

**AN ANALYSIS OF LINGUISTIC FORM, CHARACTERISTIC,
AND FUNCTION OF SOBO LAWIKAN IN MERGOSONO**

THESIS

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DEPARTMENT OF LANGUAGES AND LITERATURES
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

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**AN ANALYSIS OF LINGUISTIC FORM, CHARACTERISTIC, AND
FUNCTION OF *SOBO LAWIKAN* IN MERGOSONO**

THESIS

**Presented to
Universitas Brawijaya
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for the degree of *Sarjana Sastra***



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The writer

ABSTRACT

Oktanto, Angga. 2014. **An Analysis of Linguistic Form, Characteristic, and Function of *Sobo Lawikan* in Mergosono.** Study Program of English, University of Brawijaya. Supervisor: Emy Sudarwati; Co-supervisor: Isti Purwaningtyas.

Keywords: Slang, *Sobo Lawikan*, Linguistic forms, Characteristics, and Function of slang

The main use of language is to communicate with each other. In society, there are language varieties used by certain groups of community. One of the varieties is slang. People in Mergosono use the slang as one of the language varieties inside the community. This study aims to analyze the possible linguistic forms of the slang used by people in Mergosono and also to identify the characteristics and the functions of the slang.

Qualitative approach is used in this study. The source of the data are the result of observation and questionnaire. The data are utterances spoken by Mergosono people containing slang and the result of the questionnaire.

This study reveals that the possible linguistic forms of the slang found in the Mergosono are; syllable reversal, syllable reversal infix, infix, address term, and coinage. Meanwhile, characteristics of Mergosono slang or *Sobo Lawikan* are creative and fresh. The characteristics of flippant and onomatopoeic are not found since there is no word adapted from the sound in nature, and also the *Sobo Lawikan* is the language of refinement which is used to show polite attitude. Further, is a language used to smoothen the delivered message which might not hurt addressee. In addition, it has been found that the function or the reason for the use of slang in Mergosono is because people from Mergosono especially young adults want to have close relationship to the community. It is done because they want to sustain their existence in the community.

The result of the study is expected to provide some useful inputs which are valuable for some students that are interested in Sociolinguistics. As for the next researcher who wishes to conduct a research on slangs, they can consider investigating the differences of slang in other place.

ABSTRAK

Oktanto, Angga. 2014. **Analisis tentang Bentuk Kebahasaan, Karakteristik, dan Fungsi dari *Sobo Lawikan* di Mergosono.** Program Studi Bahasa Inggris, Universitas Brawijaya. Pembimbing I: Emy Sudarwati, Pembimbing II: Isti Purwaningtyas

Kata kunci: Slang, *Sobo Lawikan*, Bentuk-Bentuk Kebahasaan, Karakteristik dan Fungsi slang.

Penggunaan utama bahasa adalah untuk saling berkomunikasi. Dalam masyarakat, ada banyak variasi bahasa yang digunakan oleh kelompok-kelompok masyarakat tertentu. Salah satu varietas yang digunakan yaitu slang. Orang-orang di Mergosono menggunakan slang sebagai salah satu variasi bahasa di dalam masyarakat. Penelitian ini menganalisa kemungkinan bentuk kebahasaan dari slang yang digunakan di Mergosono dan juga untuk mengklasifikasikan karakteristik dan fungsi dari slang.

Penelitian ini menggunakan pendekatan kualitatif. Sumber data di peroleh dari hasil observasi dan angket. Data berisi ucapan orang-orang Mergosono yang berisi tentang bahasa slang dan hasil dari angket.

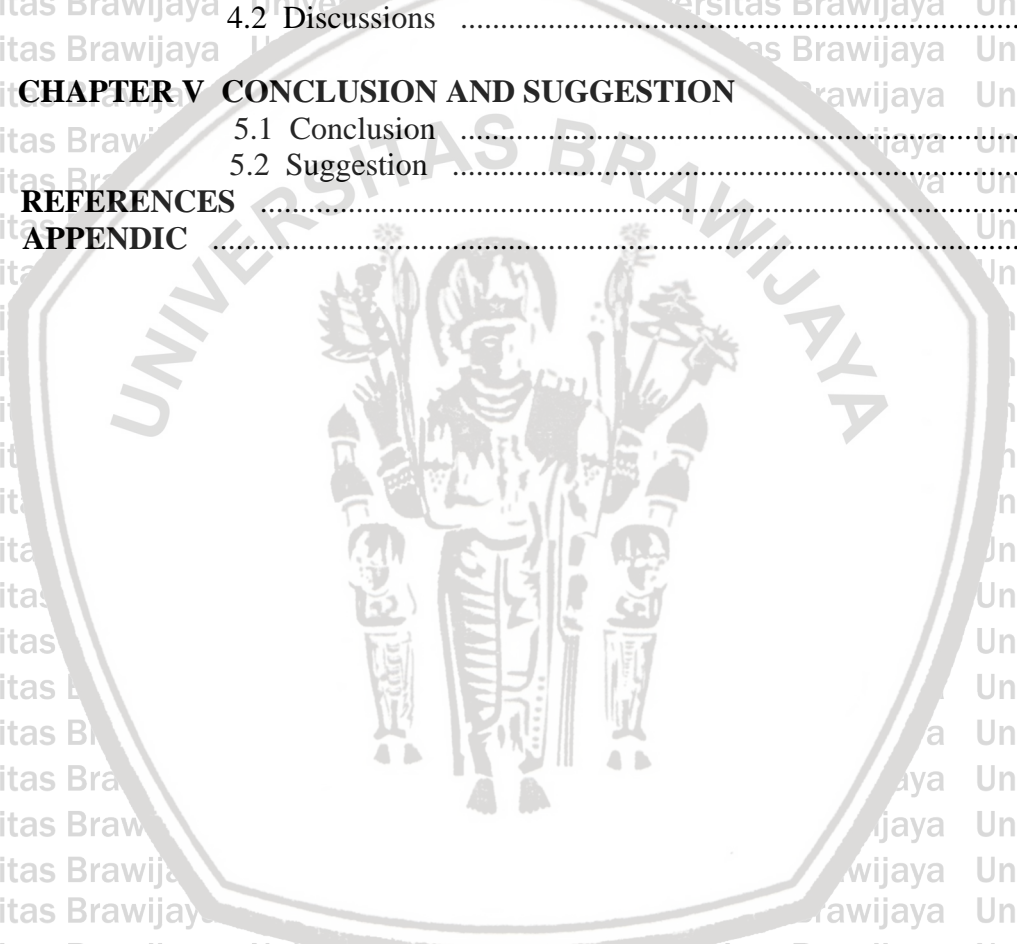
Penelitian ini mengungkapkan bahwa bentuk-bentuk kebahasaan yang mungkin dari slang di Mergosono adalah; pembalikan suku kata dari konsonan belakang ke depan, pembalikan suku kata dari konsonan belakang ke depan dengan sisipan di tengah kata, kata imbuhan sisipan, cara pemanggilan, dan pembuatan kata baru. Karakteristik juga ditemukan yaitu; kreatif dan baru. Sedangkan untuk karakteristik yang bersifat kasar dan diadaptasi dari suara alam tidak ditemukan dalam penelitian ini, karena tidak ada kata yang diadaptasi dari suara di alam, dan juga bahasa Mergosono adalah bahasa penghalusan untuk menunjukkan kesopanan. Selanjutnya, bahasa yang digunakan untuk memperhalus pesan yang disampaikan juga tidak meyinggung orang lain. Selain itu, di penelitian ini juga ditemukan fungsi atau alasan penggunaan slang karena orang-orang Mergosono khususnya anak muda ingin mempererat hubungan satu sama lain dan agar keberadaan mereka diakui di masyarakat dalam sebuah komunitas

Hasil penelitian ini diharapkan dapat memberikan beberapa masukan yang berguna bagi pelajar yang tertarik pada bahasan Sociolinguistik. Adapun bagi peneliti selanjutnya yang ingin melakukan penelitian serupa tentang slang, mereka dapat mempertimbangkan dalam meneliti perbedaan slang dari antar daerah.

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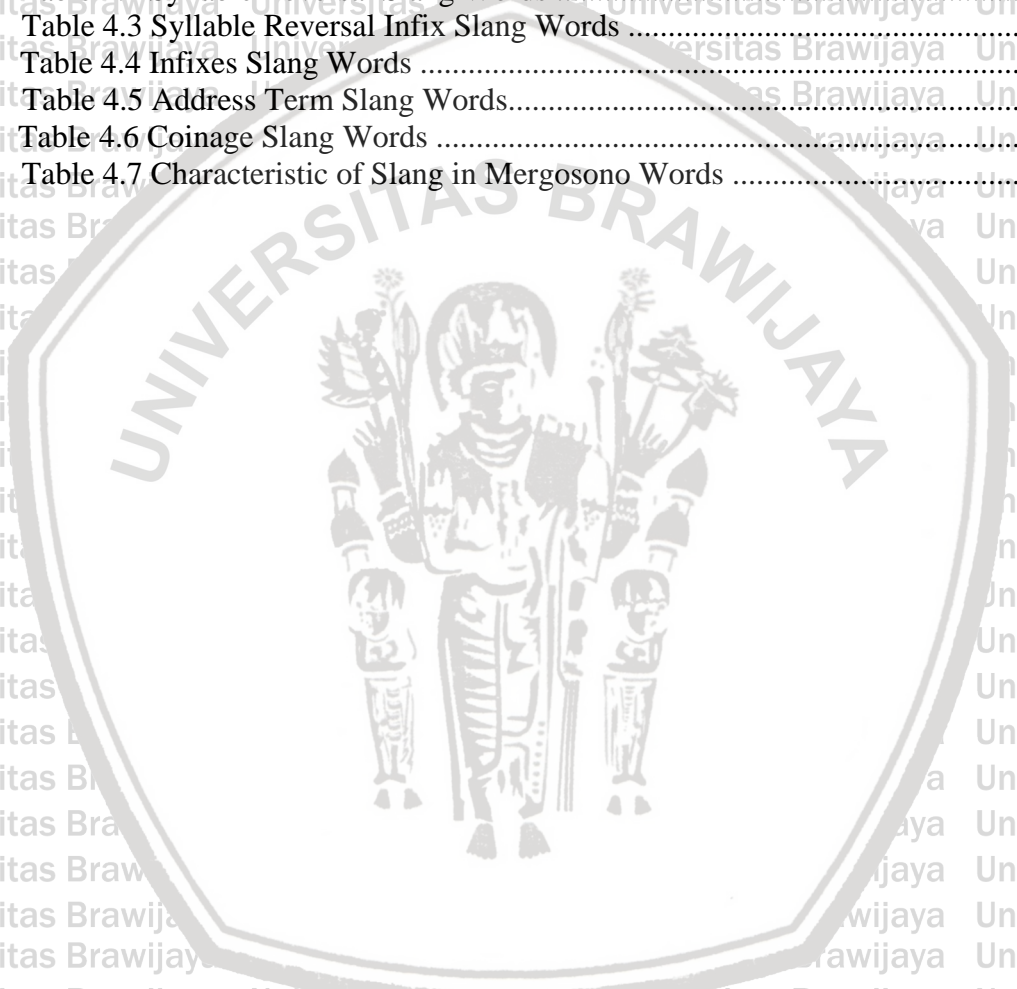
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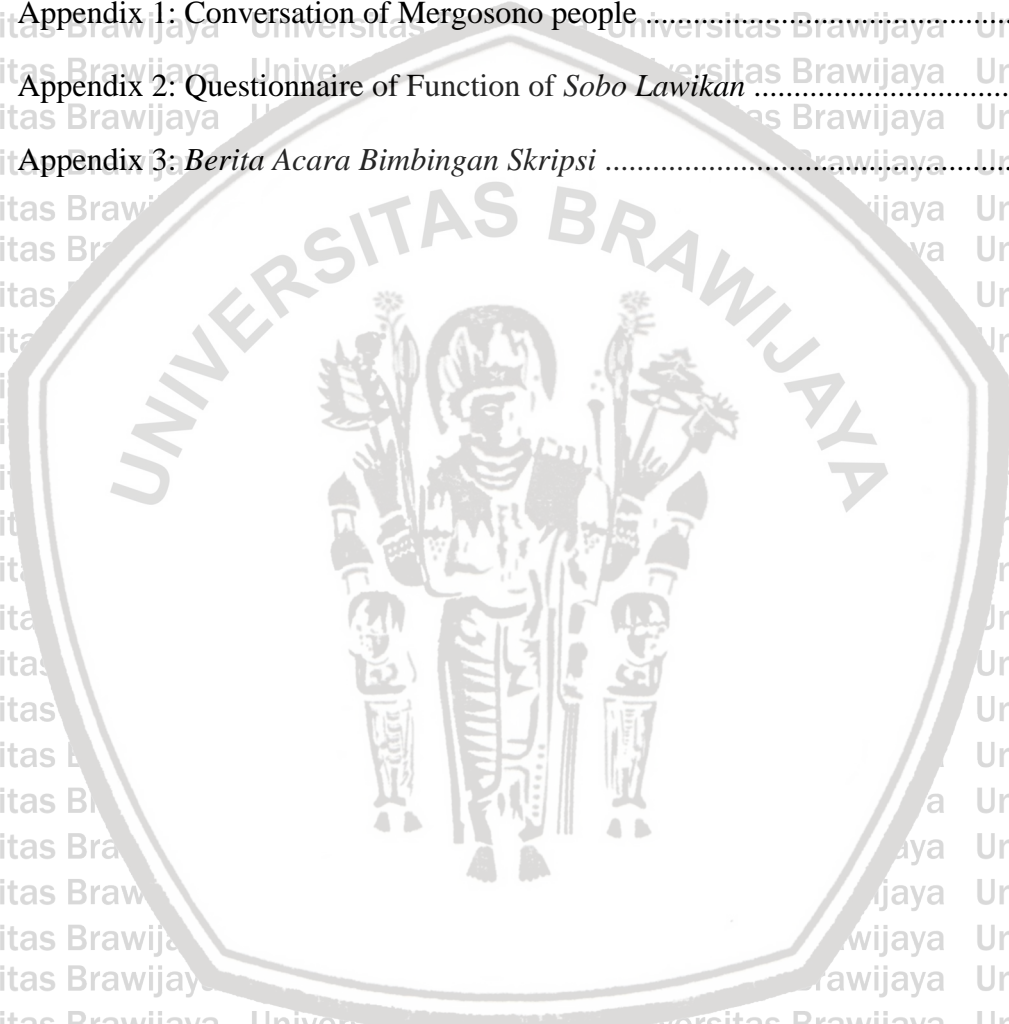


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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, research problems, objectives of the study, and definition of key terms.

1.1 Background of the study

Language is always identical with society which creates a language to communicate to each other. There are several possible relationships between language and society. One of them is the structure that may either influence or determine linguistic structure and behavior (Wardhaugh, 2006, p.10). There are several possible of thing that influence the appearance of linguistic behavior.

People who live around us such as kids, teenagers, adults, and old people are one of the factors that influence us to communicate with many language variation.

One of language variations is slang language. It is a topic in Sociolinguistics. As we know Sociolinguistics is a branch of linguistics which investigates the relationship between language and society (Yule, 2010, p.254).

Sociolinguistics develops subfield of linguistic related to another science and knowledge in the daily life. It focuses on the way people use language to express social class, group status, gender, ethnicity, and how people make choice of the form of language they use.

Slang is also used to identify that they are not in a formal situation. It can be assumed that slang is a variety of language that is very well known within community, but is often misunderstood because the words are very uncommon.

Slang is a specific word, phrase, or utterance, which is commonly used by young people and social groups in their community. For example in Jakarta, we have slang expression: gue, loe, Masbulo (Masalah Buat Lo), and so on.

While in English the examples are: what's up and gotta. In Malang also have a slang language and it is named *Boso Walikan* which has unique characteristics of slang language. Slang language in Malang mostly takes the origin words from Indonesian. Those are some examples of the application of slang expressions. The use of slang in social group is to make the member of group feel close each other when doing conversation or interaction in informal situation and also hiding the meaning toward other group outside.

Beside *Boso Walikan*, there is a community in Malang which has a kind of slang language. This language is used as daily communication by a group of young adult who live in Malang; one of them is Mergosono. There, slang language is created by young adults because they often gather in Mergosono. The idea of this language appears after *Boso Walikan* arises in Malang. They create this language in order to become unique community that has words which is different from others.

Slang language in Mergosono is different from *Boso Walikan* Malang.

Malang language or *Boso Walikan* is formed by reversing the letters in the words.

For example, the word *arek* changes into *ker* meanwhile Mergosono language is

forming by reversing the first letter in second syllable into first letter in first

syllable. For example, the word *roti* changes into *tori* and the origin of its form is

taken from Javanese language. Therefore, the writer chooses Mergosono as the

object in this study since the word of Mergosono slang is unique to be understood

of all slang in Malang. Thus, this study is entitled "*An Analysis of Linguistic*

Form, Characteristic, and Function of Sobo Lawikan in Mergosono". which

discusses the possible linguistic forms, the characteristics, and the function of

slang language in Mergosono.

The writer expects this study to be beneficial for several parties. For the

writer himself, it is expected that this study can improve his knowledge in

analyzing the Slang Language in Mergosono. For the English Department of

Brawijaya University it can enrich the collection of the literature on the way of

analyzing Language variation. For the next writer, this study can be used as

reference for the students who want to conduct a similar study. This study is also

expected to give society new perspective in understanding the language variation

of Javanese especially slang language.

1.2 Problems of the Study

Related to the background of the study, the problems to be solved are formulated as following:

1. What are the possible linguistic forms of slang found in Mergosono?
2. What are the characteristics of slang in Mergosono?
3. What are the functions of slang in Mergosono ?

1.3 Objectives of the Study

1. To find the possible linguistic forms of slang found in Mergosono
2. To explain the characteristics of slang in Mergosono
3. To explain the functions of slang in Mergosono

1.4 Definition of Key Terms

1. **Slang or colloquial speech** describes words or phrases that are used instead of more everyday terms among younger speakers and other groups with special interests (Yule 2010, p.259).

2. **Linguistic form of slang** is a form of words which is created by the speakers and conformity with patterns already established in the language. In this study, the possible linguistic forms refer to syllable reversal, syllable reversal infixes, infixes, address terms, and coinage.

3. **Mergosono:** is a region with a very small population in the province of Jawa Timur, Indonesia which is located in Malang city.

4. **Boso walikan Mergosono:** form of words that created by reversing Syllable-

initial consonants reverse with syllable-initial consonants.



CHAPTER II

REVIEW OF RELATED LITERATURE

The writer reviews some theories related to this study in this chapter.

They are theory of sociolinguistic, language variation, and slang.

2.1 Sociolinguistics

Sociolinguistics is the study of the relationship between language and society (Holmes, 2001, p.1). Language always has relationship with society since language has a characteristic which is connected to whose people live. Furthermore, all activities which have done by human is started from they were born will always connected with language. Besides, Sociolinguistics is concerned with investigating relationships between language and society which aimed to understand the structure of language and of how language functions in communication (Wardhaugh, 2006, p.13).

Language represents fundamental dimensions of social behavior and human interaction. It is also possible to examine how people manage their language in relation to their cultural backgrounds and their goals of interaction (Holmes, 2001, p.2). In other words, sociolinguistics is the study concerned between language and society where they live and there is a possibility if a language can be created by social behavior and human interaction.

2.2 Language variation

A variety of language is a set of linguistic items with similar distribution (Wardhaugh, 1986). A variety is formed by various social interaction activities that people do because every activity needs or creates language variation. Variation can be bigger and bigger if a language used by so many users in a large area, for example English used by all people in the world as International language. A variation can be used to differentiate or identify individual, social groups, communication, region, states, and nation.

People need to do communication to build successful relationship, and this interaction could not run well without language. Savile-Troike (1989, p.49 cited in Biantoro 2013, p.1) states that within each community, there is a variety of language codes and ways of speaking available to its member, which is used in its community. This includes all varieties, dialects or styles used in a particular social which defined population and the constraints of language choice among them. This statement means that any speaker has to choose and select the language that will be used to communicate with other people. Each group or smaller community has certain characteristic that marks a certain group or smaller community in the use of language variety by its speakers in the social interaction (Trudgill, 1984, p.140 cited in Biantoro, p.2). This indicates that every society in certain regions have different characteristics of language.

According to Robins (1992 cited in Biantoro, p.2) there are two ways to discover the differences of language varieties: first, making general statement with any kind of system and structure in its description. It is used for inherent variety from different speaker, and second, choosing certain speakers and giving limitation in those statements only for those who represent the users of general language. One of the language variation is slang language.

2.3 Slang

According to Yule (2010, p.259) slang or colloquial speech describes words or phrases that are used instead of more everyday terms among younger speakers and other groups with special interests. Slang is always identical with social community in daily life as informal communication with friends. As Claire theory's (1990, p.4 cited in Rahmawati, 2014, p.7) it argues that slang is term that is used by people in social situation where they feel comfortable with their friends. "Slang is usually deliberately chosen over more conventional vocabulary to send a social signal, to mark informality, irreverence, or deviant; to add humor; to mark one conclusion in, admiration for, or identification with social group, often non-mainstream group" (Edward, 2004, p.375). Moreover, slang is created by community for certain intention.

2.3.1 Characteristics of Slang

According to Edward (2004) there are some characteristics of slang language :

1. Creative

What means by creative is the slang which is created from a new term, creativity is needed from the creator. To produce new terms the creator is encouraged to produce new term, which are imaginative, innovative, productive, even shocking, and amusing. For example is the word emo. Emo is a type of music that seemed to rip at the souls of adolescent.

2. Flippant

Slang which has irrelevant meaning to its context, and considered to be rude, for example are the words motherfucking, shit, etc.

3. Fresh

Fresh refers to slang expression produced by new words; this is different from existing words. For example moola means money.

4. Onomatopoeic

Slang is made by imitating certain sounds. For example, the words boo hoo, yucky, etc. Boo hoo is to express sadness adapted from sounds of crying.

2.3.2 The function of slang

According to Partidge (1935) also (cited in Rahmawati, p.9) the possible reason why using slang in social group are; for fun, humour, playfulness, creative, to reduce the seriousness of a conversation, for group

identity and solidarity. It can be assumed that slang has characteristic that show the identification a social group. The use of slang is merely depended on the speaker or writer. That is where they speak or write, what they speak or write about, or to whom they speak or write. Furthermore, the creativity of slang depends on social group, as long as the group is still gathering each other, the slang words will be increasing.

According to Moore (2004, cited in Conaway, 2013, p.10) "slang is probably used as much within mainstream society as among subcultures" Dumas and Lighter (1978 cited in Rahmawati, p.8) give four features that slang may possess:

- 1) It lowers the dignity of formal or serious speech or writing
- 2) Its use implies the user's familiarity either with the referent or with the less statusful or less responsible class of people who have such special familiarity and use the term
- 3) It is a tabooed term in ordinary discourse with persons of higher social status or greater responsibility
- 4) It is used in place of the well-known conventional synonym, especially in order to either protect the user from the discomfort caused by the conventional item or protect the user from the discomfort or annoyance of further elaboration

Those are use in determining whether the language is considered to be slang or not). Any language that possesses two of the features mentioned above is considered as slang.

In this research, the writer will use theory from Edward (2004) to answer the characteristic and Partidge (1935) to answer the function of *Sobo Lawikan*.

2.4 Previous Studies

There are some studies in analyzing slang language which are almost similar to this study. Those studies become the inspiration of the writer for doing research. Those are explained below:

First, a study entitled “Study of Slang in Ebes Ngalam Column of Malang Post” by Rahmawati (2014). In her study, the object of the study is taken from some column called Ebes Ngalam in Malang post newspaper. She used theory from Edward (2004) to classify the characteristic of slang and theory Partidge (1935) to explain the function of slang. In her study, Rahmawati also discusses about linguistic form of Malangese slang such as pure and semi back reversal, term of address, phonological change, coinage, and reduplication words.

Second, the journal entitled “Language Attitudes, Acquisition, and Usage of Osob Kiwalan Ngalam: An Indo-Javanese Language of Malang” by DeAndré A. Espree-Conaway(2013). This journal analyzed the social and cultural context of the language ecology within which Osob kiwalan exists and the grammar and structure of Osob Kiwalan.. Conaway used the theory of Lewis (2009) to describe social and cultural context of the language ecology within which Osob kiwalan exists theory of Soenarno(2011) to describe the grammar and structure of the language. This journal is almost same with Rahmawati’s study that the data are taken from *Boso Walikan* in Malang. The differences of their study is collecting

the data Conaway collected the data from interview and Rahmawati collected the data from Malang newspaper called *Ebes Ngalam column*.

In this study, the writer also uses the same theory used by Rahmawati in describing Slang Language. There are some theories from Edward (2004) to classify the characteristics of slang and theory Partidge (1935) to explain the function of slang in *Mergosono*.

The differences between Rahmawati's study and this study are the object of the study, data source, and data collection. Meanwhile, the object of this research is people who live in Mergosono that part of Malang regency who use *Mergosono* language called *Sobo Lawikan* which is formed by reversing the syllable of words. Those previous studies give additional knowledge especially for analyzing slang language in a community. Furthermore, the data of those studies are almost similar to this study which is reversal words from Malang. That is also very helpful for the writer in analyzing the data.

CHAPTER III

RESEARCH METHOD

This chapter presents about the methods of the study. It discusses about research design, data source, data collection, and data analysis.

3.1 Research Design

In this research, the writer used qualitative approach. This research tries to identify and describe of slang language that is used by young adult in Mergosono. According to Ary et al (2002, p. 442) qualitative research is a research method applied to written or visual material for the purpose of identifying specified characteristics of the material. There are some possible methods in dealing with the qualitative research such as case studies, document analysis, phenomenological studies, ethnography or grounded theory research. Furthermore, the materials analyzed can be textbooks, newspapers, speeches, television programs, advertisements, musical compositions or any of a host of other types of documents. The writer focuses more on slang language related to social group exist in Mergosono.

The writer tried to discover all the variable that important to be understood by other people of the subject. By using this type, the writer tried to find the meaning of linguistic form of Mergosono slang.

3.2 Data Source

The data were utterances from Mergosono people containing *Sobo Lawikan*. The writer also take the data from their conversation used by people in Mergosono. The other supported data is in the form of information related to *Sobo Lawikan*. There were 50 Javanese words which are collected by the writer. 50 words are assumed to be enough to be analyzed because those sentences have categories that contain the possible of linguistic form and function of its slang language. The writer found 39 sentences that contain of Mergosono slang. The data source of the study were 7 respondents from Mergosono. In choosing the respondents, the writer sets up some criteria; the criteria is the participants should be from Mergosono, young adult at the age of 19-22 years old who speak this language in their daily life are considered as those who have mastered *Sobo Lawikan*.

3.3 Data Collection

According to Ary et al (2002, p.425) the most common data collecting methods use in qualitative research are observation (participant and non-participant), and interview.

In this study, the writer got the data from observation and questionnaire from seven respondents of Mergosono people.

3.3.1 Observation

Observation is the most basic method for obtaining the data in qualitative research (Ary et al, 2002, p.430). The goal is to verify and complete the data description from respondents so that the data is originally from native speakers.

In this study, the subject are 7 young adults in Mergosono. The objective of this observation is to know the slang language used in communication. The data are collected by recording the conversation of the respondents when they do interaction. During the observation period, the writer took some notes on some slangs used and the context of the usage. The observation was conducted for two weeks in Mergosono, from 16th April to 30th April. Besides, the writer also a person who come from Mergosono who also can speak Mergosono slang in daily with his friends a peer of young adult. Therefore, the writer chose this place as the observation places because the writer is also part of this community.

3.3.2 Questionnaire

To collect data the writer also used a questionnaire to get the data from respondents related to *Sobo Lawikan used*. The questionnaire was given to seven respondents who become the subject of this study, The questionnaire contained some question about *Sobo Lawikan used*

3.4 Data Analysis

In this study, the writer analyzed the data through the following steps :

1. Organizing the data taken from observation and questionnaire.
2. Classifying slang into the linguistic forms as shown in table below.

No	Slang	Javanese	English	Linguistic Forms

3. Analyzing the Mergosono slang in terms of the possible linguistic forms.

4. Categorizing the characteristics of slang found in *Mergosono*. The writer generally analyzed the characteristics of slang by Edward (2004) theory, in order to be able to analyze the slang used by young adults in Mergosono. In categorizing the slang into characteristics, the writer describe the slang in the form of the table.

No	Slang	Javanese	English	Characteristic			
				C	F	Er	O
1							
2							
3							

5. Explaining the function of slang used by young adults in Mergosono based on Partidge's theory support by the result of questionnaire.

6. Drawing conclusions of the forms, characteristics and functions of slang in Mergosono based on the analysis.

CHAPTER IV

FINDING AND DISCUSSION

This chapter contains data description, data analysis, and discussion. In the data description, various linguistic forms of slang are presented. The analysis covers the linguistic forms, the characteristics, and function of slang. In the next sub chapter, general pattern of slang that have been categorized based on the characteristics and the function of slang in Mergosono are discussed. In this sub chapter, the data are displayed and analyzed at once.

4.1 Data Description and Data Analysis

In this part, the data obtained from the document analysis containing Mergosono slang words are presented. The slang is presented in an alphabetical order along with their meaning. The data found is presented to answer the research problem of what are linguistic forms of slang in Mergosono. The possible linguistic forms of slang are classified into six; syllable reversal, syllable reversal infixes, infixes, address terms, and coinage. The findings is represented in the form of table containing 57 slang words. It is followed by its explanation in the following section.

4.1.1 Analysis of Linguistic Forms

Slang in a general sense are words invented, usually to express new ideas or concepts, that are yet not able to be employed in formal situations and writing (Conaway, 2012). This can be invoked to account for a substantial number of words

and phrases in slang from Mergosono characterized by different grammatical form.

The followings are some characteristics that possibly address to Mergosono slang.

The following are formulated after the writer analyzed *Sobo Lawikan*.

Table 4.1 The possible linguistic form of Slang found in Mergosono

No	Slang	Javanese	English	Linguistic forms				
				SR	SRI	I	AT	Co
1.	Dubal	Budal	Go	×				
2.	Lomeh	Moleh	Go home	×				
3.	Raweg	Wareg	Sated	×				
4.	Daoh	Adoh	Far	×				
5.	Decek	Cedek	Near	×				
6.	Wodo	Dowo	Long	×				
7.	Tokak	Kotak	Square	×				
8.	Cekeng	Keceng	Thin	×				
9.	Wangut	Ngawut	Random	×				
10.	Boglok	Goblok	Stupid	×				
11.	Wuse	Suwe	Long	×				
12.	Napas	Panas	Hot	×				
13.	Da'em	Adem	Cold	×				
14.	Du'an	Udan	Rain	×				
15.	Pecet	Cepet	Fast	×				
16.	Parket	Karpet	Carpet	×				
17.	Ripo ?	Piro ?	How much?	×				
18.	Rumah	Murah	Cheap	×				
19.	Sakur	Kasur	Bed	×				

Table continued...

20.	Sekel	Kesel	Tired	×			
21.	Mbarut	Rambut	Hair	×			
22.	Nemeh	Meneh	Tomorrow	×			
23.	Rudung	Durung	Not yet	×			
24.	Pakan?	Kapan?	When?	×			
25.	Yunggu	Ngguyu	Laugh	×			
26.	Wusek	Suwek	Ripped	×			
27.	Kubu	Buku	Book	×			
28.	Puking	Kuping	Ear	×			
29.	Nekari	Kenari	Canary bird	×			
30.	Kajet	Jaket	Jacket	×			
31.	Rukungan	Kurungan	Cell	×			
32.	Takes	Kates	Papaya	×			
33.	Manguk	Ngamuk	Hungry	×			
34.	Mbatah	Tambah	Add	×			
35.	Jerko	Kerjo	Work	×			
36.	Lengak	Ngelak	Thirsty	×			
37.	Tecak	Cetak	Print	×			
38.	Ngatan	Tangan	Hand	×			
39.	Mblaki	Klambi	Dress	×			
40.	Wi'ak	Iwak	Fish	×			
41.	Tigar	Gitar	Guitar	×			
42.	Poti	Topi	Hat	×			
43.	Lason	Salon	Salon	×			
44.	Kismel	Sikel	Legs		×		
45.	Pono	Opo	Buy		×		
46.	Kimi	Iki	What		×		
47.	Basmuk	Sabuk	Belt		×		
48.	Jomok	Ojok	Don't		×		
49.	Ndasmal	Sandal	Sandal		×		
50.	Gemak	Gak	No			×	
51.	Lamrang	Larang	Expensive			×	
52.	Pekdu	Duwit	Money				×
53.	Nyong	Rek	Brow/brother				×
54.	Be'es	Bapak	Father				×
55.	Doske	Perempuan	Woman				×
56.	Kanal	Lanang	Man				×
57.	Rudeng	Turu	Sleep				×

Table explanation:

- SR** : Syllable Reversal
- SRI** : Syllable Reversal Infixes
- I** : Infixes
- AT** : Address Terms
- C** : Coinage

In the following section, the writer explains each possible linguistic form of *Sobo Lawikan*.

4.1.1.1 Syllable reversal

The syllable, a basic form employed by modern speakers is ubiquitous in contemporary language (Maddieson, 1984). Studies of speech errors have shown that when individual consonants and vowels are misplaced in an otherwise correct utterance, they go into the same positions in syllable structure where they originated.

Syllable-initial consonants reverse with syllable-initial consonants, as in “gad birl” for “bad girl”(Davis. & MacNeilage. 2004. p.358). Here are some following slangs which can be put in syllable reversal slang category:

Table 4.2 Syllable reversal words

No	Slang	Javanese	English
1.	Dhubal	Budhal	Go
2.	Lomeh	Moleh	Go home
3.	Raweg	Wareg	Sated
4.	Daoh	Adoh	Far
5.	Decek	Cedek	Near
6.	Wodo	Dowo	Long
7.	Tokak	Kotak	Square
8.	Cekeng	Keceng	Thin

Table continued...

9.	Wangut	Ngawut	Random
10.	Boglok	Goblok	Stupid
11.	Wuse	Suwe	Long
12.	Napas	Panas	Hot
13.	Da'em	Adem	Cold
14.	Du'an	Udan	Rain
15.	Pecet	Cepet	Fast
16.	Parket	Karpet	Carpet
17.	Ripo ?	Piro ?	How much?
18.	Rumah	Murah	Cheap
19.	Sakur	Kasur	Bed
20.	Sekel	Kesel	Tired
21.	Mbarut	Rambut	Hair
22.	Nemeh	Meneh	Tomorrow
23.	Rudung	Durung	Not yet
24.	Pakan?	Kapan?	When?
25.	Yunggu	Ngguyu	Laugh
26.	Wusek	Suwek	Ripped
27.	Kubu	Buku	Book
28.	Puking	Kuping	Ear
29.	Nekari	Kenari	Canary bird
30.	Kajet	Jaket	Jacket
31.	Rukungan	Kurungan	Cell
32.	Takes	Kates	Papaya
33.	Manguk	Ngamuk	Hungry
34.	Mbatah	Tambah	Add
35.	Jerko	Kerjo	Work
36.	Lengak	Ngelak	Thirsty
37.	Tecak	Cetak	Print
38.	Ngatan	Tangan	Hand
39.	Klambi	Mblaki	Dress
40.	Wi'ak	Iwak	Fish
41.	Tigar	Gitar	Guitar
42.	Poti	Topi	Hat
43.	Lason	Salon	Salon

From 57 words of the finding, there are 43 words which belong to syllable reversal. Those words are formed by reversing the syllable of the word. They are reversed by pronouncing the first letter in the second syllable into first letter in first syllable, or reversing the consonant letter of the word. For example the form “*dhubal*” is derived from “*budhal*” which means go.

Another example is from the word “*decek*” which is formed by revising the syllable by changing the consonant in second syllable with consonant in the first syllable “*c*” is reversed by “*d*”. (in Javanese means “*cedek*”, English means near).

Another interesting example in syllable reversal is the word “*wi’ak*” which comes from the word “*iwak*”. It is formed by changing the first letter in second syllable into first letter in first syllable and also changes the letter “*i*” in the first letter becomes “*a*” because there is no consonant in the second syllable. (in English it means fish). All words which are considered as the syllable reversal slang are formed universally, that is reversing the letter of syllable in a word or pronouncing the consonants misplaced.

4.1.1.2 Syllable reversal infixes

Syllable reversal infixes is word which is created almost similar with the previous form or syllable reversal. But, there are infixes in the middle of word that has been reversed. Here, the following slang which can be put in syllable reversal infixes slang category:

Table 4.3 Syllable reversal infixes words

No.	Slang	Javanese	English
1.	Kismel	Sikel	Legs
2.	Pono	Opo	What
3.	Kimi	Iki	This
4.	Basmuk	Sabuk	Belt
5.	Jomok	Ojok	Don't
6.	Ndasmal	Sandal	Sandal

From 57 words of the finding, there are six words which belong to syllable reversal infixes. Those words are formed by reversing the syllable of the word. They are reversed by pronouncing the first letter in the second syllable into first letter in first syllable, or reversing the consonant letter of the word and add an infixes in the middle of words. For example the process for the word “*kismel*” which is formed by revising the syllable by changing the consonant in second syllable with consonant in the first syllable “*k*” is reversed by “*s*”, and also there is an infix “*m*” between the syllable “*ki*” and “*sel*” so the word is pronounced “*kismel*” (in Javanese means “*sikel*”, English means legs).

The same process in the words *kimi*, *basmuk*, *jomok*. There is an infix “*m*” in the middle of its syllable in syllable reversal word. The word “*kimi*” change in the base word, *iki* becomes *kimi*) as the base word from “*iki*” is changed into “*ki*” while the infix “*m*” is added between syllable “*ki*” and “*i*”. The word “*basmuk*” also experiences a change in the base word, (*sabuk* becomes *basmuk*) as the base word from “*sabuk*” is changed into “*basuk*” while the infix “*m*” is added between syllable “*ba*” and “*suk*”. Same as the word “*jomok*” also

experiences a change in the base word, (“*ojok*” becomes “*jomok*”) as the base word from “*ojok*” is changed into “*jo’ok*” while the infix “*m*” is added between syllable “*jo*” and “*ok*”. There is also an example of syllable reversal infix with an infix “*n*”. For example the word “*pono*” change in the base word, (*opo* becomes *pono*) as the base word from “*opo*” is changed into “*po’o*” while the infix “*n*” is added between syllable “*po*” and “*o*” .

Another interesting example is the word “*ndasmal*”. The word “*ndasmal*” also experiences a change in the base word, (*sandal* becomes *ndasmal*) as the base word from “*sandal*” is changed into “*ndasal*” while the infix “*m*” is added between syllable “*nda*” and “*sal*” . So, mostly the syllable reversal infix is happen by added infixes “*m*” or “*n*” in the middle of syllable reversal words.

4.1.1.3 Infixes

Infixes are affix that is incorporated inside another word (Yule, 2010, p. 59).

In Mergosono language also has the word that includes infix. Here, the following slang which can be put in infixes category:

Table 4.4 infixes words

No.	Slang	Javanese	English
1.	Gemak	Gak	No
2.	Lamrang	Larang	Expensive

There are two words which is categorized as infixes. The word “*gemak*” experiences a change in the base word, (*gak* becomes *gemak*) as the base word from “*gak*” is changed into “*gemak*” while the infix ‘*em*’ is added between letters “*g*” and “*k*”. The word “*lamrang*” also experiences a change in the base word, (“*larang*” becomes “*lamrang*”) as the base word from “*larang*” is changed into “*lamrang*” while the infix “*m*” is added between syllable “*la*” and “*rang*” so the word is pronounced “*lamrang*” (in Javanese means “*larang*”, English means expensive). So, infix words in Mergosono slang is the word which is directly added an infix in javanese word without any reversing of its letter or syllable.

4.1.1.4 Address terms

Address term is a word or phrase for the person talked or written to. The speaker’s choice of address term is an attempt to create solidarity (Yule, 2010, p.273). Below are the forms of address in Mergosono;

Table 4.5 Address terms words

No.	Mergosono Slang	Javanese	English
1.	Nyong	Rek	Brother
2.	Be’es	Bapak	Father

Two slangs are found in the data from 57 findings which are considered as address terms. For example, the word “*Nyong*” refers to someone that

concern the status of the person being addressed and showing that we have great relationship with our friends. The word *Be'es* also refers to someone that concern the status of the person being addressed and it is addressed to call father.

4.1.1.5 Coinage

Another form which is used in Mergosono is coinage. According to Yule (2010) coinage is the invention of totally new terms. Coinage in Mergosono is not usual. It is really an invention from new terms which are not known from where the words are originated. The totally new terms then become words which are commonly used. Below are the coinage found from data.

Table 4.6 Coinage words

No.	Slang	Javanese	English
1.	Be'es	Bapak	Father
2.	Doske	Perempuan	Woman
3.	Kanal	Lanang	Man
4.	Rudeng	Turu	Sleep
5.	Pekdu	Duwit	Money
6.	Nyong	Rek	Brother

From 57 words, there are six slangs which become coinage. The word "*Be'es*" is the Mergosono slang which is created become a new word. Slang "*doske*" is also the origin of Mergosono slang with unknown the origin. The use of "*doske*" word is shown from this sentence when talking about "*Yo opo iki nyonk, gemak nang alun alun batu iki. Biasa e lek dino sabtu iki akeh doske seng ayu-ayu cangkruk'an ndek noko*". In this sentence the word "*doske*" means that they

asked their friends go to Batu Town Square since usually in the Saturday, there are a lot of beautiful women there.

“Kanal” is also considered as the linguistic form of coinage because the origin of that word is unknown. “Kanal” means “lanang” in English means man. It is shows when Mergosono people talk about “Ramek sing ndelok Arema wingi kameh kanal e”. This sentence means that the people who looked Arema’s match yesterday mostly is man. Interesting example of coinage is “rudeng”. “rudeng” means “turu” in English means sleep. It shows when Mergosono people talk to their friends “Jomok kakehan rudeng, nkg tambah lemu woken”. This sentence means that he give an advice that if sleep too much you will be fat”. The other forms of coinage are not a “Walikan” or reverse words, and the words are unknown the origins of which can be formed into words like that. Thus words which are included in coinage are totally invented from new term, and the origin is unknown.

4.1.2 Characteristic of Slang in Mergosono

In analyzing Mergosono slang, the writer classifies the data first based on the characteristic theory by Edward (2004). The characteristics are presented in the form of table, in order to answer the research problem of the characteristic of slang in Mergosono.

Table 4.7 Characteristics of slang in Mergosono

No.	Slang	Javanese	English	Characteristics			
				C	F	Fr	O
1.	Dubal	Budal	Go	×			
2.	Lomeh	Moleh	Go home	×			
3.	Raweg	Wareg	Sated	×			
4.	Daoh	Adoh	Far	×			
5.	Decek	Cedek	Near	×			
6.	Wodo	Dowo	Long	×			
7.	Tokak	Kotak	Square	×			
8.	Cekeng	Keceng	Thin	×			
9.	Wangut	Ngawut	Random	×			
10.	Boglok	Goblok	Stupid	×			
11.	Wuse	Suwe	Long	×			
12.	Napas	Panas	Hot	×			
13.	Da'em	Adem	Cold	×			
14.	Du'an	Udan	Rain	×			
15.	Pecet	Cepet	Fast	×			
16.	Parket	Karpet	Carpet	×			
17.	Ripo ?	Piro ?	How much?	×			
18.	Rumah	Murah	Cheap	×			
19.	Sakur	Kasur	Bed	×			
20.	Sekel	Kesel	Tired	×			
21.	Mbarut	Rambut	Hair	×			
22.	Nemeh	Meneh	Tomorrow	×			
23.	Rudung	Durung	Not yet	×			
24.	Pakan?	Kapan?	When?	×			
25.	Yunggu	Ngguyu	Laugh	×			
26.	Wusek	Suwek	Ripped	×			
27.	Kubu	Buku	Book	×			
28.	Puking	Kuping	Ear	×			
29.	Nekari	Kenari	Canary bird	×			
30.	Kajet	Jaket	Jacket	×			
31.	Rukungan	Kurungan	Cell	×			
32.	Takes	Kates	Papaya	×			
33.	Manguk	Ngamuk	Hungry	×			
34.	Mbatah	Tambah	Add	×			
35.	Jerko	Kerjo	Work	×			
36.	Lengak	Ngelak	Thirsty	×			

Table continued...

37.	Tecak	Cetak	Print	×		
38.	Ngatan	Tangan	Hand	×		
39.	Klambi	Mblaki	Dress	×		
40.	Wi'ak	Iwak	Fish	×		
41.	Tigar	Gitar	Guitar	×		
42.	Poti	Topi	Hat	×		
43.	Lason	Salon	Salon	×		
44.	Kismel	Sikel	Legs	×		
45.	Kumut	Tuku	Buy	×		
46.	Kimi	Iki	This	×		
47.	Basmuk	Sabuk	Belt	×		
48.	Jomok	Ojok	Don't	×		
49.	Ndasmal	Sandal	Sandal	×		
50.	Gemak	Gak	No	×		
51.	Lamrang	Larang	Expensive	×		
52.	Pekdu	Duwit	Money			×
53.	Nyong	Rek	Brow/brother			×
54.	Be'es	Bapak	Father			×
55.	Doske	Perempuan	Woman			×
56.	Kanal	Lanang	Man			×
57.	Rudeng	Turu	Sleep			×

Table explanation:
C: creative
F: flippant
Fr: fresh
O: onomatopoeic

Below is the analysis for slang characteristics.

4.1.2.1 Creative

What is meant by creative is the slang which is created from a new term; creativity is needed from the creator. To produce new terms, the creator is encouraged to produce new terms, which are imaginative, innovative, productive, even shocking, and amusing (Edward,2004). Based on table 4.7, the data collected

reveal that there are 52 slangs categorized in the creative characteristic. The slangs which is used by people in Mergosono mostly belong to the characteristic of creative, since the creator is able to create new terms. This means that the speakers must have creativity to create the slangs. Although most of the words that are created come from the words that already exist and are widely used by the general public, but the speakers of *Sobo Lawikan* are able to modify the words to be different, but still have the same meaning and purpose. For example, the word “panas” in *Sobo Lawikan* becomes “napas”. The word “*panas*” is a word of Javanese which means hot, but the speaker can create it by reversing the syllable of the word, or pronouncing the consonants misplaced. Thus, it is innovative and amusing.

4.1.2.2 Fresh

Fresh refers to slang expression produced from new words; this is different from existing words. For example moola means money (Edward,2004). Based on table 4.7 The data collected reveal that there are 5 slangs categorized in the fresh characteristic. For slangs to be considered as fresh are those which are relatively new word forms. The characteristic of fresh is a new innovation in the forming words because the words are created very differently from the words that already exist or are widely used in the public sphere. The speakers are able to create new terms, thus why they can be called as fresh. Just like the word

“*rudeng*” in Mergosono slang which means “*turu*” or *tidur* in Indonesian . The

word “rudeng” is a new word and it is different from the existing word of “turu”.

That is why “rudeng” is characterized as fresh slang.

While for the slang of flippant and onomatopoeic, the writer was not found words in the utterances which has been categorized of those two characteristic because the words which are used or selected are far from being rude and also there are no words which adopted from sounds of nature when they did a conversation.

4.1.3 Function of slang in Mergosono

The using of slang language commonly to show the characteristic of slang that they used and also it can be determined by using slang language, the identity of community or social group will be different from others. According to Partridge (1935) also (cited in Rahmawati, 2014, p.9) the possible reason why using slang in social group are; for fun, humour, playfulness, creative, to reduce the seriousness of a conversation, for group identity and solidarity

It also happens in Mergosono. Here the use of slang is to identify that they are from Mergosono, and that they want to shows the identity of Mergosono slang called as *Sobo lawikan*. The writer uses theory from (Partridge 1935) to find the function of slang in Mergosono and supports this analysis with the result of questionnaire.

There are three function of slang language in Mergosono that related with Partridge theory ; for fun, humour, playfulness, creative.

First is the using of slang language in Mergosono is for fun. Almost of young adults in Mergosono using Sobo Lawikan in daily life. Even it is not only for fun but also has become the daily language to communicate between young adults in Mergosono since the slang is often used in daily.

The second is the using of slang language in Mergosono is for humor and playfulness. *Sobo Lawikan* is used for humor since the language is created by them. The vocabulary of *Sobo Lawikan* also make the listeners and speakers laugh when they do a conversation.

The third is the using of slang language in Mergosono is for being creative. *Sobo Lawikan* itself is inspired by people in Malang who used *boso walikan* because Mergosono is also part of Malang city however they have modified boso walikan so it looks different from boso walikan. Slang language in Mergosono is different from *Boso Walikan* Malang. For example in Malang the words *arek* changes into *kera* meanwhile in *Sobo Lawikan* the word *arek* changes into *ramek*.

Sobo Lawikan is used to identify that the speakers come from the same community. *Sobo Lawikan* is also the language of refinement, since the words are used or selected far from being rude. It is a language used to smoothen the delivered message also it might not hurt addressee. It is also supported by the data which show no characteristic of flippant. Although *Sobo Lawikan* became the

identity of Mergosono, but not all Mergosono people use and understand the language since this language mostly is used by young adults there.

To sum up, the use of slang merely depends on the speaker or writer. That is where they speak or write, what they speak or write about. Furthermore, certain communities like, professions or social classes also determine the use of slang.

4.2 Discussion

Slang is the use of informal words and expressions that are not considered standard in the speaker's language but are considered acceptable in certain social settings. Slang is also one part of non-standard languages that is usually created and used by certain communities. Some slang expressions have broader meaning.

On the other hand, some others have narrower meaning and others do not undergo the meaning change. Slang language is a part of Sociolinguistics because it is related with language in daily life and social condition. Slang is one variety of language that is used to describe differences in speech associated with various social groups or conditions. One of the communities that often uses slang is in community of teenagers in Mergosono. Mergosono is a place located in Malang city.

After doing the analysis, the writer would like to present the discussion related to the problems of the study stated in chapter one. The three parts

that are analyzed are the possible linguistic forms, the characteristic and the function of slang found in Mergosono.

During the first analysis, the writer identifies the possible linguistic form, which consists of five processes that are often used by young adults who live in Mergosono. The five processes found in this study are syllable reversal, syllable reversal infixes, infixes, address terms, and coinage . Moreover, from these kinds of linguistic forms, the syllable reversal is the most frequent process. It happens because the process is the simplest in which speakers just need to reverse the syllable or consonant of the word. All words are pronounced from the first letter in the second syllable into first letter in first syllable or misplaced consonants. To create a slang, for instance the word *poti* is a kind of syllable reversal slang which the origin word for *topi*. As Studies of speech errors have shown that when individual consonants and vowels are misplaced in an otherwise correct utterance, they go into the same positions in syllable structure where they originated. Syllable-initial consonants reverse with syllable-initial consonants (Davis & MacNeillage, 2004. p.358).

The other kind of possible linguistic forms constituting slang used in Mergosono is syllable reversal infixes. Syllable reversal infixes is not merely produced by pronouncing the consonants misplaced and add an infixes “n” or “m” in the middle of word that has been reversed or syllable reversal word. The slang of *kismet* which is formed by revising the syllable by changing the consonant in second

syllable with consonant in the first syllable “*k*” is reversed by “*s*”, and also there is an infix “*m*” between the syllable “*ki*” and “*sel*” so the word is pronounced *kismel* (in Javanese means *sikel*, English means legs). Infixes is also a kind of linguistic form slang in Mergosono which formed by add an in infixes inside of pure Javanese word. The slang of the word *gak* (no) changes into *gemak*. There is an insetion in the word word *gak*.

Moreover, coinage is the invention of the totally new terms. Here, there are four slangs which undergo in the process of coinage. *rudeng* is one of slang used by young adults in Mergosono that has undergone in the process of coinage which is the invention of totally new terms and become a general term in Mergosono as *turu* or sleep in English.

The last process is address terms which is used for who the person is talking or writing to. *Nyong* is slang refers to address showing that we have great relationship with our friends.

In addition, the writer also finds out the meaning of derived words of Mergosono people by distributing questionnaire to the expert or respondents. The respondents who are also the native speakers from Mergosono are not only be able to give information about the meaning of Mergosono slang, but they also give valuable input related to the real *Sobo Lawikan* in Mergosono. In conclusion, to understand and to get information about Mergosono slang, people need to have more knowledge about *Sobo Lawikan*.

The result of this study concerning with linguistic forms is indeed different from the previous study conducted by Emy Rahmawati (2014). Rahmawati (2014) states that the linguistic forms found in her study include among others pure back reversal, semi back reversal, phonological change, term of address, reduplication and coinage. She discusses some of the most common ways in which slang words involved in Ebes Ngalam column as well as the various forms they take. In her result of the study shows that the slang which can be recognized as pure back reversal process was mostly used in in Ebes Ngalam column. Most words are formed from the already existing ones.

Meanwhile, in this study was found; syllable reversal, syllable reversal infixes, infix, address terms, and coinage. in the form the analysis was found out that there were fifty seven (57) slangs used mostly in Mergosono which can be recognized as syllable reversal process and the origin of words from previous study is taken from Indonesian meanwhile this study is taken from Javanese words. They take the biggest part among the overall slang formation.

Furthermore, the second analysis focuses on the characteristic and function of slang used by young adults in Mergosono. The characteristics of Mergosono slang, the characteristic of creative was the most frequent process. It happens because the creator is encouraged to produce new term, which are imaginative, innovative, productive, even shocking, and amusing. While for the slang of flippant and onomatopoeic, in Mergosono are not found, because the words which are used or

selected are far from being rude and also there are no words which adopted from sounds of nature.

Then, the function of slang or the reason of slang production is due to the fact that people from Mergosono especially young adult in order to create of feeling of friend intimacy among friends and family members of equal status. Status is based on age in this sphere and it describes an emotion of closeness and sometimes is called communal solidarity. The principle places and contexts where speakers acquire and use it are in the home.

Next, Mergosono people wants to sustain their existence in the community. It is in line with what has been acknowledged by Bailey (1985) also (cited in Rahmawati, 2014, p.16) "some scholars believe that slang users employ the variety for social identification purposes, when they wish to indicate to others their origins (i.e. which town they come from, etc.). Slang may be used for humorous effect; to regulate social interaction whereby a group uses particular words for particular purposes. In line with the theory, the association between Mergosono slang as a language and its language society cannot be separated, since characteristics related to slang will become a reason for the slang of Mergosono exist.

The slang used in Mergosono refers to the activities of the users. The production of the slang is resulted from an agreement of entire members that reflects life backgrounds including economical and social backgrounds. Besides, slang

provides speakers of a sub-group with a means of marking in-group membership and excluding outsiders.

The functions of Mergosono slang have changed along with they often use in daily communication since the aim of this language just for humor however it becomes the daily language in Mergosono. Also, the use of Mergosono slang or *Sobo Lawikan* is to identify that they come from Mergosono, to show the closeness between each other, as well to identify that they are not under formal conditions. Thus the function is changed depends on the users.

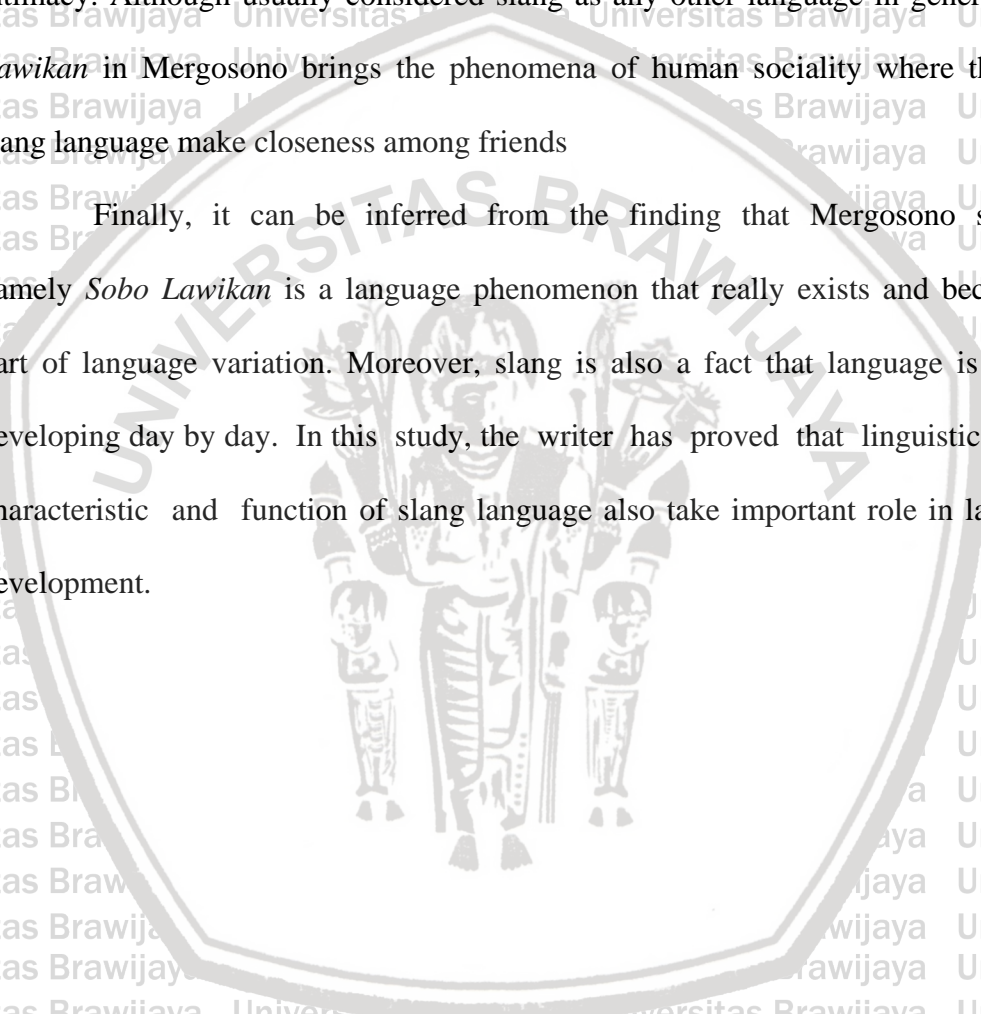
As for the process of producing the slang, it still gets the influence existing language. Although there is coinage or invention of several slangs, in fact, it is not purely an invention. It is only a modification of the language by changing the pronunciation. It means that actually in producing the slang they take first the word from the general language that has been known by the society, and then they modify those words through several processes. From those modifications, then the words become slang for the community. Therefore this study has tried to describe the slang phenomenon which happens in society around. This study also can add the new vocabularies for the readers, because most slang expressions are creatively made by acquiring new word with the existing meaning and some are created from new terms.

As far as *Sobo Lawikan* is acquired and perpetuated, speakers learn it either at home or at their environment. Speaker use the language principally at home, at the

environment where they live among friends. Thus *Sobo Lawikan* is an important part for the society and culture of the citizens of the city of Malang.

Sobo Lawikan, commonly used with family and friends, creates an friend intimacy. Although usually considered slang as any other language in general *Sobo Lawikan* in Mergosono brings the phenomena of human sociality where the their slang language make closeness among friends

Finally, it can be inferred from the finding that Mergosono slang or namely *Sobo Lawikan* is a language phenomenon that really exists and becomes a part of language variation. Moreover, slang is also a fact that language is always developing day by day. In this study, the writer has proved that linguistic forms, characteristic and function of slang language also take important role in language development.



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents some conclusions dealing with the analysis discussed in the previous chapter. This chapter also recommends some suggestions for further researchers.

5.1 Conclusion

From the explanation on the previous chapter, it can be concluded that there are fifty seven (57) slangs, which are used by teenagers in Mergosono. Based on the linguistic forms of slang it can be concluded that there are forty three (43) slangs in the form of syllable reversal, six (6) in the form of syllable reversal infixes, two (2) in the form of infix, two (2) slangs in the forms of Address terms, and five (6) slangs in the forms of coinage. The most common type of linguistic forms slang used in Mergosono are syllable reversal and syllable reversal infix. Those linguistic forms come from the words which are familiar enough in their community, that is the reverse the syllable of the word or the consonant letter is pronounced misplaced and also add an infix in the word, such as; *nagok, poti, tori, lason, jomok, kimi, kameh*, and etc.

As for the characteristic of slang, it can be concluded that, fifty one (51) slang of creative, zero (0) slang of flippant, six (6) slang of fresh, and zero (0) slang of onomatopoeic. Most of the slangs have characteristic of creative because the process is by producing new terms which are

imaginative, innovative, productive, even shocking, and amusing. Further, onomatopoeic is not found in Mergosono, because there is no word which is adapted from the sounds in nature. Characteristic of flippant also was not found in this study, because *Sobo Lawikan* is the language of refinement, so the words selected are far to be considered as rude. It is possible for one slang to be classified into two different forms of linguistic and distinguished the characteristic.

The slang is also produced by giving some possible function or reasons, like; to entertain or amuse a superior public, for ease of social intercourse, to intimate or to prove that one belongs or has belonged to a certain community. Slang is used for many purposes, but generally it expresses a certain emotional attitude that means the same term may express diametrically opposed attitudes when used by different people. In addition, in Mergosono the slang which used is to identify the meaning about something to convey others with special language as a certain group in society related to their own way.

The slangs in Mergosono are formed through some linguistic processes. First is the sound patterns of language of phonology (phonological processes) namely; syllables reversal. Second is the word formation process and morphological processes that is derivation(infixes) and coinage. And the last is soacial category of words that is address term.

5.2 Suggestion

People need a language to communicate each other and also to interact inside a community. Every community has its own language from which may be different from one another. Studying slang is enjoyable, entertaining, and amusing for someone who is interested in studying about variety of a language. The writer realizes that this study is far from perfect that still has many things need to be corrected. Determining the exact meaning of the slang is somehow difficult, and ambiguous. The writer suggests the learners, especially who want to learn slangs to identify the meaning in the dictionary of slang. Moreover, they can interview or give a questionnaire to the native speakers to have more knowledge about slang clearly because the form of the slang can be changed by the users anytime.

The writer suggests other researchers who are interested in conducting similar study to conduct a research on slangs. They can consider investigate the differences of slang in other place. For the example, Mergosono people has slang language which is called as Mergosono slang or *Sobo Walikan*, Malang also has slang language called as *Boso Walikan*, so the writer suggests the next researchers to investigate the other slang in Malang because there are many slang language existing in Malang region such as Mergosono slang which also part of Malang city. Through this study, hopefully this study can enrich the knowledge of understanding the slang and also can be useful in establishing further research on Sociolinguistics study.

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UNIVERSITAS BRAWIJAYA

APPENDICES



Appendix 1: Conversation of Mergosono people.

A: Potongan ndek *lason* kunu lho rumah, engkok *dubal* e tak terno a ?

B: Gag wes mben ae, *mbarutku* seg *rudung wodo*.

A: Mariki hilmi atene *lomeh*

B: Sek *wuse* a?

A: Jarene areke seg ngeterno ibuk e mau

B: Iyo wes, kongkon *pecetan* yo

A: Sak *kimi mbatah da'em* yo Malang?

B: Iyo enakan dae'em ta timbangane *napas* koyok Suroboyo

A: Koen wingi tuku *sakur* regane *ripo*?

B: Lima ngatus ewu iku

A: Ndek endi se?

B: Iku lho ndek cedek e Klentheng

A: Biyen awakmu *cekeng* saiki kok *tokak-tokak*?

B: Iyo latian ta nyong, magkane jomok *rudeng* tok ae.

A: *Tigarmu* iku kok apik se, tak tuku e?

B: *Wangut* ae *jomok*, lamrang iku

A: Gaya tok koen nyong.

Appendix 1: Conversation of Mergosono people

A: Koen wes mangan a rif?

B: *Rudung* i

A: Iki lo onok seg, wes *raweg* aku

B: Wah sip ancen awakmu, ngerti ae.

A: *Sekel* aku *nyong*, ate lapo e?

B: Melok aku golek *mblaki*

A: Pakan

B: Iyo engkok rodok sore an

A: *Gemak* wes *nyong*, *kismel* ku seg *sekel*.

A: *Nekarimu* seg akeh a *nyong*?

B: Seg kari limo. Wingi tak dol nang splindid 3 sak *rukungane*, sisa e atene tak ternak maneh

A: Iyo wes, *neme* melok aku yo nang splindid.

A: *Kajet* ku seng kog laundry no wes mari a?

B: Wes mari

A: Silihono *pekdu* mu seg iyo, mene tak ijoli

B: Pancet ae *nyong*.

A: Njaok *kubue* titik ae *nyong* gawe nyatet remian iki lo. Seng *wusek* iyo *gemak* *pono*

B: Iyo seg diluk tak jupuk e

Appendix 1: Conversation of Mergosono people

A: Enak e rek, mangan ambeg *wi'ak pono* iku?

B: Bandeng *kimi*, njupuk o lak gelem

A: *Jomok yunggu* ae, *basmuk* mu iku lho benakno seg

B: Iyo rek, katok ku ate melorot.

A: *Nemeh lenye poti* mbeg *ndasmul* e aku?

B: Gawe opo se?

A: Gawe ndelok konser nang rampal iku lo.

A: *Be'esmu* digoleki pak RT rik

B: Iyo a, lapo emang?

A: Mau ditakokno *tecakane* undangan seng wingi

B: Seg tahlil wonge.

A: *Ndasmal* ku ilang maneh wingi ndek masjid

B: Lha ancen awakmu yo biasa e ijol sandal ae kok.

A: Yo opo? Wes oleh *jerko a nyong*?

B: Seg *nyong* tak ngaso seg ae, *ngatanku* seg *rudung* waras

A: *Jomok mangukan* an a, ngene tok ae lo

B: Lha *takes* ku mau kok deleh endi?

A: Iku lho wes dipangan arek-arek

B: Lho ya, mesti gag ngomong-ngomong seg iki.

Appendix 1: Conversation of Mergosono people

A: Koen gak *lengak* a *nyong*? Tuku o es degan ndek Pak Jo age enak

B: Gag kurang *da'oh* a? Ndek kene seng cedek ae onok. Iyo tuku o dewe lek nang kunu.

A: *Parketmu* tak umbah sek an rik, mari digawe melekan wingi

B: Oalah yo wes, kok umbah dewe a?

A: Di laundryno mau ambeg yusuf

A: Sido ta gag iki?

B: Sek *du'an* ono lho

A: Iyo wes, leg jam 5 gak terang tak turu ae aku.



Appendix 2: Questionnaire of Function of *Sobo Lawikan*

Mihil

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari Sobo Lawikan di Mergosono

Nama: Luthis Dwi Hadyam

Umur: 21 tahun

1. Apakah *sobo lawikan* ini digunakan hanya untuk kesenangan saja?

- a. Ya
 b. Tidak

Alasan: Karena *sobo lawikan* biasanya digunakan ~~untuk~~ setiap hari ketika kita bermain, dan hampir menjadi bahasa sehari-hari kami.

2. Apakah *sobo lawikan* digunakan untuk bergurau?

- a. Ya
 b. Tidak

Alasan: Karena *sobo lawikan* biasanya merupakan bahasa yg kita gunakan untuk bercanda sehari-hari hingga saat ini.

3. Apakah *sobo lawikan* ini murni ciptaan anda sendiri atau hasil inspirasi dari *basa walikan* lainnya?

- a. Ya
 b. Tidak

Alasan: *Sobo lawikan* merupakan ciptaan anak Mergosono sendiri khususnya yg 5. Karena *sobo walikan* ini berbeda jauh dgn bahasa walikan malangan asli.

4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara?

- c. Ya
 d. Tidak

Alasan: Menurut saya walaupun menggunakan *sobo lawikan* kita tetap bisa rileks antar teman, ~~dan~~ dan kita tetap bisa serius dlm berbicara.

Appendix 2: Questionnaire of Function of *Sobo Lawikan*

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari *Sobo Lawikan* di Mergosono

Nama:

Umur:

1. Apakah *sobo lawikan* ini digunakan hanya untuk kesenangan saja?

- a. Ya
b. Tidak

Alasan: Karena "*sobo lawikan*" di Mergosono hanya sebagai hiburan
menawarkan "*sobo lawikan*" sebagai hiburan di kehidupan sehari-hari

2. Apakah *sobo lawikan* digunakan untuk bergurau?

- a. Ya
b. Tidak

Alasan: Karena kosakata dari "*sobo lawikan*" sendiri banyak
mengandung kata-kata yang mengandung arti yang berlawanan

3. Apakah *sobo lawikan* ini murni ciptaan anda sendiri atau hasil inspirasi dari *basa walikan* lainnya?

- a. Ya
b. Tidak

Alasan: "*sobo lawikan*" sendiri aslinya terinspirasi dari para pendahulu
kata-kata yang terdapat di dalam bahasa Jawa, namun "*sobo lawikan*" di Mergosono sendiri di buat berbeda agar
lebih banyak yang tertarik dan ada yang tertarik di bicarakan
oleh warga Mergosono sendiri

4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara?

- a. Ya
b. Tidak

Alasan: Rileks itu pasti namun tak mengurangi keseriusan dalam berbicara
karena kalau kita berbicara terlalu sering terkadang ada perasaan bosan
namun jika kita berbicara serius dan ada yang "*sobo lawikan*" sendiri
ya tidak merasa bosan dan ada yang sedang di bicarakan

Appendix 2: Questionnaire of Function of *Sobo Lawikan*

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari *Sobo Lawikan* di Mergosono

Nama: Ryo
Umur: 21 th

1. Apakah *sobo lawikan* ini digunakan hanya untuk kesenangan saja?

- a. Ya
- b. Tidak

Alasan: karena "*sobo lawikan*" sangat unik, "*sobo lawikan*" juga bisa digunakan saat membicarakan hal yang serius tanpa orang lain mengetahuinya karena belum banyak orang mengetahui "*sobo lawikan*" jenis ini.

2. Apakah *sobo lawikan* digunakan untuk bergurau?

- a. Ya
- b. Tidak

Alasan: sering sekali "*sobo lawikan*" dibuat bergurau, dari segi pengucapan sudah lucu dan unik.

3. Apakah *sobo lawikan* ini murni ciptaan anda sendiri atau hasil inspirasi dari *basa walikan* lainnya?

- a. Ya
- b. Tidak

Alasan: kurang tau asal mula dari "*sobo lawikan*" itu sendiri, saya tau dan memahami dari teman.

4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara

- a. Ya
- b. Tidak

Alasan: karena menurut saya bahasa ini identik dengan bercanda, tapi bisa juga untuk obrolan yang serius.

Appendix 2: Questionnaire of Function of Sobo Lawikan

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari Sobo Lawikan di Mergosono

Nama: Muisah

Umur:

1. Apakah sobo lawikan ini digunakan hanya untuk kesenangan saja?

a. Ya

b. Tidak

Alasan: karena sobo lawikan dapat digunakan untuk segala urusan, bahkan urusan yang serius kami juga menggunakan sobo lawikan

2. Apakah sobo lawikan digunakan untuk bergurau?

a. Ya

b. Tidak

Alasan: karena dalam sobo lawikan hal yang serius juga digunakan, tidak untuk bergurau saja

3. Apakah sobo lawikan ini murni ciptaan anda sendiri atau hasil inspirasi dari basa walikan lainnya?

a. Ya

b. Tidak

Alasan: Sobo lawikan memang bukan ciptaan saya, saya tidak tahu asal mulanya, hanya saja saya suka si bahasa sobo lawikan

4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara

a. Ya

b. Tidak

Alasan: kalo bikin rileks si iya, tapi kalo mengurangi keseriusan tidak karena sobo lawikan sendiri dengan bahasa-bahasa lainnya.

Appendix 2: Questionnaire of Function of *Sobo Lawikan*

Riki La-panta

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari *Sobo Lawikan* di Mergosono

Nama: Riki La-panta

Umur: 21 tahun

1. Apakah *sobo lawikan* ini digunakan hanya untuk kesenangan saja?
- Ya
 - Tidak

Alasan: Kami memang senang menggunakannya. Tidak hanya utk sekedar sejenak. Dalam keadaan dan situasi apapun kami menggunakannya bahkan dalam situasi serius pun kami tetap menggunakannya dan itu membuat kami ~~ses~~ nyaman berkomunikasi

2. Apakah *sobo lawikan* digunakan untuk bergurau?
- Ya
 - Tidak

Alasan: Karena memang awal "*sobo lawikan*" adalah digunakan untuk bergurau oleh kalangan kami saja. Sampai sekarang pun kami menggunakannya utk bergurau

3. Apakah *sobo lawikan* ini murni ciptaan anda sendiri atau hasil inspirasi dari *basa walikan* lainnya?
- Ya
 - Tidak

Alasan: Inspirasi *sobo lawikan* sendiri memang berasal dari *basa walikan* Malangan ya diciptakan oleh di zaman Persehan utk berkomunikasi dan sekarang baru saja kami memodifikasinya menjadi *sobo lawikan* seperti sekarang ini

4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara
- Ya
 - Tidak

Alasan: Kalau di bilang rileks memang rileks tetapi jika mengurangi keseriusan jawabannya "Tidak" karena di saat serius itulah saat ya paling tepat merasa keseriusan menggunakan *sobo lawikan* utk menegakkan keseriusan dan suasana kondusif saat berkomunikasi

Appendix 2: Questionnaire of Function of *Sobo Lawikan*

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari *Sobo Lawikan* di Mergosono

Nama: *moch mifachul umam*
Umur: *22*

- 1. Apakah *sobo lawikan* ini digunakan hanya untuk kesenangan saja?
 - a. Ya
 - b. Tidak

Alasan: *karena sobo lawikan ini sudah menjadi bahasa keceharian di wilayah mergosono lebih dari kesenangan saja.*

- 2. Apakah *sobo lawikan* digunakan untuk bergurau?
 - a. Ya
 - b. Tidak

Alasan: *tidak bahkan saat kita sedang serius karena sudah menjadi bahasa sehari-hari? kita masi menggunakan sobo lawikan tsb.*

- 3. Apakah *sobo lawikan* ini murni ciptaan anda sendiri atau hasil inspirasi dari *basa walikan* lainnya?
 - a. Ya
 - b. Tidak

Alasan: *sebenarnya iya kita terinspirasi dari bahasa walikan dari area malang. tp kita pnyen yang simple maknanya. kita ciptakan sbga walikan karena bahasa walikan dari area malang yang di balik pnyen itu sebenarnya tp kade sobo lawikan yang di balik suka kafanya jadi lebih simple dan gampang.*

- 4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara?
 - c. Ya
 - d. Tidak

Alasan: *ya, tp tidak sepenuhnya anda akan merasa rileksnya menggunakan bahasa lawikan jika anda bisa mp mahami b. dan menangkap b. sobo lawikan.*

Appendix 2: Questionnaire of Function of *Sobo Lawikan*

Angket ini dibuat untuk kebutuhan penelitian tentang fungsi dari *Sobo Lawikan* di Mergosono

Nama: Ariy
Umur: 22

1. Apakah *sobo lawikan* ini digunakan hanya untuk kesenangan saja?

a. Ya

b. Tidak

Alasan: Ya, disamping itu kita memang senang menggunakan *sobo lawikan* dimanapun kita berada.

2. Apakah *sobo lawikan* digunakan untuk bergurau?

a. Ya

b. Tidak

Alasan: Ketika kita berada *sobo lawikan*, baik itu salah satu dari kita yang tertawa karena bahasanya yang lucu.

3. Apakah *sobo lawikan* ini murni ciptaan anda sendiri atau hasil inspirasi dari basa walikan lainnya?

a. Ya

b. Tidak

Alasan: Kita membuat bahasa ini awalnya sering melihat orang melarang bicara basa walikan melarang. Kemudian kita merasa membuat kata-kata yang berbeda dari bahasa walangan ini.

4. Apakah dengan bahasa ini bisa membuat anda rileks dan mengurangi keseriusan dalam berbicara

a. Ya

b. Tidak

Alasan: Jika sudah tertawa menggunakan bahasa ini akan rileks walaupun dalam keadaan apapun kita tetap menggunakan bahasa ini.





**KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN
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BERITA ACARA BIMBINGAN SKRIPSI

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4. Topik Skripsi : Linguistik
5. Judul Skripsi : An Analysis of Linguistic Form, Characteristic, and Function of *Sobo Lawikan* in Mergosono
6. Tanggal Mengajukan : 24/Februari/2014
7. Tanggal Selesai Revisi : 22 Agustus 2014
8. Nama Pembimbing : I. Emy Sudarwati, S.S, M.Pd.
II. Isti Purwaningtyas, M.Pd.
9. Keterangan Konsultasi :

No.	Materi	Waktu Pelaksanaan	Pembimbing	Paraf
1	Pengajuan Judul	24 Februari 2014	Pembimbing I	
2.	Konsultasi Bab I, II, III	10-14 Maret 2014	Pembimbing I	
3,	Konsultasi Bab I, II, III	17-20 Maret 2014	Pembimbing II	
3.	Revisi bab I,II, III	17 Maret-21 April 2014	Pembimbing I	
4.	ACC Seminar Proposal	16 Mei 2014	Pembimbing I	
5.	Seminar Proposal	21 Mei 2014	Pembimbing I	
6.	Revisi bab I, II, III (setelah Seminar Proposal)	5 Juni 2014	Pembimbing I	
7.	Konsultasi bab IV dan V	5 Juni 2014	Pembimbing I	
8.	Revisi bab IV dan V	9-13 Juni 2014	Pembimbing I	
9.	Revisi bab IV dan V	16-20Juni 2014	Pembimbing II	
10.	Konsultasi lampiran	9-13 Juni 2014	Pembimbing I	
11.	Revisi lampiran	16-20 Juni 2014	Pembimbing I	
12.	Revisi lampiran	30 Juni-3 Juli 2014	Pembimbing I	
13.	ACC Seminar Hasil	7 Juli 2014	Pembimbing I	
14.	Seminar Hasil	15 Juli 2014	Pembimbing I	
15.	Revisi bab I-IV serta lampiran (setelah seminar hasil)	9-13 Juni 2014	Pembimbing I	
16.	Revisi bab I-IV serta lampiran (setelah seminar hasil)	16-20 Juni 2014	Pembimbing II	
17.	ACC Ujian Skripsi	23 Juni 2014	Pembimbing I	
18.	Ujian Skripsi	7 Agustus 2014	Pembimbing I	

19.	Revisi bab I-IV serta lampiran (setelah ujian skripsi)	11 Agustus 2014	Pembimbing I
20.	Penjilidan dan pengumpulan skripsi	22-25 Agustus 2014	Pembimbing I

10. Telah dievaluasi dan diuji dengan nilai :

Malang, 21 Agustus 2014

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