

**AN ANALYSIS OF JARGONS IN
“MILANISTI NGALAM RAYA” COMMUNITY**

THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURES
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

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**AN ANALYSIS OF JARGONS IN
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THESIS

**Presented to
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in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***



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ABSTRACT

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Keywords: Jargon, Field, Mode, Tenor, *Milanisti Ngalam Raya* Community

Sociolinguistics is the branch of linguistics which discusses the connection between languages and society. Then language is divided into some varieties. One of the varieties is jargons used in a community. In this study, there are two problems of the study: (1) What are the jargons used by the members of *Milanisti Ngalam Raya* community; and (2) How are the situational context aspects which consist of field, mode, and tenor applied in statements or conversations produced by the members of *Milanisti Ngalam Raya* community. Then, the objectives of the study are: (1) To find out the jargons used by the members of *Milanisti Ngalam Raya* community; and (2) To analyze the situational context aspects which consist of field, mode, and tenor applied in statements or conversations produced by the members of *Milanisti Ngalam Raya* community.

This study used descriptive qualitative method because the object of this research deal with the exploration of human problem based on language phenomenon. The present research design was content analysis concerning someone's utterances. In this study, the data were collected from utterances in *Milanisti Ngalam Raya* community. This study describes the jargons phenomenon with the common meaning and particular meaning based on Dictionary and depth interview from the expert. This study also analyzes the jargon found based on aspects of situational context in jargon.

There are sixteen of jargons used by the members in *Milanisti Ngalam Raya* community. Jargons have their own meaning for the members. Some jargons have literal meaning and jargon meaning, and some others do not. Based on the analysis, situational contexts which consist of field, mode, and tenor are important to see the background of the utterances. Situational contexts are influencing the use of word literally and specifically that the jargons used in the certain groups or society. Based on field, mode, and tenor, the writer can make a conclusion that jargons are important for the members to reach their purpose or the point of communication.

The next study is suggested that they have to pay more attention to the time management during the research to get the deeper information. Furthermore, the next researchers are suggested that they have to analyze the meaning of the jargons based on semantic and pragmatic theories.

ABSTRAK

Ibrahim, Fahmi Rachman. 2014. **An Analysis of Jargons in “Milanisti Ngalam Raya” Community**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing(1): Ismarita Ida Rahmiati; Pembimbing (2): Iis Nur Rodliyah

Kata Kunci: Jargon, Medan, Pelibat, Sarana, Milanisti Ngalam Raya Community

Sosiolinguistik adalah ilmu yang mempelajari tentang hubungan masyarakat dan bahasa. Bahasa terdiri dari berbagai macam variasi. Salah satu variasi bahasa adalah jargon. Di dalam penelitian ini terdapat dua rumusan masalah: (1) Apa saja jargon yang digunakan para anggota komunitas Milanisti Ngalam Raya; dan (2) Bagaimana aspek-aspek konteks situasi yang terdiri dari medan, sarana, dan pelibat yang diaplikasikan dalam pernyataan atau pembicaraan yang digunakan para anggota komunitas Milanisti Ngalam Raya. Selanjutnya, ada dua tujuan penelitian: (1) Untuk menemukan jargon yang digunakan para anggota komunitas Milanisti Ngalam Raya; dan (2) Untuk menganalisis aspek-aspek konteks situasi yang terdiri dari medan, sarana, dan pelibat yang diaplikasikan dalam pernyataan atau pembicaraan yang digunakan para anggota komunitas Milanisti Ngalam Raya.

Penelitian ini menggunakan metode kualitatif deskriptif karena objek penelitiannya berhubungan dengan eksplorasi permasalahan manusia dalam suatu fenomena bahasa. Desain penelitian yang digunakan pada penelitian ini adalah analisa konten. Pada penelitian ini, data akan didapat dari ucapan yang tersampaikan di Komunitas Milanisti Ngalam Raya. Penelitian ini mendeskripsikan fenomena jargon berdasarkan arti umum dan arti khusus yang didapatkan peneliti dari kamus dan wawancara secara mendalam dengan orang yang paham dengan jargon pada komunitas ini.

Ada enam belas jargon yang digunakan pada komunitas Milanisti Ngalam Raya. Jargon tersebut memiliki arti tersendiri bagi para penggunanya. Beberapa jargon memiliki makna tertentu dan arti berdasarkan kamus, dan beberapa juga tidak. Berdasarkan hasil analisis, medan, sarana, dan pelibat sangat berguna untuk mengetahui latar belakang objek yang dianalisis. Analisis medan, pelibat, dan sarana berguna untuk mengetahui tujuan dari pemakaian jargon dalam suatu komunikasi

Saran untuk penelitian selanjutnya adalah hendaknya memiliki kemampuan untuk mengatur waktu dalam penelitian lapang sehingga bisa memperoleh informasi yang lebih dalam mengenai objek yang diteliti. Selain itu, peneliti selanjutnya yang ingin mengadakan penelitian yang serupa, hendaknya menggunakan teori pragmatics dan semantic dalam analisis makna suatu jargon.

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Malang, 23rd July 2014

The writer

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CHAPTER I

INTRODUCTION

In this chapter, the writer discusses some important points related to the area of the research. Those are background of the study, problems of the study, objectives of the study, and definition of the key terms.

1.1 Background of the Study

As human being, people know that language becomes an important part of their life. Hudson (1996, as cited by Wardhaugh, 2006, p. 10) says “a language is essentially a set of items, such entities as sounds, words, grammatical structures, and so on”. From that statement, it can be concluded that people need a language to communicate and socialize with others because language is equipment for communication.

Nowadays, the use of language is extending. Language is not only for communication but is also deliberately used for many things. People use the language for politics, advertisements, campaign, community, and some of them use the language to show their identity. Wardhaugh (2006, p. 10) defines “the particular ways of speaking, choice of words, and even rules for conversing are in fact highly determined by certain social requirement”. It can be concluded that people speak variously in social life since people are the member of society which has their own interest. It makes many people speak differently from others in a certain situation.

Since society and language are connected, sociolinguistics is used to study the language which is used in social life. In this context, it can be said that there is a strong relationship between language and society since a society needs a language as the tool which they can use to express their intention to be understood by each other. This happens because society is any group of people who are drawn together for certain purposes.

As the writer has described above, people use language for many things. This leads to the fact that language is divided into some varieties. Hudson (1996, as cited by Wardhaugh, 2006, p. 25) defines a variety of language as “a set of linguistic items with similar distribution”. In case of communication, people tend to use some specific terms in their language to make what they say understandable in their own community.

One kind of language varieties is jargon. Yule (2006, p. 211) states “jargon is special technical vocabulary (e.g. plaintiff, suffix) associated with a specific area of work or interest”. It means that certain linguistic items which are used in profession or social life group could be said as jargons. Yule adds that jargon helps to create and maintain connections among those who see themselves as ‘insiders’ in some way and to exclude ‘outsiders’. In fact, there are many communities and professions which use special vocabulary, for example, the language of sport commentaries, the language of airline pilots, the language of football community, criminals, and politicians, they all could be considered examples of different jargons.

In this study, the writer analyzes jargons used in a community namely *Milanisti Ngalam Raya*. *Milanisti Ngalam Raya* is one of football fans community in Malang. The writer is interested in studying jargons in football field because first, nowadays football has become a favorite sport for most of people in the world. It is proven whenever a football event is held, there is always euphoria.

Second, there are many *Milanisti* communities established in some cities in Indonesia, such as *Milanisti Indonesia* (001), *Milanisti Surabaya* (005), *Milanisti Bogor* (006), or *Milanisti Ngalam Raya* (021).

Milanisti is a fans community of AC Milan football team. There are so many *Milanisti* communities around the world, especially in Indonesia. *Milanisti Indonesia* was founded in Jakarta on 16th March 2003 by first ten members. Then, *Milanisti Indonesia* formed some *sezione* or chapters in some other cities such as Bogor, Solo, Medan, Bali, Surabaya, and Malang Raya, because there are many members who come from outside Jakarta (sito.milanisti.or.id).

One of *Milanisti* community chapters in Indonesia is *Milanisti Ngalam Raya* which accomodates AC Milan fans throughout Malang Raya. Besides, *Milanisti Ngalam Raya* also has a home base in Warung Moe Jalan Tlogomas Malang. *Milanisti Ngalam Raya* is one of the biggest *Milanisti* chapters in Indonesia.

This study focuses on jargons used by the members of *Milanisti Ngalam Raya* community. The data are taken from the utterances delivered by the members of *Milanisti Ngalam Raya* when they are gathering in their home base.

The writer intentionally chooses the activity of the members which are having a gathering every Sunday because the members use many jargons at the time rather

than in the other activities such as watching an AC Milan match, doing some social activities, or playing futsal or football match.

In addition, jargons that are used by this community have a big role to the members. They use jargons to understand the terminologies in improving their togetherness. Then, Halliday (1985) finds the concept of analyzing the context of the conversation or the statement which is typically connected with particular situational configuration of field, mode, and tenor. According to Halliday (1985, as cited by Jones, 2012, p. 28) “field is the social action that is taking place; tenor is the participants, their roles and relationships; mode is the symbolic or rhetorical channel and the role which language plays in the situation”. Based on those reasons, the writer found out what jargons are used by the members of *Milanisti Ngalam Raya* community and how the situational context analysis is applied in the conversation among the members based on Halliday’s theory. The title of the study that is conducted by the writer is *An Analysis of Jargons in “Milanisti Ngalam Raya” Community*.

This study is dedicated to the sociolinguistics study especially jargon that hopefully will be beneficial for the development of research for the field study.

For the students in Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya, the study is expected to give better understanding on linguistic phenomenon found in society, in this case jargons which are used by a community in terms of giving additional sources of consideration for research in the future.

1.2 Problems of the Study

1. What are the jargons used by the members of *Milanisti Ngalam Raya* community?
2. How are the situational context aspects which consist of field, mode, and tenor applied in statements or conversations produced by the members of *Milanisti Ngalam Raya* community?

1.3 Objectives of the Study

1. To find out the jargons used by the members of *Milanisti Ngalam Raya* community
2. To analyze the situational context aspects which consist of field, mode, and tenor applied in statements or conversations produced by the members of *Milanisti Ngalam Raya* community

1.4 Definitions of Key Terms

1. **Sociolinguistics:** The term sociolinguistics is used generally for the study of the relationship between language and society (Yule, 2006, p. 205).
2. **Jargons:** Jargon is a special technical vocabulary associated with a specific activity or topic as part of a register (Yule, 2006, p. 244).
3. **Football:** Football is a game played by two teams of eleven players who try to kick around ball into the other teams' goal (Longman Dictionary of Contemporary English Online).

4. **Milanisti Ngalam Raya:** *Milanisti Ngalam Raya* is one of Indonesian chapters of fans and supporters community of an Italian football club AC Milan which is located in Malang Raya (sito.milanisti.or.id).



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer presents the discussion about the theories and previous studies underlying this research. The main theory of this research is sociolinguistics which is focused on jargons used in *Milanisti Ngalam Raya*.

2.1 Sociolinguistics

Hudson (1996, as cited by Wardhaugh, 2006, p. 13) defines “sociolinguistics is the study of language in relation to society, whereas the sociology of language is the study of society in relation to language”. This statement is also supported by Wardhaugh (2006, p.13) by describing that “sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and how languages function in communication”. It can be concluded that language and society are connected. In addition, Holmes (1992, as cited by Mohammed, 2010, p. 1) states “sociolinguistics is a term that refers to the study of the relationship between language and society, and how language is used in multilingual speech communities”. It means that sociolinguistics focuses on the different types of linguistics variation used to express the social factors. From those explanations, it can be concluded that there are at least two aspects in sociolinguistics, they are society and language.

2.2 Language and Social Context

According to Trudgill (1983, as cited by Rukmana, 2012, p. 11) “each language has a close relationship with social context of society itself”. He also adds that social context is context of the person spoken to, and in particular the role relationships and relative statuses of the participant in a discourse. To see the relationship between language and social context, Firth (1935, as cited by Halliday and Hasan, 1992, p. 11) states there are four components that influence the relationship between language and society as explained in the following.

(1) *Pelibat* (participants) *dalam situasi*: yang dimaksudkan Firth ialah orang dan tokoh-tokoh, yang lebih kurang sepadan dengan yang biasa disebut oleh para sosiolog sebagai kedudukan dan peran pelibat; (2) *Tindakan pelibat*: Hal yang sedang mereka lakukan, meliputi baik tindakan tutur (verbal action) maupun tindakan yang bukan tutur (non-verbal action); (3) *Ciri-ciri situasi lainnya yang relevan*: benda-benda dan kejadian-kejadian sekitar, sepanjang hal itu mempunyai sangkut paut tertentu dengan hal yang sedang berlangsung; dan (4) *Dampak-dampak tindakan tutur*: bentuk-bentuk perubahan yang ditimbulkan oleh hal-hal yang dituturkan oleh pelibat dalam situasi.

(The participants in the situation: It is related to persons and personalities, corresponding more or less to what sociologist would regard as the statuses and roles of the participants. The action of the participants: It is related to what they are doing, including both verbal action and their non-verbal action. Other relevant features of situation: It is related to the surrounding objects and events, in so far as they have some bearing on what is going on. The effects of the verbal action: What changes were brought about by what the participants in the situation had to say.)

From those explanations, it can be concluded that social factor has a big role in the use of language in society. Language varieties can be determined based on the participants, the place, the topic covered, the effect, and the function of the communication itself.

2.3 Language Variation

According to Hudson (1996, as cited by Rukmana, 2012, p. 12) “a variety of language is a set of linguistic items with the sense of mutual intelligible, which means that among people who are in communication with one another they will understand each other”. Rukmana also adds from the way they pronounce the words, they construct phrases and grammatical features.

Wardhaugh (2006) says the language which is used by people in everyday living is remarkably varied. Variety of languages occurs in society where they have certain characteristics with the social behavior, tradition, culture, ethnicity, and also social class. Variety of languages influences one’s speech based on social background and which group they belong to. Wardhaugh (2006, p. 4) divides the variety of language into dialect, slang, register, and jargon. Dialect is often thought of as a standing outside the language. So, in fact dialect is a language that is excluded from polite society. Then, slang is something that everyone can recognize but no one can define. Besides, registers are sets of language items associated with discrete occupational or social group. The language items are similar vocabulary, similar features of intonation, and characteristic bits of syntax and phonology. One of the defining features of a register is the use of jargon, which is special technical vocabulary (e.g. plaintiff, suffix) associated with a specific area of work or interest.

2.4 Jargon

Yule (2006, p. 210) argues that jargon is one of the parts of register which is defined as vocabulary connected with a specific area of work or interest. In social terms, jargon helps to connect the members of the group 'insiders' and to exclude 'outsiders'. In addition, Brown and Attardo (2005, p. 118) state "jargon can be seen as occupational varieties, for example, computer experts need to talk about the job using specific, clear, and specialized, unambiguous terms and thus they develop some special terms that refer to their activity". It means that jargon used by a group is different from others, depending on the users.

Brown and Attardo (2005, p. 118) also state that jargon has two functions that cannot be separated. The functions of jargon are to make communication easier among the members of the group and differentiate which members belong to the group and which members belong to the outsiders. Jargon is not only used by professional group but also used by 'special interest groups', such as jazz and rock and roll, art lover, etc. They use jargons that are suited to their particular interest in their group.

Palmer (1962, p. 155) says that jargon is a set of special vocabulary items used by members of some professions or specialized group. In other words, jargon shapes special identity from each characteristic in community. The characteristic of jargon is divided into two characteristics:

1. Jargon is only understood by those who are in group

Jargons are used by the people who become the members of the community. It means that when a person does not belong to the community, he cannot understand the meaning of words.

2. Jargon creates new words or new terms

Jargon appears from new words or new terms. It means that the words and the new terms do not exist before. It is normal and regular decoding practices which make it easy to use new stock of vocabulary for new purposes.

The writer uses the theory of jargons to ensure that the terms used at *Milanisti Ngalam Raya* belong to jargon. In this study, the writer uses the meaning of jargons to analyze the data of jargons used by *Milanisti Ngalam Raya* community members. The meaning of jargon itself is related to the meaning of a set of vocabulary items associated with discrete occupational or social group and depends on a particular situation, the goals of the communication, and also the relationship between the members in *Milanisti Ngalam Raya* community. From the explanation above, it can be concluded that jargon is a variety of language associated with discrete occupational or social group and it is connected with the situation when the language is used.

2.5 Aspects of Social Context

According to Halliday (1985, as cited by Jones, 2012, p. 29), there are several aspects for analyzing the social context based on the situation which

employ the use of jargon that consists of field, mode, and tenor. Field is concerned with the purpose and subject matter of communication. It refers to what is happening, it is related to the nature of the social action that is taking place and what it is that the participants are engaged in. Halliday (1985, as cited by Jones, 2012, p. 29) states “field is the social action that is taking place”. It means that field is defined as the total event, to the characteristic of social action which is happening; what is exactly happened to the participants, which is language as a main certain element. It covers activities and processes occurring when communication takes place.

Halliday (1985, as cited by Jones, 2012, p. 29) also states “mode is the symbolic or rhetorical channel and the role which language plays in the situation”. It means that mode is defined as a part which is played by the language, something wished is played by the language at the context: text symbolic organization, its position, and the function of the context, including what is spoken or written or both of them. It can be said that mode can be analyzed by looking at the grammar of written text and the conventions governing text that lie on a continuum in between (e.g. how might the language of an instruction or request vary if the text were a face to face encounter, a phone message, an email or a letter).

Then, according to Halliday (1985, as cited by Jones, 2012, p. 29) “tenor is the participants, their roles, and relationships”. It means that tenor is the participants, the participants’ characteristic, their position and role: kinds of the relation which exist between the participants. It is related to the nature of the

participants, their status, and the roles. It also relates to what kinds of role relationship among the participants, including permanent and temporary relationships of one kind or another, both the types of speech role that they are taking in the dialogue.

Halliday and Hasan (1992, p.24) gives the example of the use of field, mode, and tenor. The discourse is about a love poem by Ben Jonson entitled *To Celia: Atau tinggalkan ciuman dalam cangkirnya, dan aku takkan minta anggur* (or leave a kiss but in the cup, and I will not look for wine). From the example, it can be analyzed the field of the discourse is talking about love. Then, the mode is written text or written document and even can be spoken text while the tenor of the discourse is between man and woman or more specifically between two lovers.

Based on the example above, the field of the discourse is concerned with the general sense of poem that is talking about love. Then as far as the mode of the discourse is concerned, that is to say the particular part the language is playing in the interactive process, in the first instance we are treating it as a spoken text or written text, and the tenor of the discourse is concerned with the personal relationship involved who are the participants in this text namely two persons who are falling in love. Thus, it can be concluded that jargon variations which consist of field, mode, and tenor are important in communication on how the speakers will understand about the topic, how the speakers communicate, and the relationship between the speakers and the listeners.

2.6 Previous Studies

There are two relevant studies which are used to help the writer in conducting this research. The first is a study by Wulandari (2012) which is entitled *An Analysis of Jargon used in 'Test' Rubrics of Pulsa Tabloid* from Universitas Brawijaya. The study is about the jargons which is used in the magazine namely *Pulsa Tabloid*. Wulandari has found sixty four terms in Test rubric of *Pulsa Tabloid* 230th edition that were considered as IT jargons.

The similarity of this study to Wulandari's study is both studies investigate and analyze the meaning of jargons. Meanwhile, the differences are on the object of the study. Wulandari's study analyzes the jargons which are used in Test rubric of *Pulsa Tabloid*, while this study focuses on *Milanisti Ngalam Raya* community. Moreover, Wulandari takes the data from the written text, while the data of this study are taken from utterances.

The second previous study is taken from Nuralam (2012) which is entitled *Word Formation Processes in the Jargons Used among the Members of Kaskus Internet Forum Community*. This study is aimed to find out the jargon and its word formation processes used by the member of Kaskus internet forum community. She has found thirty jargons in the study. The similarity of this study to Nuralam's is both studies investigate the jargons used in the community.

On the other hand, the different of both studies are in the object of the study which are Kaskus internet forum community and *Milanisti Ngalam Raya* community. Besides, Nuralam's study focuses on analyzing word formation process, while this study focuses on analyzing the meaning of the jargons used in

the community and the situational context aspects which consist of field, mode, and tenor applied in the conversations or the utterances.



CHAPTER III

RESEARCH METHODS

In this chapter, the writer discusses the description and discussion of research method. The description consists of the research design, data source, data collection and data analysis.

3.1 Research Design

In this research, the writer uses descriptive qualitative method because the objects of this research deal with the exploration of human problem based on language phenomenon. Ary, et, al. (2002) says that the focus of qualitative research is based on understanding social phenomena from the perspective of the participants in the study or research. In this study, the writer analyzed the jargon phenomenon in *Milanisti Ngalam Raya* community.

Qualitative method is appropriate for this study because it describes the jargon phenomenon with the common meaning and particular meaning. The data are suitable with the qualitative approach because the data which are based on jargon phenomenon do not deal with any numerical data.

The present research design was content analysis concerning someone's utterances. According to Ary, et, al. (2002), document or content analysis is a research method applied to the written or visual materials for the purposes of identifying specified characteristics of the material which can be in the forms of textbook, newspaper, speeches, etc.

3.2 Data Source

The data source of this study is *Milanisti Ngalam Raya* community. In this study, the data were collected from the utterances of *Milanisti Ngalam Raya* community management members which are nine members. The data focus on the jargons which were used in *Milanisti Ngalam Raya* in March 2014. The writer chose people who belong to the *Milanisti Ngalam Raya* community management members because there are some regulations that someone who wants to join the community management members, has to know about the terms in *Milanisti Ngalam Raya*. Besides, people who belong to the community management members also have to join *Milanisti Ngalam Raya* at least more than a year, because the members who have recently joined more than a year clearly understand about the function and the meaning of jargons which are used in some utterances in *Milanisti Ngalam Raya*.

3.3 Data Collection

In collecting the data, the writer used the following steps.

1. Observing. The writer became the participant who participated in the gathering of *Milanisti Ngalam Raya*, so the writer had experiences. By being a participant, the writer understood the contextual meaning of the jargons.
2. Recording the utterances of *Milanisti Ngalam Raya* community management members.

3. Finding the jargons of *Milanisti Ngalam Raya* community. The writer identified the jargons of *Milanisti Ngalam Raya* which are used by the community management members when they had meetings.

4. Making a list of the jargons used by *Milanisti Ngalam Raya* community.

5. Checking the list of the jargons found by asking the participants' feed back about the jargons which were found by the writer in *Milanisti Ngalam Raya* community.

3.4 Data Analysis

In this study, the writer analyzed the data which were taken from statements or conversations between the community management members of *Milanisti Ngalam Raya* through several steps as follows.

1. Putting the data into the table.

To answer the first problem of the study the writer drew a table. The table to analyze the data is presented as follows.

Table 3.1 An analysis of jargons in *Milanisti Ngalam Raya* community

No	Date	Utterance	Jargon	Common Meaning	Particular Meaning

2. Checking the common meaning and the particular meaning.

Common meanings were checked in the *Oxford Online* and *Reverso Online Dictionary Italian English*. Then, the writer analyzed the particular meaning based on the founder of *Milanisti Ngalam Raya* community

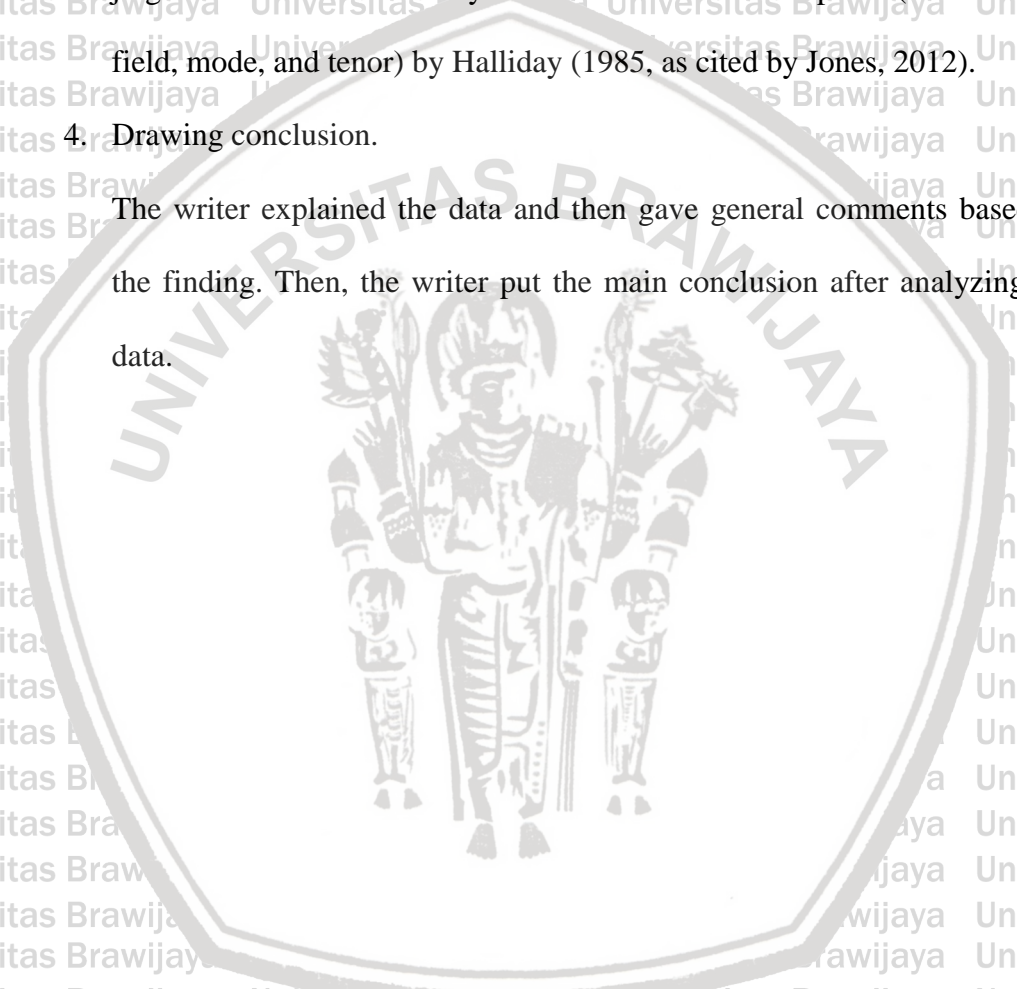
because the founder of *Milanisti Ngalam Raya* community is the people who formed some terms in the community.

3. Using Halliday's theory for answering the second problem.

To answer the second problem of the study, the writer analyzed each jargons based on the theory of situational context aspects (consisting of field, mode, and tenor) by Halliday (1985, as cited by Jones, 2012).

4. Drawing conclusion.

The writer explained the data and then gave general comments based on the finding. Then, the writer put the main conclusion after analyzing the data.



CHAPTER IV

FINDING AND DISCUSSION

This chapter is divided into two main parts, namely the findings and the discussion. The findings consist of the description of jargons which are used by *Milanisti Ngalam Raya* community management members and the jargon variations applied in the conversation among *Milanisti Ngalam Raya* community management members. Meanwhile, the discussion is related to what have been found from the findings, theoretical framework, and the previous studies.

4.1 Finding

The data in this research are taken from the utterances of *Milanisti Ngalam Raya* community members. The data are the jargons which were used in *Milanisti Ngalam Raya* during the meetings of the community management in March 2014.

There were three meetings during March 2014. The writer found sixteen jargons from the utterances during the three meetings of the community management.

4.1.1 Description of the Jargons Used by the Members of *Milanisti Ngalam Raya* Community

The writer analyzed the jargons that appear in the utterances of the community members. To answer the first problem of the study, the writer drew a table in order to make a list of jargons used by *Milanisti Ngalam Raya* community management members. Afterwards, the writer wrote down the sentences, then

picked the particular terms from the utterances and analyzed them based on common meaning and particular meaning. The writer found the common meanings by using *Oxford Online Dictionary* and *Reverso Online Dictionary Italian-English*. Then, the writer analyzed the particular meaning based on the founder of *Milanisti Ngalam Raya* community. The sixteen jargons used by *Milanisti Ngalam Raya* community management members were presented as follow.

Table 4.1 Description of Jargons Used in *Milanisti Ngalam Raya* community

No	Date	Utterance	Jargon	Common Meaning	Particular Meaning
1.	March 8 th , 2014	Jadi, malam ini kita ngumpul kayak biasa mau bahas tentang <i>gathnas</i> di Makassar bulan Mei besok. Wes podho ngumpul toh iki?	Gathnas	-	Gathnas: A moment when all members of “Milanisti Ngalam Raya” community are gathering with all of “Milanisti Indonesia” community members.
2.	March 8 th , 2014	Divisi membership, Ririn wes ono. Divisi <i>Fun Futsal</i> , Gugun. Divisi nobar Arif, Lah tapi divisi humsos iki belum datang. Pepeng malah yang bagian ngurusi gathnas iki kudune.	Fun Futsal	Fun: (Adj) Amusing, entertaining, or enjoyable Futsal: (N) A modified form of soccer played with five players per side on a smaller, typically indoor pitch.	Fun Futsal: A moment when the members of “Milanisti Ngalam Raya” community are playing futsal together and common people are not allowed to participate.

No	Date	Utterance	Jargon	Common Meaning	Particular Meaning
3.	March 8 th , 2014	Sek bentar. Oke, jadi gini. Pemasukan minggu kemarin terhitung sedikit, soalnya yang datang nobar ke Curva Sud waktu lawan Catania hari Minggu lalu cuma sedikit. Jadi dari nobar cuma ada pemasukan Rp 55.000 aja ini.	Curva Sud	Curva: (N) Curved area behind the goal where the hardcore fans go. Sud: (N) The direction towards the point of the horizon 90° clockwise from east.	Curva Sud: A place where the members of “Milanisti Ngalam Raya” community are watching AC Milan football match together.
4.	March 8 th , 2014	Masalahnya kalo nobar di Basis , tempatnya apa nggak terlalu sempit?	Basis	Basis: The lowest part or edge of something, especially the part on which it rests or is supported.	Basis: A place for gathering of “Milanisti Ngalam Raya” community members.
5.	March 8 th , 2014	Sek bentar, bentar. Gini aja, ya sudah, kita nanti coba ngobrol sama Devil sama Angel umum dulu. Mereka nyumannya piye. Soalnya ini juga ngefek ke pemasukan dan pengeluaran kita, selain itu kan member juga kasih kalo keluar banyak duit.	Devil, Angel	Devil: (N) (In Christian and Jewish belief) the supreme spirit of evil; Satan. Angel: (N) A spiritual being believed to act as an attendant, agent, or messenger of God, conventionally represented in human form with wings and a long robe.	Devil: A male member of “Milanisti Ngalam Raya” Community. Angel: A female member of “Milanisti Ngalam Raya” Community.
6.	March 8 th , 2014	Iya, Feri katanya sudah pernah main di sana, cuma ya gitu, suasananya kurang sip kayak di sezione lain. Di Surabaya, stadium -nya nggak kayak di Malang. Di sana rumpungnya bagus, adem juga tempatnya. Kalo di Malang yang ta’ nilai paling bagus itu ya masih di Premier.	Sezione, Stadium	Sezione: (N) Any of the more or less distinct parts into which something is or may be divided or from which it is made up. Stadium: (N) An athletic or sports ground with tiers of seats for spectators.	Sezione: The term of the community branches. Stadium: A place where the members of “Milanisti Ngalam Raya” community are doing Fun Futsal.

No	Date	Utterance	Jargon	Common Meaning	Particular Meaning
7.	March 8 th , 2014	Wah kok tumben nambah cuma lima. Piye iki, Pak <i>Capo</i> ?	Capo	Capo: (N) A person in charge of something; a director or leader.	Capo: A person who is being the leader of "Milanisti Ngalam Raya" community.
8.	March 8 th , 2014	Yawes, kalo gitu kita ke <i>Curva Sud</i> dulu aja. <i>Gathering</i> malam ini cukup sek, nanti kalo ada waktu kita bahas lagi yang belum terbahas. Yaopo rek?	Gathering	Gathering: (N) An assembly or meeting, especially one held for a specific purpose.	Gathering: A formal meeting which is only attended by the community management.
9.	March 16 th , 2014	Sek toh, Mas Gun. Durung mari. Nah, tanggal 4-nya kita langsung nobar lawan <i>Merda</i> ngundang Interisti Makassar.	Merda	Merda: (N) Faeces.	Merda: A term to call an Italian football club Internazionale Milan.
10.	March 16 th , 2014	Eng, Interisti Makassar aja kok, Mas Hen. Soale katanya mereka juga nobar ada nobar pertandingan lain, kayak semacam nobar <i>Glory</i> gitu.	Glory	Glory: High renown or honour won by notable achievements.	Glory: An AC Milan team squad which contains of the legend.
11.	March 16 th , 2014	Lah iyo, padahal iki wes mepet apene buyar musim e. Atau karena mereka wes pasti ndak dapet <i>Scudetto</i> yo? Hahahaha.	Scudetto	Scudetto: (N) (Championship) Shield.	Scudetto: A moment when AC Milan win the Italian football league.
12.	March 16 th , 2014	Yo gak tah, Rip. Perosoku beberapa klub nek ngadain charity carane yo pake ngono iku. Kadang Milan yo tau ngadakno charity nggawe pertandingan piala <i>Primavera</i> .	Primavera	Primavera: (N) The season after winter and before summer, in which vegetation begins to appear, in the northern hemisphere from March to May and in the southern hemisphere from September to November.	Primavera: An AC Milan junior team squad.

No	Date	Utterance	Jargon	Common Meaning	Particular Meaning
13.	March 16 th , 2014	Ndak setujuuuu! Emoh aku. Keuangannya langsung habis nanti, Mas. Kita sudah nambahin dana buat <i>dress code</i> setengahnya lho. Mosok mau nambahin lagi. Ndak setuju aku.	Dress code	Dress Code: (N) A set of rules, usually written and posted, specifying the required manner of dress at a school, office, club, restaurant, etc.	Dress code: AC Milan fans club attribute
14.	March 8 th , 2014	Divisi membership, Ririn wes ono. Divisi Fun Futsal, Gugun. Divisi nobar Arif. Lah tapi divisi <i>humsos</i> iki belum datang. Pepeng malah yang bagian ngurusi gathnas iki kudune.	Humsos	-	Humsos: A division which has relation between “Milanisti Ngalam Raya” community and the outside of the community.

4.1.2 The Analysis of Situational Context Aspects Found in the Utterances

Next, to answer the second problem of the study, the writer analyzed the situational context that consist of field, mode, and tenor which were found in those utterances by using theory of Halliday (1985, as cited by Jones, 2012).

Halliday explains, field refers to what is happening, mode refers to what part the language is playing that can be seen by the channel of the situation or its function used during the use of the utterances in the context, and tenor refers to who are taking part. The writer also translated the sentences from Bahasa Indonesia to English to make people directly got the idea and the context. The translation was checked by using Im Translation Online Dictionary.

1. *Gathnas*

Pepeng: *Westalah, sek engkok wae. Jadi gini, saya dapet kabar dari Sezione Pusat, intinya tanggal pengadaan **gathnas** adalah tanggal 3 Mei 2014.*

(We will discuss it later. So, I got information from the Center of *Sezione*, the point is **gathnas** will be held on 3rd May 2014.)

Field:

Pepeng as the coordinator of Divisi Humsos informed that *gathnas* will be held at 3rd May 2014. From the utterances, Pepeng said he got the information of *gathnas* date from the Center of *Sezione*. Basicly, some informations which come from the center of all chapters of the community usually is used to all chapters.

Meanwhile, *gathnas* is an acronym of *gathering nasional*. So, the particular meaning of *gathnas* is a moment when all members of *Milanisti Ngalam Raya* community are gathering with all of *Milanisti Indonesia* community members.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the coordinator of Divisi Humsos explained that the date of *gathnas* is 3rd May 2014.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of Divisi Humsos and the members of *Milanisti Ngalam Raya* community in formal situation. Pepeng as the coordinator of Divisi Humsos spoke up directly to all the members of *Milanisti Ngalam Raya* community the a same place.

2. *Fun Futsal*

Dita : *Yawes itu tadi nunggu yang lain dulu berarti ya. Dari **Fun Futsal** ini juga agak minus lho.*

(Okay, well then it will wait for the others. From **Fun Futsal**, the income was also decreasing.)

Gugun : *Lho, mosok? Minus kenapa, Dit?*

(Really? Why, Dit?)

Dita : *Lapangannya kemahalan, Mas Gun. **Fun Futsal** di Premier itu mahal menurutku. Ya emang Devil banyak yang dateng sih. Tapi Angel kemarin beberapa ada yang komplain, soalnya yang dateng cuma dikit tapi urunannya tetep seharga sewa lapangan.*

(The rent of the field is too expensive, Mas Gun. In my opinion, playing **Fun Futsal** at the Premier is expensive. It is true that there are some Devils who came and joined, but some Angels complained yesterday. They say there are only a few of Angels who came but the payout was the same as renting one field.)

Field:

Dita as the coordinator of finance said the savings of the community was also decreasing from Divisi Fun Futsal. Dita explained the cost of playing **Fun Futsal** in Premier is too expensive. Some members complained about the rent of the field. Based on the utterance, Dita mentioned about **Fun Futsal**, field, and members. So, it can be concluded that the meaning of **Fun Futsal** is a moment

when the members of *Milanisti Ngalam Raya* community are playing futsal together and common people are not allowed to participate.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was to inform where the coordinator of the finance informed about the cause of decreasing savings from Divisi Fun Futsal.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of finance, the coordinator of Divisi Fun Futsal, and all the members of *Milanisti Ngalam Raya* community in formal situation. Dita as the leader spoke up directly to Gugun as the coordinator of Divisi Fun Futsal and all the members of *Milanisti Ngalam Raya* community in a same place.

3. Curva Sud

Hendra : *Oke. Gini, berhubung ini belum seberapa lengkap pengurusnya, kita pending dulu bahas gathnas Makassar. Dita, kamu laporkan keuangan dulu aja wes.*

(Okay, because the community management has not been completed yet, we will be delaying the discussion of *gathnas* in Makassar. Dita, you can report about finance first.)

Dita : *Sek bentar. Oke, jadi gini. Pemasukan minggu kemarin terhitung sedikit, soalnya yang dateng nobar ke **Curva Sud** waktu lawan Catania*

hari Minggu lalu cuma sedikit. Jadi dari nobar cuma ada pemasukan Rp 55.000 aja ini.

(Wait a minute. Okay, so, last week income was decreasing, because just a few members came to *Curva Sud* in last week match against Catania. So, from the watching AC Milan match event, we only got incomes Rp 55.000.)

Field:

The leader postponed the discussion about *gathnas* because of the community management members did not complete yet, then the coordinator of finance reported about the division progress. The coordinator of finance informed the factor of decreasing last week income was because just a few members came to *Curva Sud* to watch an AC Milan match. From the utterance which was said by the coordinator of finance, *Curva Sud* is a place where the members of *Milanisti Ngalam Raya* community are watching an AC Milan match.

Mode:

It was face to face encounter in which the utterances delivered by spoken language. Then, the function of the utterances was expository where the coordinator of finance informed about the cause of decreasing last week income.

Tenor:

The relationship of the speaker and the hearers was among the leader, the coordinator of finance, and all the members of *Milanisti Ngalam Raya* community in formal situation. Hendra as the leader spoke up directly to all the members, and also to the coordinator of finance. Then, Dita as the coordinator of finance spoke

up directly to the leader and all the members of *Milanisti Ngalam Raya* community in a same place.

4. *Basis*

Dita : *Iya, tapi masalahnya kita ruginya di sewa tempatnya. Saranku, ya kita perkirakan aja kalo lawannya sekelas Catania, mending nggak usah ke Curva Sud Amazy. Kita nobar di sini aja mending.*

(Yes, but the problem is we will lose out in the cost of renting the place.

I suggest we must consider who is the rival, if the rival is like Catania, we do not need to go to *Curva Sud Amazy*. It is better if we watch the AC Milan match here.)

Salim : *Masalahnya kalo nobar di **Basis**, tempatnya apa nggak terlalu sempit?*

(The problem is if we watch the AC Milan match at *Basis*, is the place not too narrow?)

Gugun : *Gak opo-opo wes, sing penting tetep kebersamaan terjalin.*

(It does not matter, the important thing is we still have the togetherness.)

Field:

The utterances talked about the problem of the place of watching an AC Milan match. Dita as the coordinator of finance explained that the cost of hiring place for watching an AC Milan match is too expensive. Dita suggested that the place should be moved to “here”, in this case refers to *basis*. Salim as one of the members of *Divisi Nobar* worried about the width of *basis*.

Based on the utterances, it can be concluded that *basis* is a place for gathering of *Milanisti Ngalam Raya* community members.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was to inform where the members discussed about the problem of the place of watching an AC Milan match.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of finance, the coordinator of Divisi Fun Futsal, one of the members of Divisi Nobar, and all the members of *Milanisti Ngalam Raya* community in formal situation. Dita as the coordinator of finance, Gugun as the coordinator of Divisi Fun Futsal, and Salim as one of the members of Divisi Nobar spoke up directly to all the members of *Milanisti Ngalam Raya* community in a same place.

5. *Devil and Angel*

Hendra : Sek bentar, bentar. Gini aja, ya sudah, kita nanti coba ngobrol sama

Devil sama *Angel* umum dulu. Mereka nyamannya piye. Soalnya ini juga ngefek ke pemasukan dan pengeluaran kita, selain itu kan member juga kasihan kalo keluar banyak duit.

(Wait a minute. Okay, we will try to discuss with *Devil* and *Angel* later.

How they are comfortable, because it has an effect to our income and

outcome, on the other hand it is too bad to the member if they spend much money.)

Field:

The leader of the community gave a suggestion to discuss with *Devil* and *Angel* about the location of watching an AC Milan match. In this case, the members thought that the cost of watching an AC Milan match in the previous location was too expensive. Some of them suggested to move to the community basecamp because it is cheaper than the previous location. The leader thought this case had an effect to the income and the outcome of the community, so it must be discussed together. The leader mentioned some words such as *Devil*, *Angel*, income and outcome of the community, and members. Based on the utterance that was said by the leader, it can be concluded that *Devil* is a male member and *Angel* is a female member.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the leader explained on how to get the solution of the location of watching an AC Milan match.

Tenor:

The relationship of the speaker and the hearers was among the leader and the members of *Milanisti Ngalam Raya* community in formal situation. Hendra as the leader spoke up directly to all the members of *Milanisti Ngalam Raya* community in a same place.

6. *Seziona and Stadium*

Ririn : *Sekali-kali coba lapangan baru depan basis itu lho, Mas Gun. Mungkin enak tempatnya.*

(I think we should try a new field in front of *Basis*, it might be better.)

Gugun : *Iya, Feri katanya sudah pernah main di sana, cuma ya gitu, suasananya kurang sip kayak di seziona lain. Di Surabaya, Stadium-nya nggak kayak di Malang. Di sana rumputnya bagus, adem juga tempatnya.*

Kalo di Malang yang ta' nilai paling bagus itu ya masih di Premier.

(Yes, Feri said that he has played there, but the atmosphere is not as good as in other *seziona*. In Surabaya, the *Stadium* is not like in Malang. The grass is good, and the place is also cool. In my opinion, Premier is still best place in Malang.)

a. *Seziona*

Field:

Ririn as the coordinator of Divisi Membership gave a suggestion to move the place of playing Fun Futsal to the new place. Gugun as the coordinator of Divisi Fun Futsal also supported Ririn's suggestion. The new place is cheaper than the current place, but still has some weaknesses. Gugun also compared the *stadium* with some places in other *seziona*. Based on the utterances, Gugun mentioned some words such as other *seziona*, Surabaya, and Malang. It can be concluded that *seziona* is the term of the community branches.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the coordinator of Divisi Fun Futsal explained about the differences of some places of playing Fun Futsal.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of Divisi Fun Futsal, the coordinator of Divisi Membership, and the members of *Milanisti Ngalam Raya* community in formal situation. Gugun as the coordinator of Divisi Fun Futsal and Ririn as the coordinator of Divisi Membership spoke up directly to each other and also to all the members of *Milanisti Ngalam Raya* community in a same place.

b. Stadium**Field:**

Ririn as the coordinator of Divisi Membership gave a suggestion to move the place of playing Fun Futsal to the new place. Gugun as the coordinator of Divisi Fun Futsal also supported Ririn's suggestion. The new place is cheaper than the current place, but still has some weaknesses. Gugun also compared the *stadium* with some places in other *sezione*. Based on the utterances, Gugun mentioned some words such as grass and Premier as one of futsal place in Malang. So, it can be concluded that *stadium* is a place where the members of *Milanisti Ngalam Raya* community are doing Fun Futsal.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the coordinator of Divisi Fun Futsal explained about the differences of some places of playing Fun Futsal.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of Divisi Fun Futsal, the coordinator of Divisi Membership, and the members of *Milanisti Ngalam Raya* community in formal situation. Gugun as the coordinator of Divisi Fun Futsal and Ririn as the coordinator of Divisi Membership spoke up directly to each other and also to all the members of *Milanisti Ngalam Raya* community in a same place.

7. Capo

Arif : *Eh, Mas Hen, aku tanya dong.*

(Mas Hen, may I ask something?)

Hendra: *Hmm?*

(Hmm?)

Arif : *Kalo jadinya nobar lawan Merda di Makassar, berarti batal nobar sama Interisti Malang? Soalnya aku sudah dapet undangan, Mas. Lupa bilang. Minggu lalu aku di-BBM sama Capo mereka.*

(If we watch the match against Merda in Makassar, so we will cancel watch the match with Interisti Malang, right? I have got the invitation,

Mas. I forget to inform it. Their *Capo* sent me a BBM message last week.)

Hendra : *Oalah, Rip. Yawes bilang aja mohon maaf kita nggak bisa nobar soalnya ada gathnas dan mau nobar sama Interisti Makassar. Insya Allah ndakpopo kok.*

(Oh, Rip. Okay, you should apologize to him that we cannot watch the match with them because we have a gathnas and will watch the match with Interisti Makassar. It will be okay, Insya Allah.)

Field:

Arif as the coordinator of Divisi Nobar worried about the invitation of Interisti Malang for watching the match against *Merda*. So, Arif asked for the solution to Hendra as the leader. Hendra gave solution that Arif had to explain the cause of rejecting the invitation and it will be okay. In this utterances, Arif asked the solution to Hendra as the leader. Arif also mentioned *Capo* of Interisti Malang as the representation of Interisti Malang community who sent him invitation message. Then, Hendra gave the solution as the leader of *Milanisti Ngalam Raya* community. Based on the utterances, it can be concluded that *Capo* is a person who is being the leader of *Milanisti Ngalam Raya* community.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was to ask for the solution of a problem about the invitation of Interisti Malang community.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of Divisi Nobar, the leader of *Milanisti Ngalam Raya* community, and the members of the community in formal situation. Arif as the coordinator of Divisi Nobar and Hendra as the leader spoke up directly to each other and to all the members of *Milanisti Ngalam Raya* community in a same place.

8. Gathering

Hendra : *Oke, seperti biasa, sebelum nobar, kita **gathering** dulu di Basis. Malam ini **gathering**-nya sebentar wae soalnya kita kemaleman dan mepet sama pertandingan lawan Parma. Kita bahas **gathnas** yang minggu lalu gagal dibahas gara-gara Pepeng nggak dateng.*

Piye, Peng?

(Okay, as usual, before we watch the match, we firstly do **gathering** in *Basis*. Tonight the **gathering** will be just few minutes because night has been coming up and the match against Parma is also coming up. We will discuss **gathnas** which was not to be discussed because Pepeng did not come. How is it, Peng?)

Pepeng : *Sek. Oke langsung to the point wae ya. Maaf minggu lalu ndak ikut **gathering**, saya ada kumpul sama komunitas lain.*

(Wait a minute. Okay, we will go to the point. I am sorry for being absent in last week **gathering**, because I attended a meeting with another community.)

Field:

Hendra as the leader of the community started the *gathering* by informing the agenda of the *gathering* was about *gathnas*. Pepeng as the coordinator of Divisi Humsos apologized that he could not attend the last week *gathering* because of another community meeting. Based on the utterances, the leader said that in the *gathering*, there will be a discussion about *gathnas*. The leader also said the *gathering* was held in *Basis*. Then, the leader directly asked one of the coordinator of division about the progress of *gathnas*. It can be concluded that *gathering* is a formal meeting which is only attended by the community management members.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the leader informed what the topic of the *gathering* that will be discussed.

Tenor:

The relationship of the speaker and the hearers was among the leader, the coordinator of Divisi Humsos, and all the members of *Milanisti Ngalam Raya* community in formal situation. Hendra as the leader spoke up directly to Pepeng as the coordinator of Divisi Humsos and all the members of *Milanisti Ngalam Raya* community in a same place.

9. *Merda*

Pepeng : *Westalah, sek engkok wae. Jadi gini, saya dapet kabar dari Sezione Pusat, intinya tanggal pengadaaan gathnas adalah tanggal 3 Mei 2014.*

(We will discuss it later. So, I got information from the Center of Sezione, the point is *gathnas* will be held at 3rd May 2014.)

Gugun : *Wes tepak nemen hahaha.*

(It is so perfect, hahaha.)

Pepeng : *Sek toh, Mas Gun. Dukung mari. Nah, tanggal 4-nya kita langsung nobar lawan Merda ngundang Interisti Makassar.*

(Wait a minute, Mas Gun. I have not finished yet. At the date of fourth, we will watch a match against *Merda* with Interisti Makassar.)

Field:

Pepeng as the coordinator of Divisi Humsos informed that the *gathnas* will be held at 3rd May 2014. The members of the community will also watch a match against *Merda* during their *gathnas*. In the utterances, the coordinator of Divisi Humsos informed that the members of *Milanisti Ngalam Raya* community will watch the match against *Merda*, and also inviting Interisti Makassar community to watch. Interisti Makassar is one of Indonesian fans community of Italian football club called Internazionale Milan which is located in Makassar. So, it can be concluded that *Merda* is a term to call an Italian football club Internazionale Milan.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the coordinator of Divisi Humsos explained the planning of watching a match against

Merda:**Tenor:**

The relationship of the speaker and the hearers was among the coordinator of Divisi Humsos and the members of *Milanisti Ngalam Raya* community in formal situation. Pepeng as the coordinator of Divisi Humsos spoke up directly to Gugun as the coordinator of Divisi Fun Futsal and all the members of *Milanisti Ngalam Raya* community in a same place.

10. Glory

Hendra : *Wah sesuai prediksiku hahahahaha. Tapi yang diundang cuma Interisti*

Makassar? Bukan seluruh Indonesia?

(It is like my prediction hahahahaha. However, the invitation is only for

Interisti Makassar? Is it not for all chapters in Indonesia?)

Pepeng : *Kayaknya sih gitu. Aku ndak yakin kalo masalah itu, Mas.*

(I think, yes. I am not sure about it, Mas.)

Samsul : *Eng, Interisti Makassar aja kok, Mas Hen. Soale katanya mereka juga mau ada nobar pertandingan lain, kayak semacam nobar **Glory** gitu.*

(It is only with Interisti Makassar, Mas Hen, because they said that they will also watch other match. It is like watching a *Glory* match.)

Arif : *Waaaaaah Merda kok tiru-tiru ngono onok Glory-ne pisan hahahahaha.*

(Well, it is like *Merda* imitating us by also using a term of *Glory* hahahahaha.)

Field:

Samsul as one of the members of Divisi Humsos informed that watching a match against *Merda* will be only with Interisti Makassar, because that fans community had another watching a *Glory* match event. Arif as one of the members of *Milanisti Ngalam Raya* community thought, it is like *Merda* imitating a term of *Glory* in *Milanisti Ngalam Raya* community. Then, the meaning of *Glory* itself is an AC Milan team squad which contains the legend.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where one of the members of Divisi Humsos explained the planning of watching a match against *Merda*.

Tenor:

The relationship of the speaker and the hearers was among one of the members of Divisi Humsos, the leader, and the members of *Milanisti Ngalam Raya* community in formal situation. Samsul as one of the members of Divisi

Humsos spoke up directly to Hendra as the leader of the community and all the members of *Milanisti Ngalam Raya* community in a same place.

11. Scudetto

Arif : *Waaaaaah Merda kok tiru-tiru ngono onok Glory-ne pisan hahahahaha.*

(Well, it is like *Merda* imitating us by also using a term of **Glory** hahahahaha.)

Gugun : *Lah iyo, padahal iki wes mepet apene buyar musim e. Atau karena mereka wes pasti ndak dapet Scudetto yo? Hahahaha.*

(That is right! The season will end soon. Or, is it because they definitely do not win the **Scudetto**? Hahahaha.)

Members : *Hahahahahahaha.*

(Hahahahahahaha.)

Field:

Gugun as one of the members of *Milanisti Ngalam Raya* community thought that *Merda* holding a *Glory* match when the season of the Italian football league will end soon because they are sure that they will not win the **Scudetto**.

From the utterances, Gugun said the season of the Italian football league will end soon and he also claimed *Merda* sure that they do not win the **Scudetto**. So, it can be concluded that the meaning of a term **Scudetto** itself is a moment when AC

Milan win the Italian football league.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the coordinator of Divisi Fun Futsal explained the cause of *Merda* holding a *Glory* match when the season of the Italian football league will end soon.

Tenor:

The relationship of the speaker and the hearers was among the coordinator of Divisi Fun Futsal and the members of *Milanisti Ngalam Raya* community in formal situation. Gugun as the coordinator of Divisi Fun Futsal spoke up directly to all the members of *Milanisti Ngalam Raya* community in a same place.

12. Primavera

Arif : *Waaaaaah Merda kok tiru-tiru ngono onok Glory-ne pisan hahahahaha.*

(Well, it is like *Merda* imitating us by also using the term *Glory* hahahahaha.)

Gugun : *Lah iyo, padahal iki wes mepet apene buyar musim e. Atau karena mereka wes pasti ndak dapet Scudetto yo? Hahahaha.*

(That is right! The season will end soon. Or, is it because they definitely do not win the *Scudetto*? Hahahaha.)

Members : *Hahahahahahaha.*

(Hahahahahahaha.)

Salim : *Yo gak tah, Rip. Perosoku beberapa klub nek ngadain charity carane yo pake ngono iku. Kadang Milan yo tau ngadakno charity nggawe pertandingan piala Primavera.*

(No, Rip. I think some clubs which hold a charity match are usually using that method. Sometimes, Milan has also held a charity match with *Primavera* cup.)

Field:

Salim as one of the members of Divisi Nobar responded to Arif as one of the members of *Milanisti Ngalam Raya* community by explaining about the way of AC Milan and some other football clubs methods on holding a charity match.

Then, the meaning of *Primavera* is an AC Milan junior team squad.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where one of the members of Divisi Nobar explained the methods of some football clubs on holding a charity match.

Tenor:

The relationship of the speaker and the hearers was among one of the members of Divisi Nobar and the members of *Milanisti Ngalam Raya* community in formal situation. Salim as one of the members of Divisi Nobar spoke up directly to Arif as one of the members and all the members of *Milanisti Ngalam Raya* community in a same place.

13. *Dress Code*

Hendra : *Gugun mbek Ririn mesti ngomong dewe, Rek. Emang kenopo, Gun?*

Nggak bisa nambah ya?

(Gugun and Ririn, you always talk to each other. By the way, what is the problem, Gun? Could not it be added?)

Gugun : *Bisa sih, Mas. Asal nggak makin banyak aja. Soalnya kalo semakin banyak nanti malah nggak nutut waktunya. Apalagi ini yang mau nambah dari satu sub-Sezione.*

(Yes, it could, Mas, as long as not too much, because it will not be finished if it is too much. Moreover, it is coming from one sub-Sezione.)

Hendra : *Wah, lumayan akeh iku. Didata sek wae wes, Gun. Nanti nek kebanyakan ya ditolak. Dikira-kira aja menurutmu kebanyakan itu seberapa. Kalo emang sek memungkinkan, diterima aja. Nggak enak soalnya, mosok Sezione kita berangkatnya nggak sak **dress code** kan yo jelek.*

(Well, it is quite much. You should make data of it, Gun. If there will be too much, you can reject it. You should also predict it. If it is possible, you may accept it, because it is bad if our *Sezione* goes there without the same **dress code**.)

Field:

As one of the members, Gugun worried about the increasing number of the *dress code* amount. Gugun added, it will not be finished if the increasing number

is too much. However, Hendra as the leader gave a solution that Gugun should predict it. In the utterances, Hendra said, it is bad if the *Sezione* goes to the *gathnas* without the same *dress code*. It can be concluded that the meaning of *dress code* itself for *Milanisti Ngalam Raya* community members is an AC Milan fans club attribute.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the leader of the community explained a solution of the problem about *dress code*.

Tenor:

The relationship among the speaker and the hearers was between the leader, the coordinator of Divisi Fun Futsal, and all the members of *Milanisti Ngalam Raya* community in formal situation. Hendra as the leader spoke up directly to Gugun as the coordinator of Divisi Fun Futsal, and to all the members of *Milanisti Ngalam Raya* community in a same place.

14. *Humsos*

Hendra : *Divisi membership, Ririn wes ono. Divisi Fun Futsal, Gugun. Divisi Nobar Arif. Lah tapi divisi **humsos** iki belum datang. Pepeng malah yang bagian ngurusi gathnas iki kudune.*

(Divisi membership, there is Ririn. Divisi Fun Futsal, Gugun, Divisi

Nobar, Arif. However, Divisi **Humsos** has not arrived yet. Pepeng have the responsibility to *gathnas*.)

Field:

Hendra as the leader of the community took the attendance of the community management members. However, Pepeng as the coordinator of Divisi *Humsos* did not come yet. From the utterances, Hendra said that Pepeng had the responsibility to *gathnas*. Meanwhile, *Humsos* is an acronym of *Humas dan Sosial* or the relation between the community and the society and also the social situation. It can be interrelated that *Humsos* is a division which has relation between *Milanisti Ngalam Raya* community and the outside of the community because as the leader said, as the coordinator of Divisi *Humsos*, Pepeng had the responsibility to *gathnas*.

Mode:

It was face to face encounter in which the utterances were delivered by spoken language. Then, the function of the utterances was expository where the leader took the attendance of the community management members.

Tenor:

The relationship of the speaker and the hearers was among the leader and the members of *Milanisti Ngalam Raya* community in formal situation. Hendra as the leader spoke up directly to all the members of *Milanisti Ngalam Raya* community in a same place during the meeting.

From the analysis of situational context aspects which consist of field, mode, and tenor in the utterances, it could be said the field which is built was different while the mode and the tenor were quite similar namely the channel of

communication was spoken language by using face to face encounter. Then, the difference was in the function of the utterances. Last, all tenor of the utterances were in the formal situation but the difference was the participants who were taking part.

4.2 Discussion

In this section, the writer discusses the findings and the analysis of the jargons which were used in *Milanisti Ngalam Raya* community. The discussions were based on the data analysis. Based on the data analysis, the writer found sixteen jargons used by the community management members. Most of the jargons were used in the community management meeting. The meeting were casual meeting, so the members did not only talk about the community but also talked about AC Milan and some personal topics but still related to the community. In the meeting, the members used informal style because sometimes they mixed the language between Malangnese and Bahasa Indonesia.

Most of the jargons used by the community management members were about the community. Jargons which were related to the community itself were *Gathnas, Humsos, Fun Futsal, Curva Sud, Basis, Devil, Angel, Sezione, Stadium, Capo, Gathering*, and *dress code*. There were also other jargons found in the community such as *Merda, Scudetto, Glory*, and *Primavera*. Those four jargons were about AC Milan.

In the table 4.1, the writer provided two meanings of the jargons, which were common meaning and particular meaning. There were two jargons which did

not have common meaning for common people. If there were other football fans club communities which use the similar terms, the jargons definitely have different particular meaning because each football fans communities have their own system.

Some of jargons in *Milanisti Ngalam Raya* community had backgrounds on how the terms were formed. For examples, there was an example of jargons called *Fun Futsal*. Based on the common meaning in Oxford Online Dictionary, *Fun* is an amusing or entertaining thing, while *Futsal* is a simple football with only five players in smaller pitch. From those two meanings, it can be concluded *Fun Futsal* is an entertaining simple football with no serious rules there. Then, in *Milanisti Ngalam Raya* community, *Fun Futsal* is a moment when the members of *Milanisti Ngalam Raya* community are playing futsal together and common people are not allowed to participate. The members of the community made this term because of their expectation to make a closer relationship in the community itself from a moment that is only attended by the members, in this case is *Fun Futsal*. The members do not have to be experts in playing futsal because the main purpose of this moment is to make better relationship.

Besides, there were two terms to call their members, those are *Devil* and *Angel*. In Oxford Online Dictionary, *Devil* is the supreme spirit of evil, while *Angel* is a spiritual being believed to act as an agent of God. However, *Devil* is a term used to call a male member of *Milanisti Ngalam Raya* community, while *Angel* is for a female member. *Devil* comes from AC Milan's epithet, that is Red Devil. The epithet of Red Devil is based on the original characteristic of it. Kilpin

(1899, as cited in AC Milan - Biglietti Milan Online), as the founder of AC Milan, says that the club is expected to be as wild as devil, while red is represented to fire that can make a fear feeling of the club's rival. Then, the community made a term of *Devil* to call the fans of AC Milan.

Actually, the first members were only men. By the time, there were not only men, but also some women were interested in joining this community. As we know, the antonym of male is woman. So, the community made another term for their female members which has the antonym characteristic of *Devil*, that is *Angel*.

Generally, the function of the jargons which were used in *Milanisti Ngalam Raya* community shows the solidarity of the members and increase sense of belonging to the community. In addition, the function of the jargons was to make a better relationship of all the members, for example, in the way of the community members called a moment of playing futsal. The members called it *Fun Futsal*, because the members only need enjoying futsal itself and do not have to be experts in playing futsal because the main purpose of this moment is to make a better relationship.

Another example of jargons in *Milanisti Ngalam Raya* community was *Merda*. Actually, based on Reverso Online Dictionary Italian English, *Merda* is faeces. Faeces elicit varying degrees of disgust in all human cultures. Disgust is experienced primarily in relation to the sense of taste (either perceived or imagined), and secondarily to anything which causes a similar feeling by sense of smell, touch, or vision. As such, human feces is regarded as something to be

avoided diligently. It is often considered an unacceptable topic in polite conversation and its mere mention may cause offence in certain contexts.

In *Milanisti Ngalam Raya* community, the members called *Merda* to an Italian football club namely Internazionale Milan. Although it comes from the same city that is Milan, Internazionale Milan is AC Milan's archenemy. Since AC Milan and Internazionale Milan were formed, their supporters have been a rival. It makes the community members named Internazionale Milan as *Merda* because of their impression that Internazionale Milan is nothing and Milan has only one football club, that is AC Milan. By saying this term, the members are expected to be proud of their favorite football club because the members think that AC Milan's archenemy is nothing. This is also one of the functions of increasing sense of belonging to the community.

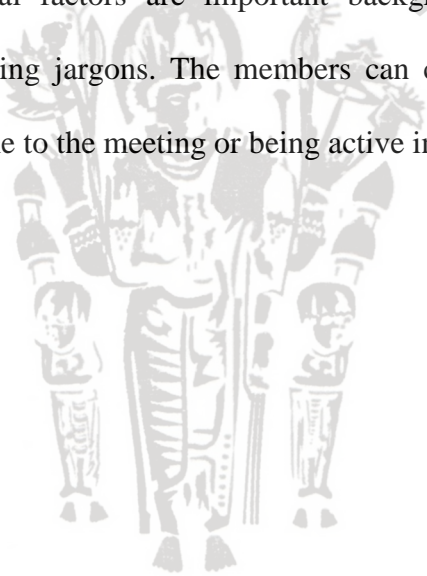
Related to the previous study from Wulandari (2012) which is entitled *An Analysis of Jargon used in 'Test' Rubrics of Pulsa Tabloid*, there are some differences with the writer in the way of discussing the result of the analysis. In the analysis, Wulandari did not analyze the functions of the jargons which are used in the 'Test' rubrics of *Pulsa Tabloid*, while in this study, the writer analyzed the functions of the jargons. Besides, Wulandari found that most of the jargons in 'Test' rubrics of *Pulsa Tabloid* were related to information technology, while in this study, the writer found that the jargons used in *Milanisti Ngalam Raya* community were related to football.

The second previous study is from Nuralam (2012) which is entitled *Word Formation Processes in the Jargons Used among the Members of Kaskus Internet*

Forum Community. In Nuralam's study, she focused only on analyzing how the jargons formed, while in this study, the writer analyzed the function of the situational context used in the jargons. Besides, the jargons found by Nuralam are related to the term of technology and the trading activity, while in this study, the jargons are related to the football term.

Based on the finding and discussion, the writer found that jargons have particular meaning for its community whether it has common meaning or not, so it can differentiate between the 'insider' and the 'outsider' of the community.

Besides, the contextual factors are important background that influence the speakers when delivering jargons. The members can catch the meaning of the jargons when they come to the meeting or being active in the community.



CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the writer presents the conclusion of the study and the suggestion for the next writers who want to conduct jargons study. The conclusion is based on the finding and discussion, and the suggestion is given in order to suggest for next writers to conduct better study.

5.1 Conclusion

Language variations reflect a phenomenon that happens in the society. There are so many language variations in the communities because nowadays people create groups based on the same interest, passion, religion and area, and they also create their own language. In *Milanisti Ngalam Raya* community, the members created the jargons in order to make their own language terms. The writer found sixteen jargons used by the members of *Milanisti Ngalam Raya* community. The jargons have particular meanings for the members of the community. Some jargons have common meaning and some others do not. In addition, field, mode, and tenor have function to make easier interpretation for situational context. Field helps people to interpretate what the topic is talking about. Then, mode helps people to understand the context of jargons based on how the jargons are delivered, and tenor helps people to understand the context based on the style of the participant.

The jargons found in *Milanisti Ngalam Raya* have a big role in the community. The jargons are used to make proud of the members and increase sense of belonging to the community. In addition, the function of the jargons in *Milanisti Ngalam Raya* community is to make a better relationship and confraternity for all the members. By using the jargons of *Milanisti Ngalam Raya* community, the members are expected to be proud of their favorite football club.

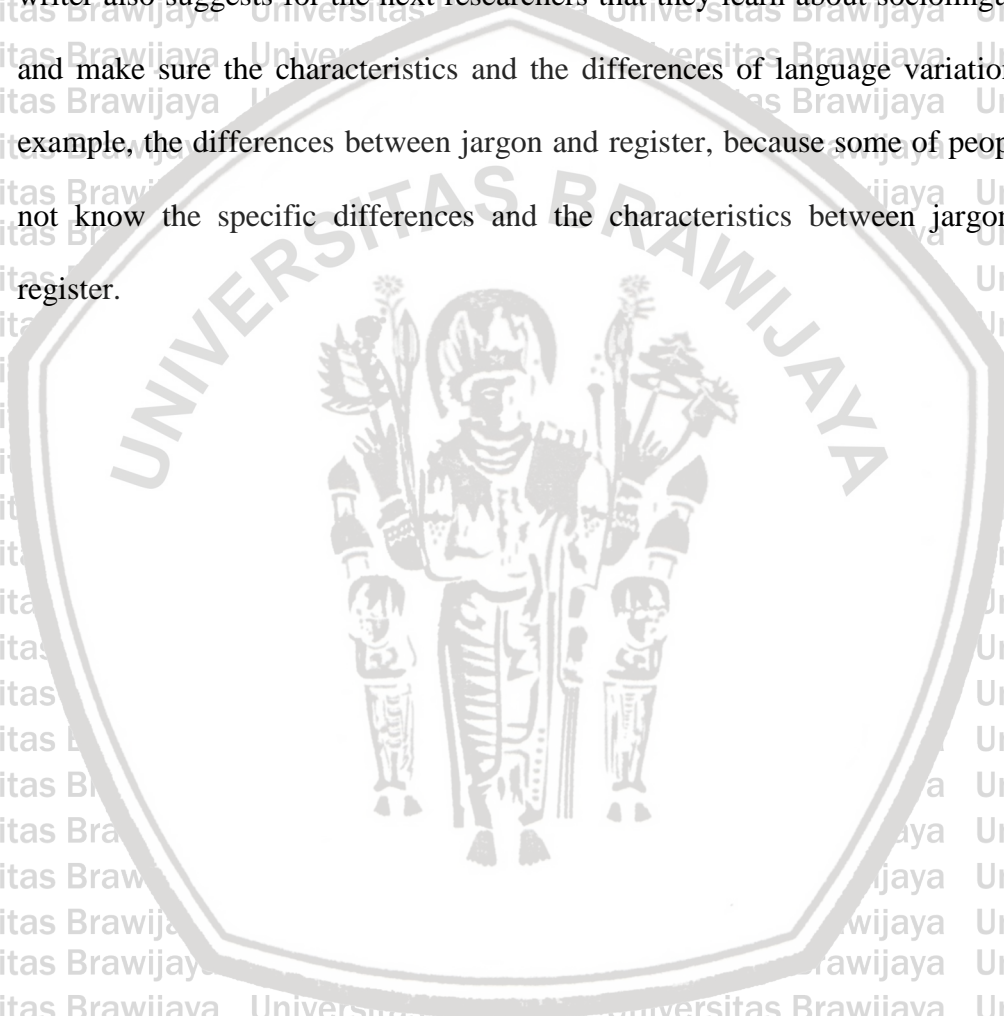
5.2 Suggestion

Despite the findings and analysis of this research, there are still many items that are not taken into account in this research. In order to get more comprehensive and better findings and analysis, the writer suggests several things for the next researchers to have a good time management during research to get the deep information.

Usually, the conversation in the meeting is not always in good situation, such as crowded meeting. It can make the next researchers get trouble when transcribing and analyzing the conversation from the activity of recording the conversation. So, the next researchers are suggested that they have to be more careful in transcribing and analyzing the conversation.

Then, because this study only analyzes the jargons based on the theory of the situational context aspects, the next researchers are suggested that they have to analyze the meaning of the jargons based on semantic and pragmatic theories. The next researchers are also suggested that they have to analyze jargons in other football fan communities with other theories because football field is an

interesting subject. Analyzing jargons in the football field can give new knowledge, not only for English students but also for other people who are interested in football field. There are so many unique terms in football field which have very different meaning between their common and particular meaning. The writer also suggests for the next researchers that they learn about sociolinguistics and make sure the characteristics and the differences of language variation, for example, the differences between jargon and register, because some of people do not know the specific differences and the characteristics between jargon and register.



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APPENDICES



Appendix 1 Transcript of the First Meeting

Sunday, 9th March 2014

Hendra : Wes yo, Rek. Dimulai saiki wae. Selamat malam semuanya.

Gimana kabarnya sabtu ini?

Members : Sehaaat!

Hendra : Jadi, malam ini kita ngumpul kayak biasa mau bahas tentang *gathnas* di Makassar bulan Mei besok. Wes podho ngumpul toh iki?

Ririn : Belum, Mas. Anak-anak nunggu agak malem sekalian nobar lawan Udinese jam sebelas nanti.

Gugun : Gak opo wes, Mas, sing penting pengurusnya wes ono perwakilan dari masing-masing divisi.

Hendra : Divisi Membership, Ririn wes ono. Divisi *Fun Futsal*, Gugun. Divisi Nobar Arif. Lah tapi Divisi Humsos iki belum datang. Pepeng malah yang bagian ngurusi *gathnas* iki kudune.

Salim : Sambil jalan aja, Ndra. Pertama bahas apa dulu gitu. Atau laporan-laporan tiap divisi dulu.

Hendra : Oke. Gini, berhubung ini belum seberapa lengkap pengurusnya, kita pending dulu bahas *gathnas* Makassar. Dita, kamu laporkan keuangan dulu aja wes.

Dita : Sek bentar. Oke, jadi gini. Pemasukan minggu kemarin terhitung sedikit, soalnya yang dateng nobar ke *Curva Sud* waktu lawan

Catania hari Minggu lalu cuma sedikit. Jadi dari nobar cuma ada pemasukan Rp 55.000 aja ini.

Gugun : Lho, wes lumayan itu.

Dita : Iya, tapi masalahnya kita ruginya di sewa tempatnya. Saranku, ya kita perkirakan aja kalo lawannya sekelas Catania, mending nggak usah ke *Curva Sud Amazy*. Kita nobar di sini aja mending.

Salim : Masalahnya kalo nobar di *Basis*, tempatnya apa nggak terlalu sempit?

Gugun : Gak opo-opo wes, sing penting tetep kebersamaan terjalin.

Hendra : Sek bentar, bentar. Gini aja, ya sudah, kita nanti coba ngobrol sama *Devil* sama *Angel* umum dulu. Mereka nyamannya piye. Soalnya ini juga ngefek ke pemasukan dan pengeluaran kita, selain itu kan member juga kasihan kalo keluar banyak duit.

Salim : Nah iku penak, Sam. Mending nobar mulai musim depan sekalian nang *Basis* terus wae, toh *Angel* atau *Devil* iso pesen kopi opo nyemil bebas tanpa wajib tuku mangan koyok nang *Curva Sud* biasane.

Hendra : Yo gampang iku, nanti kita coba di-voting wae ya. Pemasukan dari divisi lain piye, Dit?

Dita : Yawes itu tadi nunggu yang lain dulu berarti ya. Dari *Fun Futsal* ini juga agak minus lho.

Gugun : Lho, mosok? Minus kenapa, Dit?

Dita : Lapangannya kemahalan, Mas Gun. *Fun Futsal* di Premier itu mahal menurutku. Ya emang *Devil* banyak yang datang sih. Tapi *Angel* kemarin beberapa ada yang komplain, soalnya yang datang cuma dikit tapi urunannya tetep seharga sewa lapangan.

Hendra : Nah yo iki sing ta' pikir sejak beberapa hari lalu. Piye, Gun?

Gugun : Ta' lihat *Fun Futsal* besok minggu wes ya. Rencananya malam ini divisiku mau publikasi, sementara besok *Fun Futsal* tetep ke Premier dulu.

Ririn : Sekali-kali coba lapangan baru depan *Basis* itu lho, Mas Gun. Mungkin enak tempatnya.

Gugun : Iya, Feri katanya sudah pernah main di sana, cuma ya gitu, suasananya kurang sip kayak di *sezione* lain. Di Surabaya, *Stadium*-nya nggak kayak di Malang. Di sana rumputnya bagus, adem juga tempatnya. Kalo di Malang yang ta' nilai paling bagus itu ya masih di Premier.

Hendra : Dicoba dulu aja di depan *Basis* wes. Nanti coba dipublikasi lewat Twitter, buat besok mainnya di depan aja. Piye menurutmu, Rif? Meneng wae ketmau.

Arif : Heh, eh, iyo wes, Mas. Aku oyi tok. Sing penting murah-murah wae, sing penting ngelompok kabeh member kita. Hehehe.

Hendra : Ngomong-ngomong masalah member, ini kan hampir tanggal sepuluh. Mau penutupan pendaftaran member bulan Maret. Piye, Rin?

Ririn : Oh iya. Sek ya, Mas. Laptop-nya baru mau nyala.

Jadi ini sampai hari kedelapan bulan Maret, alhamdulillah sudah ada sekitar lima orang yang daftar. Rencananya mau dilaporkan ke *Sezione* Pusat ya hari Selasa atau maksimal Minggu depan.

Salim : Wah kok tumben nambah cuma lima. Piye iki, Pak *Capo*?

Hendra : Hahaha, kok takok aku. Ya nggak masalah, Lim. Kan yo nggak memaksakan keadaan dan para Milanisti di Malang mau daftar jadi member tetep opo enggak. Yang penting tetep rame wae, hahaha.

Ririn : Iya sih, yang penting tetep rame kalo nobar di *Curva Sud* atau di *Basis*, kalo jadi, hehehe.

Hendra : Waduh, wes jam segini. Harus siap-siap ke *Curva Sud* dulu iki, nyiapin tempat. Rencana nobar kali ini piye, Rif?

Arif : Oh iyo, Sam. Jadi iki engkok kita jam nobarnya rodok mepet mbek Chelsea Indo Malang. Jadi harus tepat waktu beres-beresnya, biar langsung iso gantian. Sungkan kalo nggak tepat.

Hendra : Yawes, kalo gitu kita ke *Curva Sud* dulu aja. *Gathering* malam ini cukup sek, nanti kalo ada waktu kita bahas lagi yang belum terbahas. Yaopo rek?

Salim, Ririn : Oyi!

Gugun : Oyi, Sam. Tapi sing masalah *Fun Futsal* besok kudu dibahas maneh ya, nanti di tengah nobar biar bisa diinformasikan.

Hendra : Oke. Yawes ta' tutup, selamat malam. Forza Milan!

Appendix 2 Transcript of the Second Meeting

Sunday, 16th March 2014

Hendra : Assalamualaikum warrahmatullahi wabarakatuh.

Members : Waalaikumsalam warrahmatullahi wabarakatuh.

Hendra : Oke, seperti biasa, sebelum nobar, kita *gathering* dulu di *Basis*.

Malam ini *gathering*-nya sebentar wae soalnya kita kemalaman

dan mepet sama pertandingan lawan Parma. Kita bahas *gathnas*

yang minggu lalu gagal dibahas gara-gara Pepeng nggak dateng.

Piye, Peng?

Pepeng : Sek. Oke langsung to the point wae ya. Maaf minggu lalu ndak

ikut *gathering*, saya ada kumpul sama komunitas lain.

Salim : Komunitas opo, Peng?

Pepeng : Westalah, sek engkok wae. Jadi gini, saya dapet kabar dari

Sezione Pusat, intinya tanggal pengadaaan *gathnas* adalah tanggal

3 Mei 2014.

Gugun : Wes tepak nemen hahaha.

Pepeng : Sek toh, Mas Gun. Durung mari. Nah, tanggal 4-nya kita

langsung nobar lawan *Merda* ngundang Interisti Makassar.

Hendra : Wah sesuai prediksiku hahahahaha. Tapi yang diundang cuma

Interisti Makassar? Bukan seluruh Indonesia?

Pepeng : Kayaknya sih gitu. Aku ndak yakin kalo masalah itu, Mas.

Samsul : Eng, Interisti Makassar aja kok, Mas Hen. Soale katanya mereka juga mau ada nobar pertandingan lain, kayak semacam nobar *Glory* gitu.

Arif : Waaaaaah *Merda* kok tiru-tiru ngono onok *Glory*-ne pisan hahahahaha.

Gugun : Lah iyo, padahal iki wes mepet apene buyar musim e. Atau karena mereka wes pasti ndak dapet *Scudetto* yo? Hahahaha.

Members : Hahahahahahaha.

Salim : Yo gak tah, Rip. Perosoku beberapa klub nek ngadain charity carane yo pake ngono iku. Kadang Milan yo tau ngadakno charity nggawe pertandingan piala *Primavera*.

Ririn : Meskipun cuma tiga klub tapi mesti menang hahahahaha.

Hendra : Sudah, sudah. Kok malah out of point ngene. Trus, masalah biaya ada perubahan nggak, Peng?

Pepeng : Biaya sampai sekarang sek tetep, Mas. Tapi belum tau nanti ada tambahan atau enggak soalnya sebelumnya kan nggak ada rencana nobar lawan *Merda* itu.

Samsul : Mas, usul.

Hendra : Piye, piye?

Samsul : Kok kasian member yang ikut kalo nambah lagi biayane. Biaya tambahan nobar kira-kira paling yo murah, sekitar Rp 20.000 gitu. Gimana kalo biaya tambahan ditambahin sama dana *Sezione* Ngalam Raya?

Gugun : Lah, tapi dengan catatan yo maksimal Rp 20.000 iku.

Kelarangan lho iku.

Dita : Ndak setujuuuu! Emoh aku. Keuangannya langsung habis nanti,

Mas. Kita sudah nambahin dana buat *dress code* setengahnya

lho. Mosok mau nambahin lagi. Ndak setuju aku.

Hendra : Waduh, iyo rek bener. Jangan kita lagi. Toh yang waktu kita ada

tur ke San Siro aja mereka berani bayar berapapun dan kita juga

blak-blakan apa adanya. Menurutku, kalo emang *Devil* sama

Angel niat dan mau berangkat, ndak masalah deh kalo cuma

nambah segitu aja.

Dita : Iya, Mas. Bener.

Samsul : Hahahaha iya maaf, Rek. Lali aku. Yawes lanjut maneh.

Gugun : Ngomong-ngomong *dress code*, kemarin ada yang pesen lagi

lho. Padahal sudah setengah pengerjaannya.

Ririn : Oh iya, aku juga mau ganti ukuran dong, Mas Gun. Kecedean

yang kemarin aku tulis. Hehehehe.

Gugun : Gak iso, Riiiiiiiiiiiiinnnn.

Ririn : Yaaaaaaahhhh...

Hendra : Gugun mbek Ririn mesti ngomong dewe, Rek. Emang kenopo,

Gun? Nggak bisa nambah ya?

Gugun : Bisa sih, Mas. Asal nggak makin banyak aja. Soalnya kalo

semakin banyak nanti malah nggak nutut waktunya. Apalagi ini

yang mau nambah dari satu sub-*Sezione*.

Hendra : Wah, lumayan akeh iku. Didata sek wae wes, Gun. Nanti nek kebanyakan ya ditolak. Dikira-kira aja menurutmu kebanyakan itu seberapa. Kalo emang sek memungkinkan, diterima aja. Nggak enak soalnya, mosok *Sezione* kita berangkatnya nggak sak *dress code* kan yo jelek. Wes, wes. Jadi, tanggal *gathnas* ke Makassar tetep tanggal 3 Mei 2014. Kita nanti bikin rencana. Perkiraan kita berangkat sehari sebelumnya. Pepeng, minta tolong bikin kepanitiaan kecil ya buat ngurusin ini.

Pepeng : Siap, Mas. Nanti kalo ada perubahan info, sampeyan tak BBM ya.

Hendra : Sip, suwun.

Arif : Eh, Mas Hen, aku tanya dong.

Hendra : Hmm?

Arif : Kalo jadinya nobar lawan *Merda* di Makassar, berarti batal nobar sama Interisti Malang? Soalnya aku sudah dapet undangan, Mas. Lupa bilang. Minggu lalu aku di-BBM sama *Capo* mereka.

Hendra : Oalah, Rip. Yawes bilang aja mohon maaf kita nggak bisa nobar soalnya ada *gathnas* dan mau nobar sama Interisti Makassar. Insya Allah ndakpopo kok.

Arif : Oke.

Hendra : Ada yang mau ditanyain lagi tah, Rek? Ini soalnya cuma mau bahas *gathnas* aja. Minggu lalu nggak jadi dibahas soalnya. Piye?

Members : Enggaaaaakkkk.

Hendra : Yawes nanti kalo perlu sesuatu atau pengen ngadain *gathering* susulan monggo BBM aku. Sekian dulu, kita langsung berangkat bareng ke *Curva Sud*. Forza Milaaaaannn!!!

Members : Forza Milan!

Salim : Rek, ojek lali mbayar kopine.



Appendix 3 Transcript of the Third Meeting

Sunday, 30th March 2014

Hendra : Selamat sore, Milanisti!

Members : Soreeeeeeee!

Hendra : Seperti biasa, hari ini kita ngadain *gathering* buat bahas perkembangan tiap divisi. Semua sudah ada perwakilannya kan?

Members : Sudaaaaaah!

Hendra : Langsung aja wes. Pertama dari membership. Ririn, apa sudah dapet kabar dari Pusat tentang ID Card *Devil Angel* yang baru bulan ini? Kemarin aku dapet kabar katanya bulan ini sedikit telat ngirimnya soalnya ada miss di beberapa *sezione*, termasuk di Pusat juga.

Ririn : Iya, Mas. Jadi gini, kemarin sekitar hari Rabu, aku BBM perwakilan membership Pusat, katanya ya gitu, nyendat di beberapa *sezione*. Yang lagi bermasalah di *Sezione* Bogor sama Semarang. Katanya di sana lagi agak repot, banyak acara. Jadi agak keteteran ngerekap membership-nya.

Hendra : Sampek segitunya ya.

Ririn : Aku pisan bingung lho, Mas. Malah kemarin katanya saking terlalu larut dalam euforia pas jelang pertandingan final semacam *Fun Futsal* gitu ngelawan fans club lain, sampek lupa nggak ngirimin data member baru ke Pusat.

Hendra : Haduh mek perkoro ngono tok ae, piye toh arek-arek iki. Hari ini kalo bisa ditegaskan lagi yo, Rin. Bilang aja kasian *Devil Angel* wes nunggu lama, harusnya pertengahan bulan padahal.

Ririn : Oke, Mas Hen.

Gugun : Oh iyo, Rek. Mumpung inget, sek sori aku nyela. Ada undangan dari komunitas pusat Malang. Mereka ngadakno Football Fans League Malang lagi.

Members : Whoooooaaaaa!

Arif : Kapan iku, Mas Gun? Wani tok musuh fans *Merda* hahahaha.

Gugun : Puedemu, Rip. Gak tegen ae bal-balanmu hahahaha.

Members : Huahahaha.

Hendra : Hahaha iso ae. Tentang iku, berarti divisimu kudu segera bentuk tim, Mas Gun. Nanti langsung nyoba ngadain *Fut Futsal* khusus buat latihan.

Gugun : Oke, Pak *Capo*.

Hendra : Karena Dita nggak hadir, jadi keuangan di-skip aja. Langsung ke Divisi Nobar.

Arif : Oke, Mas. Jadi, rencananya nanti dini hari nobar lawan Hellas Verona. Tapi kayaknya kita ndak perlu ke *Curva Sud*, Mas. Cukup di *basis* aja mending. Piye, Mas?

Hendra : Setuju kabeh tah, Ker?

Members : Sip!

Hendra : Okesip. Nek teko Humsos, mending langsung dibahas lewat gathering intim wae mbek Pepeng ya. Soalnya kan wes dibentuk panitia *Gathnas* mbek Pepeng.

Pepeng : Oke, Mas.



Appendix 4 Berita Acara Bimbingan Skripsi



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5. Tanggal Mengajukan : 24 Februari 2014
6. Tanggal Selesai : 15 Agustus 2014
7. Nama Pembimbing : I. Dra. Ismarita Ida Rahmiati, M.Pd
II. Iis Nur Rodliyah, M.Ed.

8. Keterangan Konsultasi:

No	Tanggal	Materi	Pembimbing	Paraf
1	23 Maret 2014	Bimbingan Bab I-III	Pembimbing I	
2	13 April 2014	Bimbingan Bab I-III dan ACC Seminar Proposal	Pembimbing I	
3	2 Mei 2014	Bimbingan Bab I-III	Pembimbing II	
4	2 Juni 2014	Bimbingan Bab I-III dan ACC Seminar Proposal	Pembimbing II	
5	12 Juni 2014	Seminar Proposal	Pembimbing I	
6	12 Juni 2014	Seminar Proposal	Pembimbing II	
7	18 Juni 2014	Bimbingan Bab IV-V	Pembimbing I	
8	23 Juni 2014	Bimbingan Bab IV-V dan ACC Seminar Hasil	Pembimbing I	
9	4 Juli 2014	Bimbingan Bab IV-V	Pembimbing II	
10	8 Juli 2014	Bimbingan Bab IV-V dan ACC Seminar Hasil	Pembimbing II	

Appendix 4 Berita Acara Bimbingan Skripsi

11	16 Juli 2014	Seminar Hasil	Pembimbing I
12	16 Juli 2014	Seminar Hasil	Pembimbing II
13	17 Juli 2014	Bimbingan, revisi draft Seminar Hasil, dan ACC Ujian Skripsi	Pembimbing I
14	18 Juli 2014	Bimbingan, revisi draft Seminar Hasil, dan ACC Ujian Skripsi	Pembimbing II
15	23 Juli 2014	Ujian Skripsi	Pembimbing I
16	23 Juli 2014	Ujian Skripsi	Pembimbing II
17	4 Agustus 2014	Bimbingan, revisi draft Ujian Skripsi, dan ACC penjiilidan skripsi	Pembimbing I
18	15 Agustus 2014	Bimbingan, revisi draft Ujian Skripsi, dan ACC penjiilidan skripsi	Pembimbing II

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