to call one edition of Tuneeca dress which code is 007. The unique black color is loved by the lovers and makes its price highly increase. One piece of dress is more than one million. When this community used the word "JamesBond," they automatically understand the code that JamesBond means a dress with the code of 007. The figure and the complete chat are on the attachments.

(3) *Mekrok*

Mekrok is a form of the word. It means blossoming. This word is often used in Tuneeca community to mention a dress that has an umbrella skirt, so it is flare when it is worn. If one who wears it turns around the body, the dress is like blossoming. *Mekrok* itself is a Javanese word which means blossoming. The following is the chat using the word:

SitiRohmatilah: “Kalaupakekygmekrokmekrok..jalannyaserasaterbangterbang.
SalamatberaktivitassahabatTuneeca lovers (When I wear something blossoming, I feel like flying and flying. Have a good day Tuneeca lovers)

The word “*mekrok*” has a term meaning. It is a Javanese term which means blossoming. This community uses the word *mekrok* to allegorize the blossoming dress like a blossoming flower. Generally, most of the models of Tuneeca dresses are flare dresses that use wide cloth and will go blossoming or flare when it is worn. The term *mekrok* is then often used in this community, and many members posted their pictures wearing Tuneeca dress and showing the blossoming dress.

Mekrok, which is generally used for the flower, is used to allegorize them as a blossoming flower when wearing the dress. They competed to wear Tuneeca dress of particular codes or editions and uploaded their pictures with poses like flowers. Moreover, the pictures did not only show one person but some people, and it was taken from upside, so it gives an impression like a colorful blossoming flower in the garden.

b. Phrase

A phrase is formed from two or more words and has one of the syntactical functions. A phrase could consist of two or more words, and it can be proven (Chair, 2015:39).

(1) *KecapBango*

KecapBango is a phrase. It has an idiomatic meaning. The following is the chat in Data card 3:

Mega Mamduhanyah : “PakaianRp 1 James bond sz M **Kecapbangosz** L Masing” Ix pakaiTerawatsekalipemakaiannya Minus kaserdan belt krnsyorangnyapelupaWa 081323232263” (the dress IDR 1 James Bond size M, *KecapBango* size L. I only wore each of them for once, really cared...)

From the above chat, it shows that the meaning of *kecapbango* is only idiomatic. This meaning function to call something which is like *kecapbango*. Since the first launching, many people like this black Tuneeca dress particularly because Tuneeca lovers love black color. The phrase *kecapbango* was firstly mentioned by one member who uploaded a picture with a caption using the term *kecapbango*. Then, other members acknowledged this linear edition as *kecapbango*. Observed from the background, most of the members of this community are housewives that the terms they used are mostly from their daily life. One of them is *kecapbango*. *Kecapbango* here means black but sweet as the dress which color is black and pretty.

(2) VVGC (Very very good condition)

Vvgc is a form of phrase. It comes from the English language, which means in a very good condition. It is shown in data card 1 as the following:

Nayla Fitriya : “Yang punya PDJ model apa size S,,yukjembreng d sini...” (Who has any models of PDJ size S.. please share here)

Nana Maimunah : “ PI S”

LinnaNoviana : “ PL **VVGC** size XS”

LinnaNoviana : “ Dani Octarina inbox bun”

The phrase Vvgc has a conceptual meaning, which is the meaning which matches the concept. Vvgc means in a very good condition. It means the product which is offered or posted on social media is in a very good condition and cared. This phrase appeared to convince others that their second-hand products are in very good condition. The Vvgc phrase is well understood by the community. One who posted a dress with caption “vvgc” usually also posted pictures to give additional information about the product condition. This phrase is redundant because by mentioning “god condition” is enough. However, to convince that it is in good condition, they add very and sometimes very very very if it is almost similar to the new product.

(3) *Keramik Toilet*

Keramik toilet is a phrase. The meaning is idiomatic. The following is the chat showing the phrase “*keramik toilet*”:

CalyaAiko : “ *Assalamualaikum bunda2 tlc Cm pinginbilang Nm nyjgsdhcinta... biardibilangkeramiktoiletpunAqttsyukasmkodeini #Tuneealoverscommunity #Tuneeabahia* (Assalamu’alaikumTuneeca lovers community, I only want to say that since I love this code, though it is called *keramik toilet*, I still like this code)

WiwiFitri : “*bagusmogamolebarankena SALE. Biar q bisaorder.hehhhee*” (great, hopefully, there will be SALE in the feast day, so I can order it..)

From the above chat, it shows that the phrase “*keramik toilet*” has idiomatic meaning. *Keramik toilet* is Tuneeca edition of Bahia Palace code 68. This edition and code is called *keramik toilet* because of its motive or pattern of the cloth, which is like toilet ceramic. Moreover, the picture of this dress was put beside the toilet of one of the community members, and it was posted in Tuneeca Lovers Community. Some Tuneeca dresses are called by using terms related to the daily life of customers who are mostly female and housewives. Even though they are housewives, but most of the Tuneeca Lovers community members are educated housewives and in upper-middle economy class.

c. Clause

A clause is a syntactical unit above a phrase and under a sentence. It is a sequence of predictive constructed words which means in the construction there is one component in the form of word or phrase that functions as the predicate and another as the subject, object or others (Chair, 2015:41-42). The following are the clauses:

(1) Sold Out All Item

“Sold out all item” comes from English language which means all items are sold out. Here is the chat:

Qiro’ahMa’arif : “Inbox *harga bun?*” (Inbox the price, please)

VeriIndawati : “*Hitam batik brp*” (How much is the black batik?)

Mega Mamduhanayah : “=sold out all item=”

Sold Out All Item has a conceptual meaning. It means all items offered are sold out. This clause matches the usage concept, which is to emphasize the condition of the items which are sold out.

d. Sentence

A sentence is a unit above a clause and under a discourse. It is a syntactical unit consists of basic constituents, usually in the forms of clauses, uses conjunction if needed, and followed with final intonation (Chair, 2015:44)

From the data, there is slang in the forms of a sentence which is “*Dilempar di sinisiapnangkep*”. The following is data card 14 and the explanation:

(1) *Dilempar di sinisiapnangkep*

Mimi Rahmi : “*Happy satnitebunsay..permisinumpanglewatdganylagifenomenal HR03 asli...mogaygsedang harap2 cemasdengan detail danhargasikeceini...mendapatygyterbaikdan bener2 adamanfaatnyauntukdimilikisweaar...memangbajunyanyamanbangedanmakinpede...* (Happy Saturday night everyone let me share the phenomenal HR03 original...)

MaryaniYani : “*03 emangkece*” (03 is certainly cool)

Mimi rahmi : “*Bangetts..*” (It is)

RatihHaryati : “*Di lemparsinimbSiapnangkep*” (throw here, I am ready to catch/ please offer or sell here, I am ready to buy)

The sentence “*dilempar di sinisiapnangkep*” has idiomatic meaning. The word “*lempar*” means “Please sell/offer in Tuneeca community” and “*siapnangkep*” means “ready to buy”. This sentence is familiar to Tuneeca Lovers because it is often used in sale-purchase communication or communication related to Tuneeca products.

2. ¹ Slang in Tuneeca Community in Relation to Sociolinguistics Teaching Materials

¹ Slang in Tuneeca community could be used as Sociolinguistics teaching materials, particularly in the chapter of language varieties in relation to slang especially for the forms and the meaning of slang. The examples related to the forms of slang such as word, phrase, clause, and sentence could be explained with the meaning as the examples of Sociolinguistics instruction.

Conclusions

¹ The forms of slang in Tuneeca community are word, phrase, clause, and sentence. The meaning could be in the forms of referential, associative, connotative/ idiomatical, term and conceptual. The examples of the forms and the meaning of slang previously explained could be taken as the examples of sociolinguistics instruction in the chapter of language varieties related to slang.

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