CHAPTER IV

FINDINGS AND DISCUSSION

This data analysis describes the variation of language employed by conversation member IKAMABA SURABAYA on whatsapp messages group in the form of words and sentences. The analysis of language variation in IKAMABA whatssap messanges group by member IKAMABA is delivered into five parts; register, jargon, slang, code mixing and social context. In the last part, the writer desiphered the results.

4.1 Language varieties Used by member IKAMABA organization in whatsapp messages group.

Language is the primary tool for communication purposes; for establishing peace and order in society, for showing authority and power, and for attaining goals and objectives. But, it can also destruct the society if it is used in inappropriately Society. However, controls the language by giving preferences as what are acceptable and not is because each one of community has its own perception or point of view.

Certain group of people may accept language, but for others, it could be kind of offence or insult. In other words, language has to be appropriate to the society and also match into particular occasion and situation.

4.1.1 Register

A variation of language which a group of specialist often develop to talk about their specially. It could be described an occupational style (Holmes, 1992:276). It means register is variant of language used in the particular jobs communities to describe the specific vocabulary associated with different occupational group or social group. The writer found the answer of the first statement of problem in this study, there are 8 registers used by member IKAMABA on whatsapp messages group.

The unique vocabularies of some occupations are usually known only by people who use the word. In other word, the are can also have their own form of specialized language. Which are learned by all those who take up a particular job. It contains vocabulary, pronounciation, and phrasecology which are differentiated from another.

The registers which are used by member IKAMABA in whatsapp message group. The are ngopi, toron/ongge, nyeddeh and the last bhuk tuan.

Table 4.1: Register

Register	Translation
Ngopi	Smart chat
Toron/ogge	Down / up
Nyeddeh	Fall asleep
Bhuk tuan	Mrs

Those special terms may be called as consultative register. They were usually employed in IKAMABA whatsapp messages group which did diologue between one member to another member. In other words, the special terms which were used by member, generally related to the activities of the member communicating members.

Finally, the conversation related to the register mentioned above can be seen in conversation no 1-4. The conversation function as the context in which the register are used.

1. Data 1 (the use of register 'ngopi')



The term of 'ngopi' in the communication above indicated that A junior wants to invite his senior "coffee" (smart chat). Then, it is different from the meaning of "coffee" in original meaning (copying the file and coffe in the coffe shop.

2. Data 2 (the use of register toron / ongge)



The term of 'toron ongge' in here is a 'Go back to Madura and back from Madura' The meaning of the words it should be is different from the general meaning that we used in daily conversation.

3. Data 3 (the use of register 'Nyeddeh')



Here, the member one talk 'nyeddeh' to another member which in bathroom, 'nyeddeh' in here is a word commonly used for sleeping people. But in this conversation the member used 'nyeddeh' to people who was in the bathroom and are long in the bathroom.

4. Data 4 (the use of register 'bhuk toan')



Here the term 'bhuk toan' means senior girlfriend or senior boyfriend, but in daily conversation the term of 'bhuk toan' is different from IKAMABA members used in daily conversation, the words "bhuk toan" is a call for people who have been haji but in IKAMABA whatsapp messages group the 'bhuk toan' is used to senior girlfriend or senior boyfriend.

The analysis of language should be done in the context of the use because language can not be apart from its context. It means the language depend on the context where it is found. Context may influence the meaning and may limit the range of possible interpretation and supporting the intended interpretation. Than man can not interpret the meaning of language, only they do not also reveal the context of that language related to. Here, the context has an important role to describe what the intended meaning of varieties which are used by members in conversation with the nother member in IKAMABA whatsapp messages group.

4.1.2 Jargon

Some times, the member of IKAMABA used special word when they communicate each other. The form of jargon in IKAMABA whatsapp message group can be found in the form of word, phrase, abbreviation, and acronym. The data are collected from conversation member of IKAMABA in whatssapp message group.

Actually, there were several jargon which were used by member of IKAMABA in whatssapp messages group.

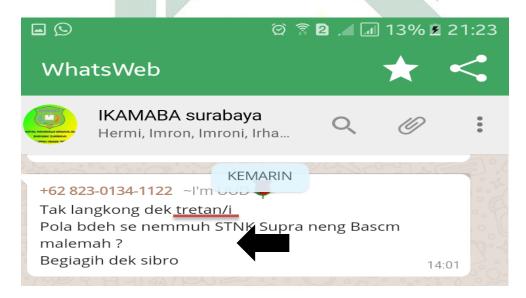
Table 4.2 : Jargon

Tretan- tretani	Form of call for other member of Ikamaba	
KMI	Kacong mahfud institute	
Jhe' loppa mekker ttretan	 Dont forget to study Dont forget to our brother (The solidarity of each member) 	
Presmata	Forum discussion of student Tanjung bumi	
Tretan pena	Form of call for other member of ikamaba	
Kuil sakti 17	Basecamp ikamaba	
KLF	Forum discussion of filsafat	
Sensasi	Magazine formed ikamaba	
IAK	IKAMABA alumni association	

Sunior	Senior

Based on the table of the data above, it seen the word and phrase used by member of IKAMABA in forum discussion of whatsapp message group Jargon used by IKAMABA member to form communications with each other. Jargon used IKAMABA members in the form of words, abbreviations and sentences. The writer found 10 kinds of jargon used by member IKAMABA.

5. Data 5 (the use of jargon 'Tretan-tretani')



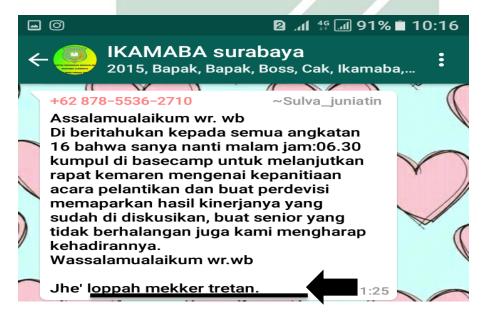
The term tretan 'tretani' used by member of IKAMABA to call other IKAMABA members it means like brother and sister.

6. Data 6 (The use of jargon 'KMI')



The term of KMI is abbreviation of kacong mahfud institute. KMI is an institute builth by the alumni of IKAMABA. KMI is located in Bangkalan Madura, it is the same as IAK Place or second home use: for member of IKAMABA. The difference is that, the bascamp of IKAMABA occupyies students who are still active as lectures, while the occupying KMI is an alumni of IKAMABA.

7. Data 7 (The use of jargon 'Jhe' loppa mekker tretan'



In here jargon jhe' loppa mekker tretan have have 2 meaning; 1.) jhe' loppa mekker tretan is a sentence that always remind us as students to what our duty here is to learning and to process. 2.) jhe' loppa mekker tretan in here means Dont forget to our brother, if one of member has problem then all members of the IKAMABA will feel the issue (The solidarity of each member).

8. Data 8 (the use of jargon 'PRESMATA')



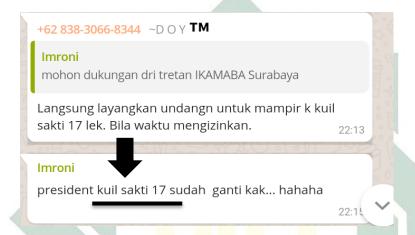
In communication above the term "PRESMATA" in the sentence is said by one of the member of IKAMABA to inform that there is place named PRESMATA. PRESMATA is forum discussion of student of Tanjung bumi or the second to the IKAMABA basecamp.

9. Data 9 (the use of jargon 'Tretan pena')



Here the term 'Tretan pena' is a company engaged in the contributor of books founded by alumni of IKAMABA, whereas all employees are alumni members IKAMABA. Tretan penaretan pena usually used by members of IKAMABA for to transit or visit senior IKAMABA while in Bangkalan

10. Data 10 (The use of jargon 'Kuil sakti 17')



The term of kuil sakti 17 is the name of IKAMABA basecamp, this name was usually used by member of ikamaba to do conversation in their camp. This is sepecial name to IKAMABA basecamp which is located in Wonocolo Gg 3.

11. Data 11 (The use of jargon 'KLF')



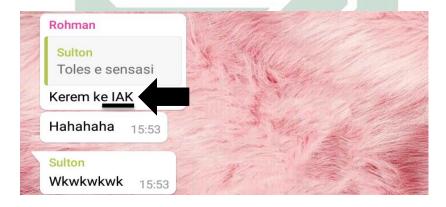
KLF is an abbreviation of "kajian lingkar filsafat" which is formed by members of the IKAMABA who love the field of philosophy. KLF is one of several IKAMABA study forum, KLF members usually consist of students around 1-5 semesters.

12. Data 12 SENSASI



The terms of 'SENSASI' is the name of a press agency formed by IKAMABA engaged in journalism. SENSASI, is a forum for members of ikamaba who focus in the field of journalism, so the members who have the potential in the field of journalism can be channeled.

13. Data 13 (The use of jargon 'IAK')



IAK is an abbreviation of the word "ikatan alumni IKAMABA" which was deliberately set up for IKAMABA member alumni forum. From the first generation to the present so that all alumni can be coordinated by cultural institutions.

4.1.3 Slang

Slang word is a part of language varieties which is usually used by member IKAMABA in whatsapp messages group, member of group and in daily conversation. In this research, the writer used the conversation in whatsapp messages group by people in KAMABA, because the writer found some slang words in the lyrics.

As the examples of some the data are taken from lyrics that.

Table 4.3: The data of slang words that are used in conversation by member IKAMABA in whatsapp messages group.

Slang	Translation	
Syuuut	Like Yess phrase	
Masyuuuuk	Like agree phrase	
Hajar lek	Continue	
Ajet	Please	
Bu'ul	Stupid	
Ampun senior	Forgive	
Roti obber	Toast	
Cuyy	Friend	
Kakaks	Brother	
Sabarono	Be patient	
Kaum sufi	Group like selfi	
Wallopen	Ohmygod	

Syuuud	Like yess phrase	
Adiks	Sister	
Sunior	Senior	
Akarkar	Busy	
Jaga foto	Keep your dignity	



Sometimes, they use a new word almost similar to the original word of the joke like 'syuuut' the term of this word is agree. An agreement of others opinion, usually the word 'syuuut' is used when they talked about a joke and not in serious circumstances.

15. Data 15 (The use of slang 'Masyuuk')



The term of 'masyuuuk' like the meaning of the word 'syuuut', equally meaning to agree with what the other person is saying. But the use of the word 'masyuuk' more formal than the word 'syuuut'. And 'masyuuk' is still often used when the member are studying or talking formal condition, but for word 'syuuut' is not used at all informal condition. The word 'syuuut' often comes out when they are joking

16. Data 16 (The use of slang 'Hajar lek')



One of the slang word used by member IKAMABA in whatsapp messages group is the word 'hajar lek' the terms of hajar lek is continue, just as when one member

of IKAMABA offers something then the response of the person receiving the offer says 'hajar'

17. Data 17 (The use of slang 'Ajet')



The meaning of the word 'ajet' here is almost the same as the word 'Hajar' but both words have differences in the context of its use. The word is 'ajet' here is more like the word 'please' but sometimes the word 'Ajet' here can have meaning 'continue'

18. Data 18 (The use of slang 'Bu'ul')



The term of 'bu'ul' is same with swear word it means 'stupid'. Sometimes member in IKAMABA organization used this word in a joke situation, the used of the word 'bu'ul' does not mean to insult but this is only as a joke.

19. Data 19 (the use of slang 'Ampun senior')



Based on the conversation above, the word 'ampun senior' has the simple meaning, the meaning of ampun senior is 'apologize'. This happens because for those seniors is like Gods that are worthy of respect.

20. Data 20 (The use of slang 'Roti obber')



The term of 'roti obber' in here is 'toast' For members of the ikamaba they used it to call 'toast' as the name 'roti obber'

21. Data 21 (The use of slang 'Cuyy')



One of the slang word in here is 'cuyy', the meaning of the term can means 'rek' in Javanese language or 'friend' in Indonesian language. The use of word 'cuyy' here can be directed one person or a lot of people, but the conversation above the word 'cuyy' was shown to people who are distressed, while other and one of IKAMABA's member say response it by saying 'sabber cuyy'.

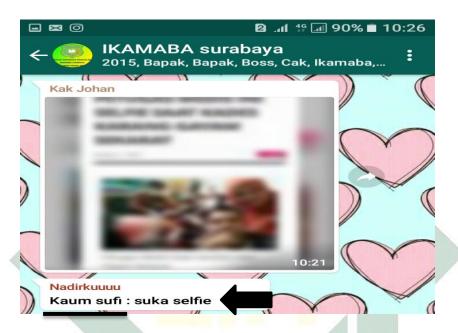
22. Data 22 (The use of slang 'Kakaks')



The meaning of slang word 'kakaks' has a simple meaning, the word 'kakaks' has the meaning of 'brother', it is usually used by the junior to call his senior.

Besides using the word senior for his senior sister, the word 'kakaks' is also often used to replace the word senior because the word brother also to get closer junior with senior.

23. Data 23 (The use of slang 'Kaum sufi')



As the conversation above shows it show the meaning of the word 'kaum sufi', 'kaum sufi' here has a different meaning, it is mentioned 'kaum sufi' is the nickname for people who like to selfie. It was shown when one of IKAMABA member sent his selfie photo in IKAMABA whatsapp messages group. And one of the other members responded with the word 'kaum sufi'.

24. Datum 24 (the use of slang "Wallopen")



In the conversation above, one member said 'wallopen' the terms of wallopen is the shocked expression or also has meaning 'ohmygod'. The word wallopen here is used by members of IKAMABA when one of the other members sent a photo while other members responded with the word 'wallopen'.

25. Data 25 (The use of slang 'Syuuud')



Here 'syuuud' has some meaning with has the same meaning as 'syuuut' both differ only in writing, but in pronunciation or with their meanings both have the same meaning as 'syuud' expressions agree with what is spoken by the interlocutor.

26. Data 26 (The terms of slang 'Adikss')



The term 'adiks' in communication above shown to the juniors, 'adiks' here has the same meaning as the word 'lek' in the Maduranese. Said this call was formed for senior to his junior

27. Data 27 (The use of slang 'sunior')



The meaning of the word sunior here is called for the older or senior, senior here derived or taken from the Indonesian language which slightly changed from the word 'senior' to 'sunior'. The word sunior usually used junior to call his senior.

28. Data 28 (the use of slang 'Akarkar')



The meaning of the word 'akarkar' is when in a conversation, one of the most noisy in speaking. In IKAMABA the use of the word 'akarkar' falls into the slank category.

29. Data 29 (the use of slang 'Jaga foto')



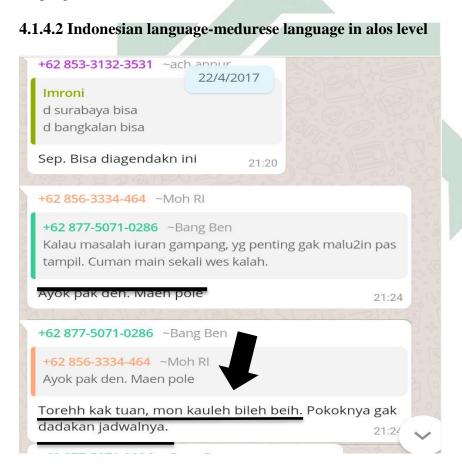
In the communication above the terms of 'jaga foto' is Keep your dignity, In the conversation 'jaga foto' used some members IKAMABA To give advice to keep the prestige in front of others

4.1.4 Code mixing which employed by member IKAMABA in their whatsapp messages group

4.1.4.1 Madurese language – indonesian language



In the citation of the conversation is also above, code mixing used by member of IKAMABA they used the Indonesian language, that is "Siapa yang agi di basecamp?" stannd as "Who else is in basecamp?" and madurese language. That is "nyo'on tolong, sound.nya" means "Please the sound". Therefore, it can be said that code mixing in citation above is from Indonesian language in Madura language



In the citation of the conversation above, it can be seen that from beginning, the other person speaks Madurese language, "toreh kak tuan, mon kauleh bileh beih." means "Let's go, i could anytime" then it mixed into Indonesian language in alos level that is "pokoknya gak dadakan jadwalnya" means "The schedule is not all of a

sudden". Then the use of Indonesian code in citation above into madurese languae in alos level.

4.1.4.3 madurese langugae in lomra level – indonesian language



In the conversation above, code mixing employed by one member to another from Madurese language in madya level to Indonesian language, it occurs in one sentences. That is "bedeh tedung, pegang hp" means "that anyone sleeps hold the handphone"

4.1.4.4 madurese language in alos level – madurese language in tengga'an level



The sentence number 4.1.4.5 indicated that member one employed a mixed code from Madurese language in alos level of Madurese language in tengga'an

level that "empon IKAMABA jeh norok lomba futsal kak soro k madrid bheih. Le sambih ajer ghelluh. Hahahha" means "already IKAMABA not have to join futsal race, tell to madrid let me learn first." It can be said that code mixing in previous citation is from Madurese anguage in alos level and Madurese language in tengga'an level.

Actually, use of code mixing still can be found in the other coversation, but the example above quite enough to prove that transaction and communication which happen between a member to another one in IKAMABA whatsapp message group were also varied by emerging of code mixing.

From the conversation above, the writer found several kinds of code mixing, as shown in the table below.

Table 4.4: the kind of code switching.

Code mixing	
Madurese language – indonesian language	
Indonesian language = madurese language in alos level	
Madurese language in lomra level – indonesian language	
madurese language in alos level – madurese language in tengga'an level	

4.2 Social context conversation member IKAMABA in whatsapp messages group

Formal language	Semi-formal language in	Informal language
Formal language is	Semi-formal language is	Informal language is
language used talk to	compound language of	coarse language used by
people who are respected	subte language with	madurese people in
or noble person, and ir in	coarse language. The	IKAMABA organization
the front of a larger	form a semi-formal	to have lower social
audience or public area	language is erratic.	strata or people who has a
(junaidi 2015)	Δ	lower age.

The use of three kinds of language models are relevant to the level mentioned above do not use freely. It saw some things that need to be considered. There is the suitable and proper term to use one of the three models of languages in IKAMABA organization. Sometimes a language is suitable to be used by one person to the others, but it is not proper with the context becuase the social context is very important thing to communicate and do the conversation. Something must be considered by the speaker of Madurese language such as who continous, who was invited to talk, and who is talked. is very difficult, which is hearer is the noble or respect person and older. Then the language used to talk about the third person, it should use formal language. This way applied, as we talk face to face with people who are more respected or older than us

Likewise, if the people who asked to talk is not a older or respect person, so the language usage can use informal language or coarse language. However, sometimes there is someone use a formal language when talking about people who are not older or respect. This is phenomenon is appropriate or suitable, but it would be not proper for members in IKAMABA organization

Therefore, there are some common kind or criteria of the usage models or types of languages which used by members in IKAMABA organization. These kinds become a characteristic and determinant in the use of madurese language, they are formal language, semi-formal language, and informal language. The kinds give an ongoing overview generally and expedience in the usage of some models of the languages. There are some context of madurese language usage that used by members IKAMABA organization:

4.2.1 Cotext based on age

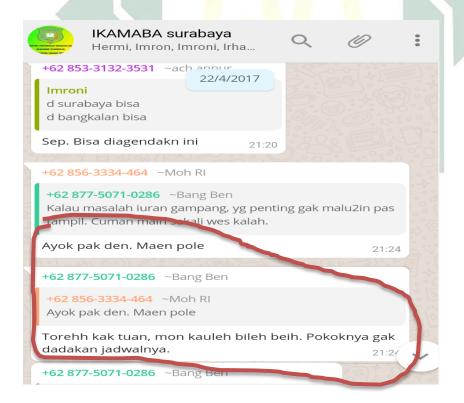
Senior to junior

As commonplace already happened in IKAMABA organization, that junior usually use formal language to their senior this phenomenon indicates that senior are part of the people are older and and for their senior and should be respected their existence. One of them is by using subtle language when talking with them. Because in IKAMABA organizations they are like brothers and respecting seniors (elder brother) is a must

"jibriel commanded me to give priority to the elderly" (abu bakr asy shai in Al fawa'id, 9/97/1; Al baihaqi in sunan Al Kubra, 173. Al Albani allegedly in the lineage ash shahih. 4/74)

The point is that Gabriel commanded the Prophet to give priority to the elderly in terms of age. This is what is understood by haqiqah (straightforward meaning). As if understood kabir here is a connotative, such as a person who has higher knowledge, then this is understood in majaz (connotative meaning).

Of the verse it is clear that we should honor the elder and the one who has more knowledge than us Then it is shown by spoken way and polite language that we hear to use.

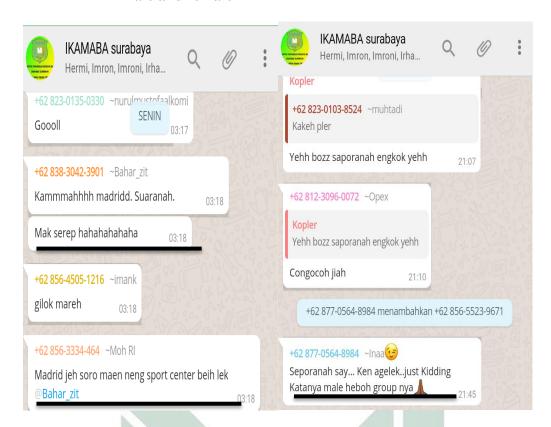


From conversation above, it can be seen that juniors use formal language to communicate to the senior or older people. It was clear command, the verse teaches all of people to respect both of parents who have educated them. That is by having good attitudes to elders. The seniors uses the id language or semi-formal to their juniors. It has mentioned before. This phenomenon does not become a problem, because it become culture and custom for members of the IKAMABA organization.

In IKAMABA organization, the conversation happens between junior and senior. In doing the conversation, the choosing of words and the social context has important to smooth the conversation. So in IKAMABA organization, in every conversation, it must have different social contexts for example conversations, between senior to senior, junior to junior and both junior and senior have different social contexts.

4.2.2 Context based on gender

Male and female



From the conversation above it can be seen that Male members tend to use more abusive language than girls, male members Most men tend to be more abusive in speaking both between male members and with female members whereas most women tend to be more polished and polite in speaking to either female members or with male members.

4.3 Discussion

Is a fact, that in each comunity or group has a variety, which is employed by the individual in own group or community. Each group employs each own variety, which definitely differs from other. In other words, a variety itself may identify of which group the individual belongs. People in work place or such kind of institution generally have their own variety relating to the institutional activities they are working on, such as member in IKAMABA, they also have their own variety. As stressed by Allen and Corder (1980:169) that particular occupation can also have their own form of specialized language which is learned by all those who take up particular job.

Here, IKAMABA is one sample of organization which use the special terms based on the activities such as college student when doing communication process among them. The communication among them is usually called dialectic.

The special terms that used by member IKAMABA in IKAMABA whatsapp messages group comes from Madurese language. Holmes (1992:282) added that people's speech reflects the context in which they use a language. Thus only a certain language is appropriate to be used in a certain context.

In line with statement above, it is quite reasonable that conversation in IKAMABA whatsapp messages group. How the member conversation with another member in IKAMABA whatsapp messages group.

Code mixing and migh also emerge frequently during the communication process occurs in conversation in IKAMABA whatsapp messages group. The code choice which used in the conversation in whatsapp messages group come from Madurese language, and Indonesian. Holmes (1992:23) stated that there are some factors which may influence the code choice, one of them is participants or speaker, another is setting or social context of the conversation.

And the last in IKAMABA organization, in every conversation it must have different social contexts eg conversations between senior to senior, junior to junior and junior and senior have different social contexts.

