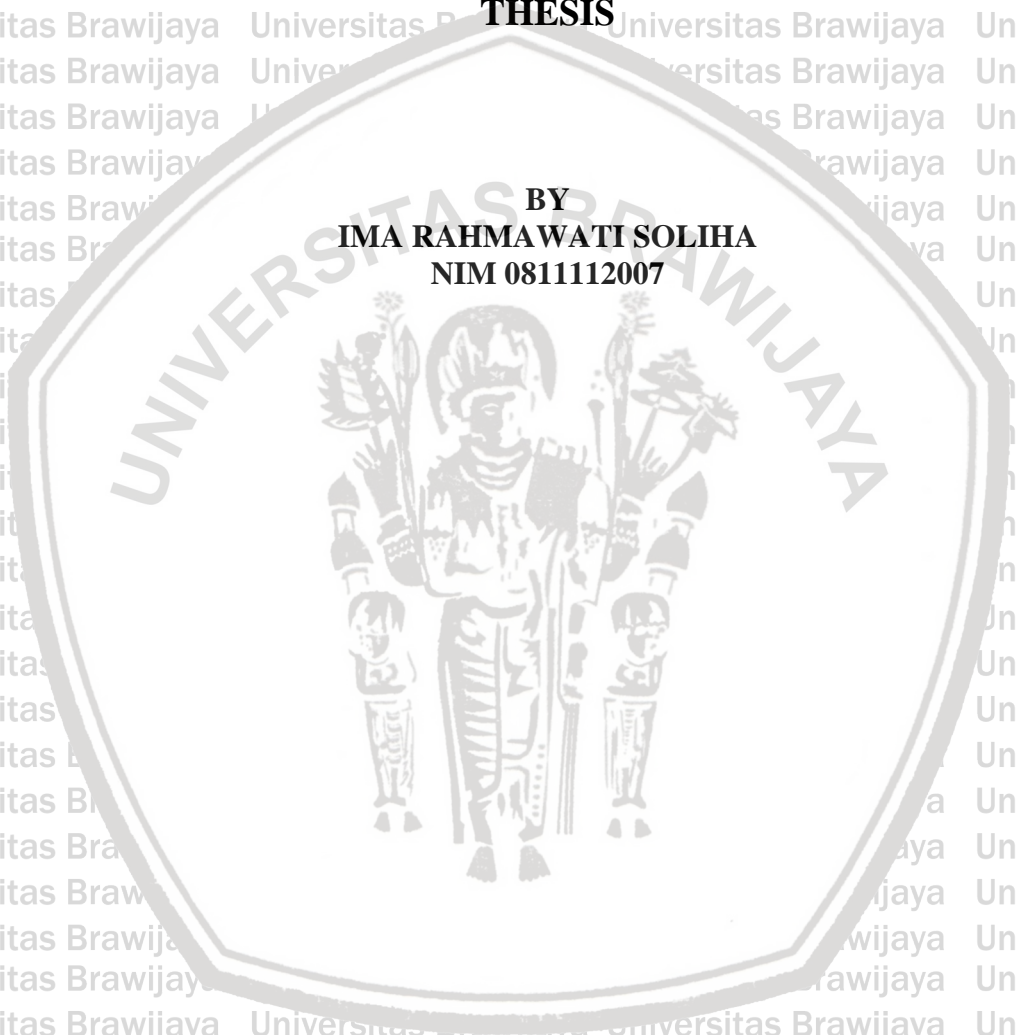


**SPEECH STYLE USED BY ANGGODO
IN WIRETAPPED CONVERSATION**

THESIS

**BY
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGE AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITY OF BRAWIJAYA**

2010

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THESIS

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



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2010

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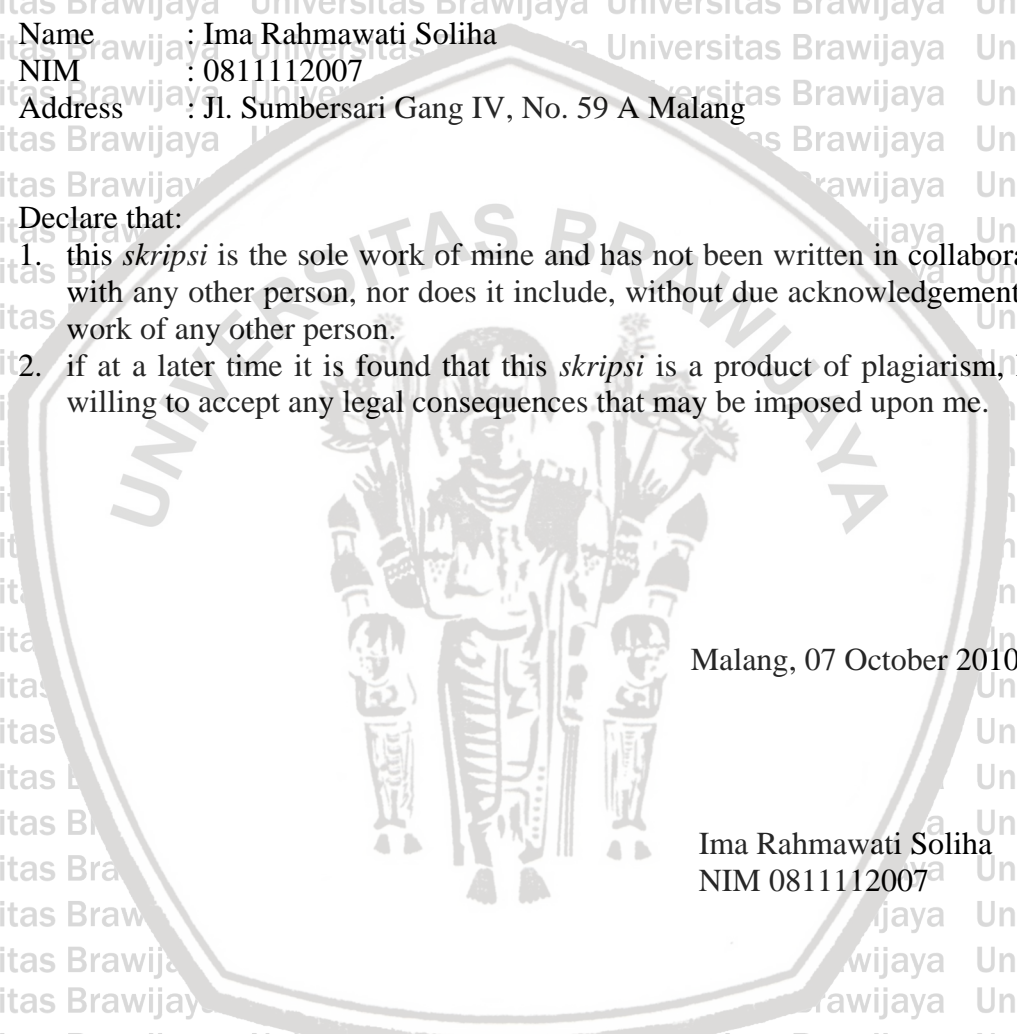
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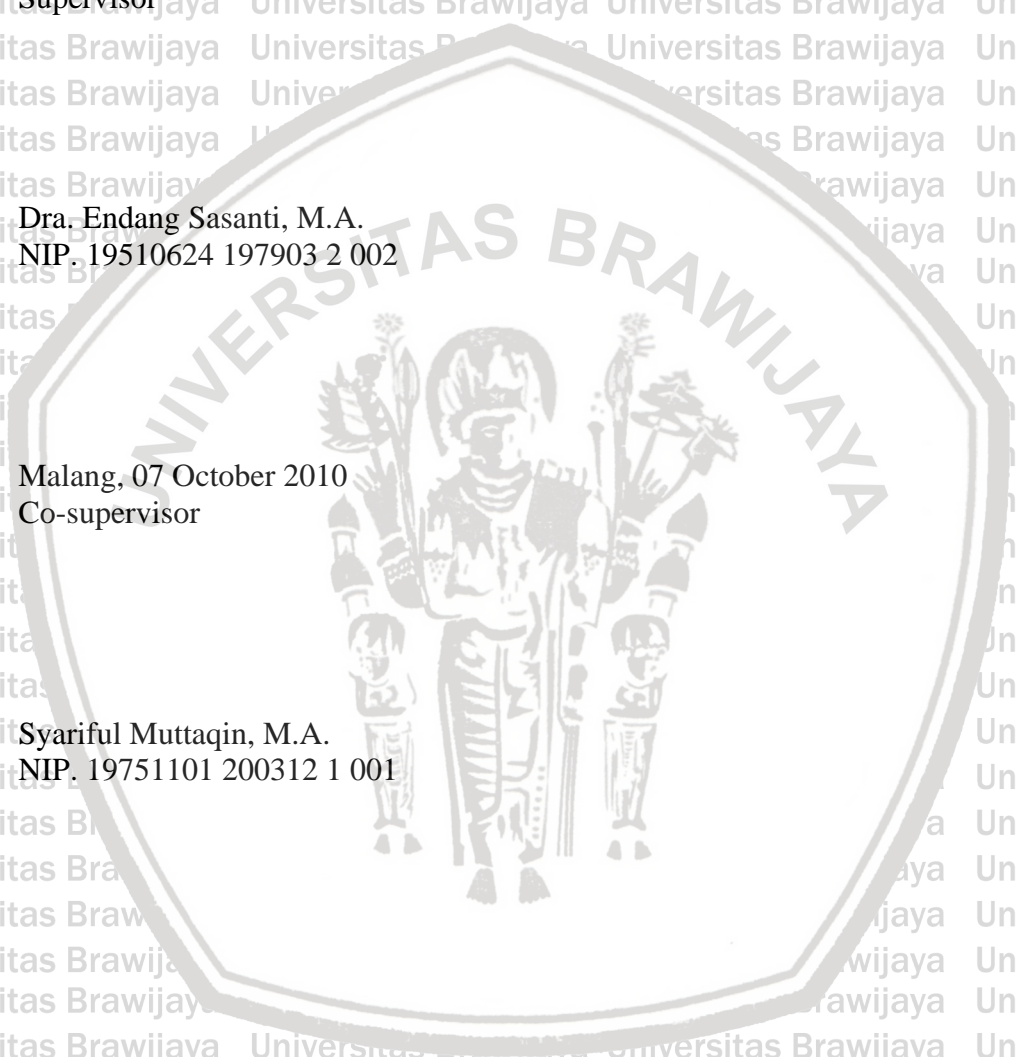
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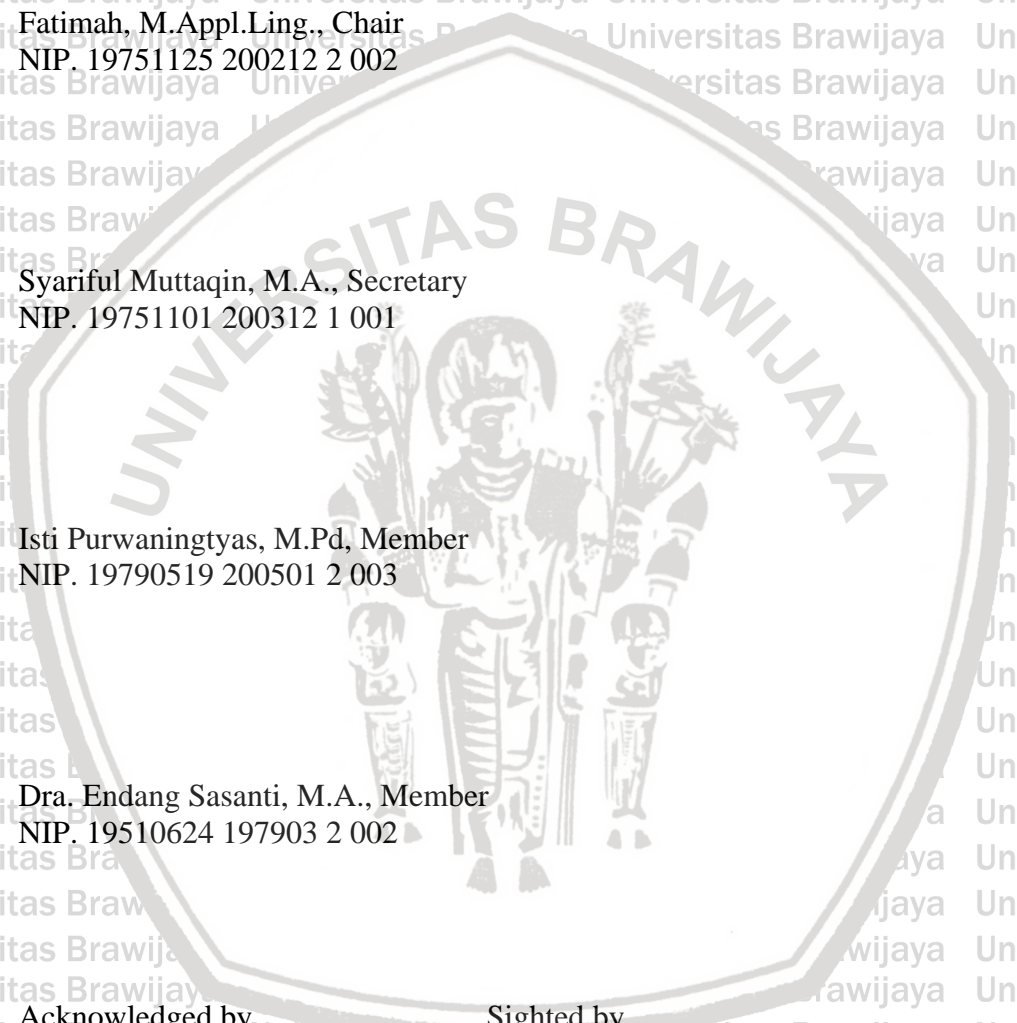
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ABSTRACT

Soliha, I.R. (2010). **Speech Style Used By Anggodo in Wiretapped Conversation**. Study Program of English, University of Brawijaya. Supervisor: Endang Sasanti; Co-supervisor: Syariful Muttaqin.

Keywords: style, speech style, wiretapped conversation, ethnicity

Style is a way to use language or to perform anything particularly that can be used to indicate the personality of people. Style which deal with someone's different way in speaking is called as speech style. The writer conducted a study about speech style used by Anggodo in wiretapped conversation. Anggodo is a businessman from Surabaya, he used different styles to communicate with other people in wiretapped conversation played in the Constitutional Court. The aims of this study are to investigate the speech styles used by Anggodo when speaking to Wisnu Subroto and Anggoro Widjojo, to identify the speech style that is most frequently used by Anggodo and to reveal the factor of ethnicity which affects Anggodo in having conversation.

This study uses qualitative approach in relation to the use of clear and systematic description about the phenomena being studied. Document analysis is applied in this study to analyze the kinds of speech style used by Anggodo in wiretapped conversation.

This study reveals that speech styles used by Anggodo to Wisnu are casual style, consultative style and formal style. Meanwhile, when speaking to Anggoro, Anggodo used casual style and intimate style. From those speech styles, the most frequently style used by Anggodo is casual style. Furthermore, this study also exposes that ethnicity affects Anggodo in having conversation with Wisnu and Anggoro. Anggodo expressed his group identity by using code marker and more dialect languages and some languages such as Javanese and Indonesian. The writer found that Speech style is important to employ in communication because it can be chosen by a speaker as strategic to get attention of other people.

The writer suggests that the next researcher who is interested in speech style should continue and explore deeply the speech style in other contexts, such as the use of idiolect in conversation related to the speech style.

ABSTRAK

Soliha, I.R. (2010). **Ragam Bicara yang Digunakan oleh Anggodo dalam Penyesuaian Pembicaraan**. Program Studi Sastra Inggris, Universitas Brawijaya.
Dosen Pembimbing: (I) Endang Sasanti; (II) Syariful Muttaqin.

Kata Kunci: ragam bahasa, ragam bicara, penyesuaian pembicaraan, suku

Ragam merupakan cara untuk menggunakan bahasa ataupun untuk melakukan apa saja yang digunakan untuk menunjukkan karakteristik orang tersebut. Ragam yang berkaitan dengan perbedaan cara seseorang bicara disebut sebagai ragam bicara. Penulis mengadakan studi tentang ragam bicara yang digunakan oleh Anggodo dalam penyesuaian pembicaraan. Anggodo adalah usahawan yang berasal dari Surabaya, dia juga menggunakan ragam yang berbeda untuk berkomunikasi dengan orang lain dalam penyesuaian pembicaraan ketika komisi pemberantasan korupsi memutar rekaman tersebut di mahkamah konstitusi. Adapun tujuan dari studi ini adalah untuk mengetahui jenis ragam bicara yang digunakan Anggodo ketika berbicara dengan Wisnu Subroto dan Anggoro Widjojo dalam pembicaraan yang disadap, mengetahui ragam bicara yang sering digunakan Anggodo dan untuk mengetahui bahwa etnik mempengaruhi Anggodo dalam melakukan pembicaraan.

Penelitian ini menggunakan pendekatan kualitatif untuk mendeskripsikan fenomena yang dipelajari dengan jelas dan sistematis. Analisa tekstual digunakan untuk menganalisa jenis dari ragam bicara yang digunakan Anggodo dalam pembicaraan yang disadap.

Penelitian ini membuktikan bahwa ragam bicara yang digunakan Anggodo ketika berbicara dengan Wisnu adalah ragam santai, ragam usaha dan ragam resmi, sedangkan ketika berbicara dengan Anggoro, Anggodo menggunakan ragam santai dan ragam akrab. Dari ketiga ragam bicara tersebut, yang paling sering digunakan Anggodo adalah ragam santai. Selanjutnya, penelitian ini juga mengungkapkan bahwa suku mempengaruhi Anggodo dalam melakukan pembicaraan dengan Wisnu dan Anggoro. Anggodo memperlihatkan golongan identitasnya dengan menggunakan pemarkamah dan logat bahasa daerah dan beberapa bahasa, yaitu bahasa Jawa dan Indonesia. Penulis menemukan bahwa ragam bicara sangatlah penting dalam berkomunikasi karena itu dapat dijadikan pilihan oleh pembicara sebagai strategi dalam memperoleh perhatian orang lain.

Peneliti menyarankan bagi peneliti selanjutnya yang tertarik tentang ragam bicara sebaiknya melanjutkan dan menggali penelitian ini lebih dalam lagi sesuai dengan ragam bicara dalam suasana yang lain, seperti penggunaan gaya bahasa seseorang dalam percakapan yang berhubungan dengan ragam bicara.

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Malang, 07 October 2010

The writer

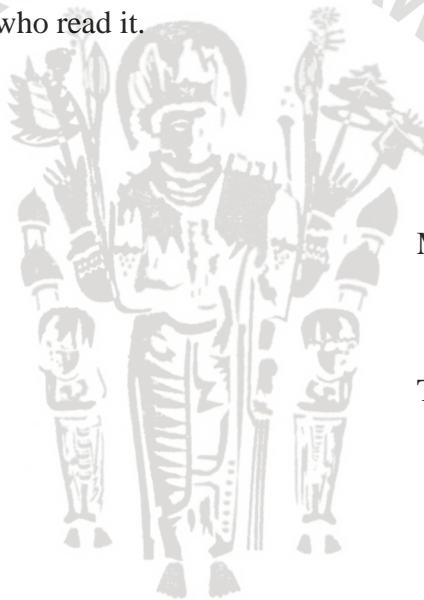


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CHAPTER I

INTRODUCTION

This chapter introduces the study of speech style of Anggado. It covers four parts namely the background of the study, problems of the study, objectives of the study, and definitions of key terms.

1.1 Background of Study

In daily life, no one can be separated from other people. They interact with each other in a community to do something that they cannot do alone. They need to communicate to each other by using a language to convey information and utter their ideas, feelings, needs, desires and expectations. Indeed, they do it in different ways.

There are differences in the style used by people, such as style in speaking and writing. The different styles in speaking are known as speech styles.

According to Holmes (2001, p.246), speech style is the style people used by the speaker to face language variation which reflects changes in situational factors such as addressee, setting, social status, task or topic. The speaker here means who is talking to whom, while the setting means the location where an event happens. Furthermore, the topic and function deal with what the conversation is about. There is no person who speaks precisely alike at all times (Wardhaugh, 2006, p.130). Additionally, the style people talk with others is not the same at all

times although they use the same language. For example, the speech style used by a lecturer is different from that used by a vendor. From that statement, it shows that one's speech style can indicate the status of the addressor or addressee.

Besides, no one converse the same style and it is very important to know the speech style of the person we are talking to, so that we can use the appropriate style concerning with the situation, function and social context. Moreover, the speech style is very important to apply in communication because it can be chosen by a speaker as strategic to get attention of other people. For example, a lecture in delivering lesson uses formal style to his/her students during the class. Here, the lecture uses strategic in getting student's attentions by using formal style because he wants to be respected by his/her student in the class. Furthermore, the lecture in any occasion may to use another style; it depends on the listeners and situation surrounding. Iragiliati and Refnaldi (2007, p. 4.21) define speech style as the way of speaking according to the social situation. While, according to Wardhaugh (2006, p. 130), people are separated to one another by fine gradations of social class, regional origin, and occupation; by factors such as religion, gender, nationality, and ethnicity; by psychological differences such as particular kinds of linguistic skills, e.g., verbality and literacy; and by personality characteristics.

These are some of the more obvious differences that affect individual variation in speech style. Therefore, the writer would like to conduct a study on this topic.

In this present study, the writer chose Anggado as her research object. Anggado is a businessman from Surabaya who became a suspect in an alleged bribery attempt which involved many officials. His conversation was wiretapped

and used in the court. His case was very well known at the time of this study.

Almost all television stations in Indonesia broadcasted it. He also used different styles to communicate with other people and to deliver information related to his case. The writer was interested to know the speech style which is used by Anggodo when he was talking to other people in conversation. In that conversation, Anggodo used different speech styles when talking to different people. Here, Anggodo's dialogue was unique because sometimes he exerted another language in a different way from one person to another.

This study is expected to be useful and give beneficial contribution to the society's knowledge about language phenomena that happen around them, especially the use of speech style which is found in daily life. Furthermore, this study is expected to add knowledge of the students of English Study Program, who take Linguistics major, because it can be a reference for their additional background of Sociolinguistics, mainly about speech style. By so doing, this study can hopefully contribute some findings for other researchers who are interested in making further studies of speech style used in the conversation.

In this research the writer attempted to investigate Anggodo's speech style from the linguistic domain, not other aspects such as politics or law. The writer would like to do research on Anggodo's conversation because in that conversation, there are several different characters involved that have different ethnicities. In this study, the writer chose Wisnu Subroto and Anggoro as the interlocutors of Anggodo in the conversation. Here, Wisnu is pure Javanese while Anggoro is Chinese from Surabaya. This study, the writer is curious to know

whether ethnicity gives influence to Anggodo's conversation to both interlocutors in wiretapped conversation. To this point, in that conversation Anggodo used some varieties of a language or of two or more languages with different styles.

This is interesting to be investigated because the characters will absolutely use different speech styles in their communication. Holmes (2001, p. 246) says that different speakers, different setting and different topics could state different styles.

Each of those people in that wiretapped conversation exerts a contrastive style despite they are using the same language. From this background, the writer intends to take a study on speech style of Anggodo.

1.2 Problems of the Study

In accordance to the background above, this study aims at answering the following questions:

1. What are the speech styles used by Anggodo when speaking to Wisnu Subroto and Anggoro Widjojo in the wiretapped conversation?
2. Which speech styles are the most frequently used by Anggodo when speaking to those two addressees of different ethnicity?
3. Does ethnicity affect Anggodo in having conversation with Wisnu Subroto and with Anggoro Widjojo in the wiretapped conversation?

1.3 Objectives of the Study

In line with the problems of the study, the purposes of the study are as follows:

1. To find out the speech styles used by Anggodo in the wiretapped conversation when speaking to different addressees of different ethnicity, namely Wisnu Subroto and Anggoro Widjojo.
2. To identify the speech style that is most frequently used by Anggodo when speaking to those two addressees of different ethnicity.
3. To reveal whether ethnicity affects Anggodo in having conversation with Wisnu Subroto and with Anggoro Widjojo in the wiretapped conversation

1.4 Definition of Key Terms

In order to make the readers follow and understand the discussion of this study better, several key terms are considered to be important to elaborate. The key terms are:

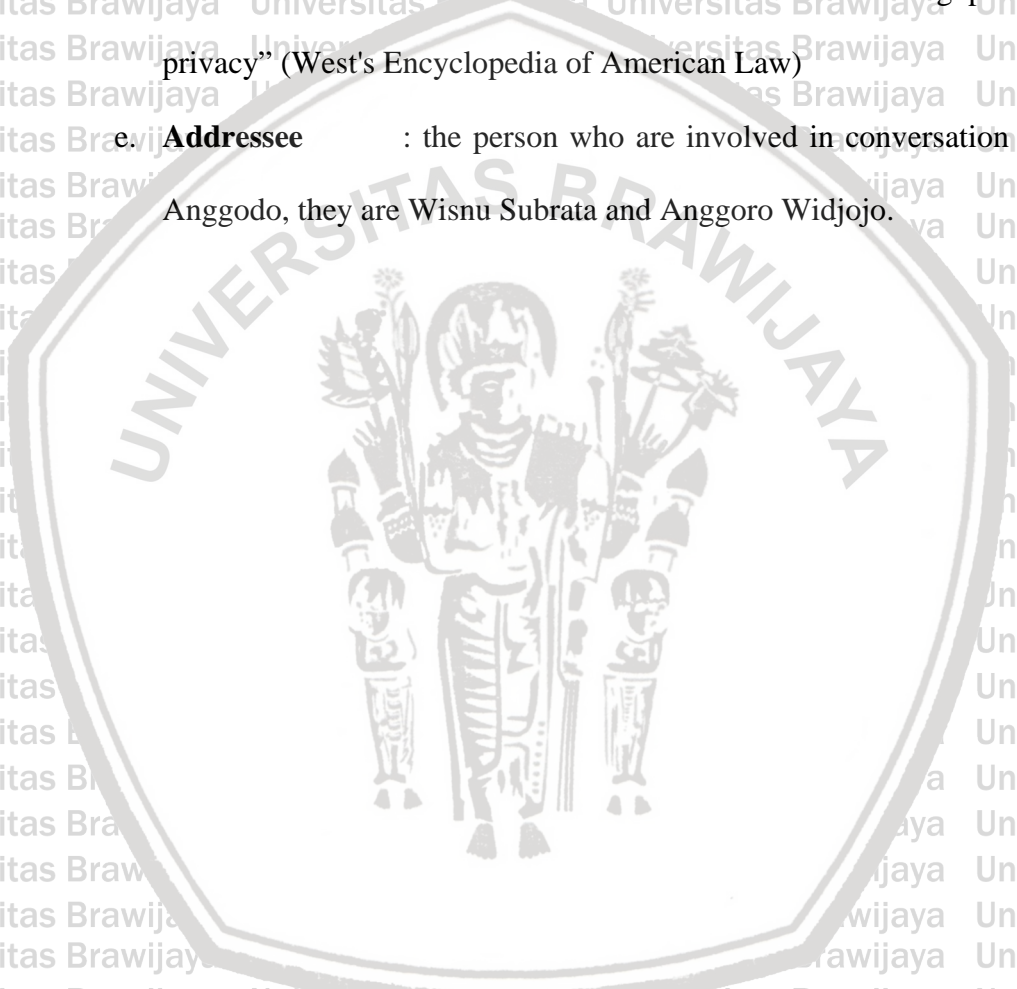
- a. **Style** : “how people choose to code what they want to say on a particular occasion” (Wardhaugh, 2006, p. 116)
- b. **Speech style** : “what an individual speaker does with a language in relation to other people” (Coupland, 2007, p. 15)
- c. **Ethnicity** : “as a community which has a common history, cultural tradition and language. Part of mainstream norms or marked as

distinct from those norms that includes many different characteristics”

(Thomas, L et al., 2004, P. 95)

d. **Wiretapped** : “a particular form of electronic surveillance that monitors telephonic and telegraphic communication. The introduction of such surveillance raised fundamental issues concerning personal privacy” (West's Encyclopedia of American Law)

e. **Addressee** : the person who are involved in conversation with Anggodo, they are Wisnu Subrata and Anggoro Widjojo.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter deals with the review of related theories underlying the analysis of this research and the previous study.

2.1. Theoretical Framework

In this part, the writer presents the theories that would be used to help the writer to analyze the data. The writer reviews some theories related to the study in this chapter. They are theories of sociolinguistics, style, speech style, and ethnicity. The writer connects those theories to the focus of the study.

2.1.1. Sociolinguistics

According to Yule (2010, p. 254) Sociolinguistics is used commonly for the learning of the relationship between language and society. Further, Coupland (2007, p. 4) refers Sociolinguistics to studying language 'in society or language in its social context'. Thus, it can be concluded that Sociolinguistics is the study of language related to the use of language itself in the society or community.

Language is used as a code by the people to interact with each other. Therefore, it has a close connection with the society as a unity.

Sociolinguistics investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social

attributes such as class, sex, ethnic, and age (Strazny, 2005, p. 975). It means that Sociolinguistics not only deals with the language, but also explains why people speak differently in different social context. It concerns with identifying the social function of language and the way people indicate aspects of their social identity through their language to convey social meaning. It explores the significance of language which people establishes relationships with other, and makes them understood, such as; with their communities, their personal historical, their culture, their social relationship.

Briefly, since the study conducted by the writer is highly associated with the language, especially related to the use of language in speech, Sociolinguistics analysis is appropriate approach to be used to analyze and understand the speech style produced by Anggodo in wiretapped conversation. In the discussion of Sociolinguistics, there are some main terms important to be acknowledged and understood including about style and speech style.

2.1.2 Style

Missikova (2003, p. 17) defines style as the mode of expression in writing and speaking, just as there is a way of doing things. It is important to make clear that style refers to a special way of speaking and/ or writing, anything that is said or done must be said or done in some way, and that way constitutes style. Labov cited in Mesthrie et al., (2000, p.92) defines style as the series that can be arranged, it depends on the quantity of the attention people pay to the act of use language. It can be said that style is what an individual speaker/ doer does with a

language in relation to other people. From those definition, the writer suggests that style is the way or technique to use language or to perform anything particularly which can be used to indicate the personality of the people. It indicates that having a style, people know about the quality or characteristics of someone in doing something related to language.

Moreover, Wardhaugh (2006, p. 116) states that style is “how people choose to code what they want to say on a particular occasion”. It means that at any particular time the speaker should consider the contextual factor when producing a language to the addressee whom they speak with. It depends on what they want to express in a certain circumstance. In general, it refers to the way in which language is used in certain contexts, certain purposes, or by certain persons. Everybody has a style, including the style in speech. We do not always speak in consistently the same way. Sometimes people change the way of speaking as they move from one situation to another. On different occasion we talk in different ways. These different ways of speaking carry different meaning. They represent our ability to take up different social position, and they affect how we are perceived by others.

In this study, the writer uses style especially speech style as in Sociolinguistics perspective. The writer wants to analyze speech style in terms of the degree of formality on the conversation/ dialogue.

2.1.3 Speech Style

In sociolinguistics, speech style is used to describe the relation between social identity and ways of speaking. Iragiliati and Refnaldi (2007) define speech style as the way of speaking according to the social situation. This notion supports the fact that everyone has her/his own style when they speak. The ways people speak depend on the speaker's relationship with the addressee in determining the appropriate style of speaking used.

Likewise, Holmes (2001, p.246) also states that speech styles is language variation which reflects changes in situational factors such as addressee, setting, social status, task or topic. From that situation, it shows that the significance of speech style in communication is that one's speech style can be reflection, among others, on to whom he or she is talking to, and what the addressor's and addressee's status is based on the topic which is discussed. The better speaker knows about the addressee, the more casual and relaxed the speech style will be used.

While Chaer and Agustina (2004, p. 62) state that speech style is closely related to the variety of language. They also suggest that speech style is categorized based on the speaker and the usage. The speaker means the person who uses a language, the address of the speaker, the status of the speaker and the time language is used. Besides, according to the usage of language, a language is determined by function, language used in certain fields and the tools which is used and the degree of the formality. The writer conducted this study of speech style related to the usage of language, namely the degree of formality.

In addition, Joos as quoted from Chaer and Agustina (2004, p. 70) proposes that the term speech style refers to the form of language that the speaker uses and it is characterized by a degree of formality. They identified the style in five types, frozen style, formal style, consultative style, casual style and intimate style. Both Joos's and Chaer – Agustina's theories are similarities concept in providing further reviews in speech style theories. Therefore, the writer uses those types as the main theory of this study.

This study described the speech style used by Anggodo in the conversation recorded by KPK based on the ethnicity by using theory of speech style on the degree of formality. She uses Abdul Chaer's – Leony Agustina's (2004) theories as the underlying theories and completed by Martin Joos (1967) where they have similar concept about speech style.

2.1.3.1 Theory of Speech Styles by Chaer and Agustina (2004)

As stated earlier, the writer mainly uses the speech style theory proposed by Chaer and Agustina as the framework for this study.

Chaer and Agustina's concept of speech style has some similarities to Joos's concept in the book "*The Styles of Five Clocks*" (1976). They are *gaya or ragam beku* (frozen style), *gaya or ragam resmi* (formal style), *gaya or ragam usaha* (consultative style), *gaya or ragam santai* (casual style), and *gaya or ragam akrab* (intimate style). These are the explanation of each style:

1. *Ragam beku* (frozen style)

Ragam beku (frozen) is the most formal style, which is used in very formal situations and very formal ceremonies. Frozen style is characterized by the use of long sentence, correct grammar pattern, and standard or formal vocabularies. It is called *ragam beku* because the pattern of this style has been formatted and must not be changed (Nababan, 1991, p.22). In the written form, this style can be found in the preamble of the state, notaries' document, trading of agreement's documents.

The example of this style can be taken from the first paragraph in the preamble of 1945 constitution which is "*Bahwa sesungguhnya kemerdekaan itu ialah hak segala bangsa, dan oleh karena itu, maka penjajahan diatas dunia harus dihapuskan karena tidak sesuai dengan perikemanusiaan dan rerikeadilan.*" ("Whereas independence is the inalienable right of all nations and therefore, colonialism in the world must be abolished, because not in accordance with humanity and justice") (Chaer and Agustina, 2004, p.70)

The sentences which are started with the words "bahwa" (that), "maka" (so), "hatta" (then) and "sesungguhnya" (actually) characterized as *ragam beku*. The sentence structure usually used long sentences, the form of the sentences are very complex and complete. Hence, the speakers and the listeners of *ragam beku* must have seriousness and concentration.

2. *Ragam resmi* (formal style)

Ragam resmi (formal) is a style of speech used in a formal affair of state's speech, formal official meeting, official letters, religious speeches, lesson's books,

et cetera. The pattern of *ragam resmi* has been formatted as a standard form.

Ragam resmi is basically the same as *ragam bahasa baku* (Standard Indonesian)

which is only used in formal situation and not to be used in non formal situation.

By using this style, people must use standard language, while the standard language has some affixes that are prefixes and suffixes (Alwi et al., 2003, p.

107).

For example: - *Bapak Suparman menerangkan makna dari peristiwa itu* (Mr.

Suparman explains the meaning of that event) (Nababan, 1991,

p.23)

3. *Ragam Usaha* (Consultative style)

Ragam usaha (Consultative) is a style of speech usually used in an informal situation at schools and in common conversation at the meetings or in common discussions which are oriented to the result or the production. Thus, it can be said

that this style is the most operational style. The form of this style is between the form *Ragam Resmi* and the form of informal style or *Ragam Santai*. In consultative style, the language used is standard and/ or nonstandard vocabularies or words (Kushartanti, Yuwono, and Lauder, 2009, p. 50).

For example: - *Pak Parman terangkan arti kejadian itu* (Mr. Parman explains the meaning of that event) (Nababan, 1991, p.23)

- *Saudara boleh mengambil buku – buku ini yang saudara sukai.*

(You may take the books you want) (Chaer and Agustina, 2004,

p.71)

4. *Ragam Santai* (Casual style)

Ragam Santai (casual) is a style of speech used in an informal situation, while doing conversation between family's members or close friends in the break time, exercise, recreation, et cetera. This style is mostly used the form of allegro that is the form of word, phrase or sentence/utterance which is usually shortened such as *dahulu* becomes *dulu* (Pateda, 1987, p. 54), and the words or vocabulary are mostly influenced by lexical dialect and regional language. Besides, in this style there is non standard structure of morphology and non standard syntactical structure. Kridalaksana (2007, p. 5) states some examples of the words which are non standard, they are: *kenapa* (why), *situ* (there), *deh* (please; for emphasizing the end of utterance), *bilang* (say), *dong*, *kasih* (give), *nggak* (no), *cuma* (just), *gini* (this), *sih*, *kok* (indicates surprise), *kalo* (if), *ini hari* (this day). Besides, Kridalaksana completes the example of word that belong to colloquial language from Javanese and Sundanese used in daily spoken utterance, such as *koq* (indicate surprise), *mbok* (indicate calm appeal or a soft pledge), *lho* (indicate surprise), *lha* (points to something as mentioned in the sentence), *wong* (is the explanation for something not being as expected) and *ding* (sudden reaction of what has just said)

Such as; - *Aku tak ngerti maksudmu* (I don't understand what you mean)

(Nababan, 1991, p. 23)

- *Ambilah yang kamu sukai.* (Take what you want) (Chaer and

Agustina, 2004, p.71)

5. *Ragam Akrab* (Intimate style)

Ragam Akrab (Intimate) is a style of speech which is used by the speakers which have very close relationship likes between family's members or close friends. By using intimate style, people do not require to employ complete, varied and complete sentences. In this style, people are permitted using no subject and predicate. They just minimally use very short and incomplete utterance, use short words and with the articulation of speech that is mostly not unclear; it is because both addressor and addressee have had the same background information about the topic they are discussing.

For example; - *Nggak ngerti* (do not understand) (Nababan, 1991, p. 23)

- *Kalau mau ambil aja!* (If you want, just take it) (Chaer and Agustina, 2004, p.71)

2.1.3.2 Theory of Speech Styles by Joos (1967)

Based on Martin Joos cited in Brown and Attardo (2009, p. 117), Joos distinguishes five styles primarily based on the speaker and hearer roles, the situation, and the purposes of the exchange, the classifications of speech style are as follows:

1. Consultative style

The speaker provides background information and the hearer participates as it is a public mode, no familiarity is presupposed or established. The characteristic is the pronunciation is clear but does not clatter; the grammar/structure is complete.

Consultative style is the norm for informal conversation between strangers. Slang

and ellipsis might not be used to the extent that they are used in casual speech with a friend; but informal markers of rapport like *hmm, yes, I know* and informal linguistic elements like *about, so, thing* and so on may still abound. It is usually used in a semi formal communication situation, such as between professionals who are not well acquainted or are in public situation. Sometimes, consultative style also used orally to conduct everyday business. More often they talk alternatively, although one may talk for a very long period. While, one is speaking other gives sort responses such as *Yes, No, Uhhuh, Mmmm, I think so, Oh I see,* et cetera.

Such as: Would you mind going upstairs, right away, please (Gramley and Patzold, 2004, p. 15).

2. Casual style

The speaker may be elliptical (or omission of certain grammatical elements) and use slang as it is also a public mode; familiarity is presupposed or established.

Slang is social variation that specifically and secret, it means that this variation can be used by certain community which is limited and might not know for another outside those communities (Chaer and Agustina, 2004, p.67). A casual style would be marked by various degrees of implicitness because of intimacy between sender and receiver. It is used between friends and insiders who have something to share and have shared background information. This style is characterized by simple sentence and noun phrase structure, by ellipsis and contraction. The diction is informal, colloquial. Joos cited in Arndt and Janney (1987, p. 157) stated that both casual and consultative styles routinely deal with

public information, though somewhat differently. Whereas consultative speech states that this information quickly as needed in the situation, casual style tends to take it for offends completely to it indirectly.

Example: Time you all went upstairs, now (Gramley and Patzold, 2004, p. 15).

3. Intimate style

The speaker may take ellipsis to its ultimate degree; single word utterances; jargon may be used (as this is an in-group only style). Intimate style used between people who are very close and have a maximum of shared background information. So, it is a completely personal language that is used with close friend and family members.

Example: Up you go, chaps! (Gramley and Patzold, 2004, p. 15)

4. Formal style

The speaker provides background, the hearers do not participate, the text must be very cohesive, to make up for the distance between speaker and hearer; feedback is regulated. It is more discourage interaction such as; in my opinion, Mr. Williams is not the right individual for the job. Formal situation tend to occur in two types situations, when a group in which the speaker is speaking for a long period for individuals to coordinate their queries and response easily and automatically, or in situations where the speaker is uncertain about his partner's potential reaction. The code- label for identifying formal speech includes the use of 'may' or 'can' or 'might'.

Example: May I be assistance (Arndt and Janney, 1987, p.155)

Visitors should go up the stairs at once (Gramley and Patzold, 2004, p. 15).

5. Frozen style

This is a written mode; speaker and hearer are not in contact, so there is no feedback (unlike in the other styles); it is sophisticated style, associated with literature. According to Fielding (2006, p. 190) stated that frozen style is often impersonal, it is characterized by:

- A very formal vocabulary comprising long, unfamiliar words
- Long, involved sentence
- Long paragraphs

The subject matter is often complex. Very little attention is paid to the relationship between the writer and the reader.

Example: - As a result of this experiment on durability, it can be hypothesized that the original substance was of a dense of nature, of great durability and longevity with the ability to withstand sustained high

- Visitors should make their way at once to the upper floor by way of the staircase (Gramley and Patzold, 2004, p. 15).

In addition, the writer uses the theories to analyze the classification of the speech style used by Anggodo in wiretapped conversation from Chaer and Agustina (2004) and Joos (1967). Then, it is supported by theories of standard Indonesian by Nababan (1991) and Kridalaksana (2007).

2.1.4 Lexical and Grammatical Characteristics for Standard Indonesian

Regarding with the speech style that the writer will classify is Indonesian language, Indonesian also has a standard language in lexical and grammatical as reference to construct good sentence. According to Chaer (2006) the characteristics of standard Indonesian are generally used to assist establish which speech style can be considered formal style and non-formal. The standard form is related to formal style that is used in the formal situation. The non standard Indonesian is related to informal style that is used in the informal situation. The characteristics of Indonesian proposed by Chaer (2006, p.5-8) are as follows:

Table 2.1. The use of prefix “me-“and “ber-“consistently and explicitly

Standard Indonesian	Non standard Indonesian
<i>Gubernur <u>meninjau</u> daerah kebakaran</i> (The governor inspected the fire zone)	<i>Gubernur <u>tinjau</u> daerah kebakaran</i> (The governor inspected the fire zone)
<i>Anaknya <u>bersekolah</u> di Bandung</i> (His child studied in Bandung)	<i>Anaknya <u>sekolah</u> di Bandung</i> (His child studied in Bandung)

Source: (Chaer, 2006, p.5)

Table 2.2. The use of conjunction such as “bahwa” (that) and “karena” (because) consistently and explicitly

Standard Indonesian	Non standard Indonesian
<i>Ia tidak tahu <u>bahwa</u> anaknya sering <u>bolos</u></i> (she doesn't know that her child is often absent)	<i>Ia tidak tahu anaknya sering <u>bolos</u></i> (she doesn't know her child is often absent)
<i>Ibu guru marah kepada Sudin <u>karena</u> ia sering <u>bolos</u></i> (the teacher is angry with Sudin because he is	<i>Ibu guru marah kepada Sudin, ia sering <u>bolos</u></i> (the teacher is angry with Sudin, he is

often absent)	often absent)
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Source: (Chaer, 2006, p.5)

Table 2.3. The use of pattern of verb phrase aspect + doer + verb consistently; the pattern of non standard: doer + aspect+ verb.

Standard Indonesian	Non standard Indonesian
<i>Surat anda sudah saya terima</i> (your letter has already been received)	<i>Surat anda saya sudah terima</i> (your letter has already been received)
<i>Rencana itu sedang kami garap</i> (that plan is being worked on by us)	<i>Rencana itu kami sedang garap</i> (that plan is being worked on by us)

Source: (Chaer, 2006, p.5)

Table 2.4. The use of synthetic construction

Standard Indonesian	Non standard Indonesian
<i>Anaknya</i> (herchild)	<i>Dia punya anak</i> (she has a child)
<i>Membersihkan</i> (clean out)	<i>Bikin bersih</i> (make a clean)
<i>Memberitahukan</i> (to inform about)	<i>Kasih tahu</i> (to inform)

Source: (Chaer, 2006, p.6)

Table 2.5. The avoidance of using member of grammatical regional dialects

Standard Indonesian	Non standard Indonesian
<i>Dia mengontrak rumah di Kebayoran lama</i> (she leased a house by contract at Kebayoran Lama)	<i>Dia ngontrak rumah di Kebayoran lama</i> (she leased a house by contract at Kebayoran Lama)
<i>Mobil paman saya baru</i> (my uncle's car is new)	<i>Paman saya mobilnya baru</i> (my uncle, his car is new)

(Chaer, 2006, p.6)

Table 2.6. The use of standard words means that the words that are used as common words or the words which the frequencies of the use are high enough.

Standard Indonesian	Non standard Indonesian
<i>Cantik sekali</i> (very beautiful)	<i>Cantik banget</i> (very beautiful)
<i>Masih kacau</i> (still disorganized)	<i>Masih semrawut</i> (still disorganized)
<i>Tidak mudah</i> (is not easy)	<i>Nggak gampang</i> (is not easy)
<i>Uang</i> (money)	<i>Duit</i> (money)
<i>Bagaimana kabarnya</i> (how are you)	<i>Gimana kabarnya</i> (how are you)

Source: (Chaer, 2006, p.6)

Table 2.7. The arrange of sentence based on lexical and grammatical standard Indonesian

Standard Indonesian	Non standard Indonesian
<i>Pulau Buton</i> banyak menghasilkan <i>aspal</i> (Buton island produces many of asphalt)	<i>Di pulau Buton</i> banyak menghasilkan <i>aspal</i> (In Buton island produces many of asphalt)
<i>Tindakan – tindakan kekerasan itu menyebabkan penduduk dan keluarganya merasa tidak aman</i> (the violent actions cause the inhabitants and their families feel insecure)	<i>Tindakan – tindakan kekerasan itu menyebabkan penduduk merasa tidak aman dan keluarganya</i> (the violent actions cause the inhabitants feel insecure and their families)

Source: (Chaer, 2006, p.7)

Table 2.8. There is a unity of reason and logic connection in a sentence

Standard Indonesian	Non standard Indonesian
<i>Dia datang ketika kami sedang makan</i> (he came when we were eating)	<i>Ketika kami sedang makan dan dia datang</i> (when we were eating and he came)
<i>Loket belum dibuka walaupun hari sudah siang</i> (the locket has not opened yet although the day has	<i>Loket belum dibuka walaupun hari tidak hujan</i> (the locket has not opened yet although it is not a rainy

daylight)	day)
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Source: (Chaer, 2006, p.8)

Table 2.9. The use of words exactly and efficiently

Standard Indonesian	Non standard Indonesian
<i>Korban kecelakaan lalu lintas bulan ini <u>bertambah</u></i> (the number of victims of traffic accidents this month increases)	<i>Korban kecelakaan lalu lintas bulan ini <u>naik</u></i> (the number of victims of traffic accidents this month raises)
<i>Panen yang gagal <u>memaksa</u> kita mengimpor beras</i> (the unproductive harvest forces us to import the hulled rice)	<i>Panen yang gagal <u>memungkinkan</u> kita mengimpor beras</i> (the unproductive harvest enable us to import the hulled rice)

Source: (Chaer, 2006, p.8)

Another notion is proposed by Sabarianto (2001, p. 74 - 94) mentioning that there are some indicators that a sentence is considered as non standard, they are:

- a. Deletion of affixes: such as the deletion of prefix *me-*, *meN-*, *ber-*, *di-*, deletion of suffix *-kan* and *-i*. For example:

Standard : <i>Kami sudah <u>mencoba</u> meningkatkan penjagaan</i> Non standard: <i>Kami sudah <u>coba</u> peningkatan penjagaan</i>

- b. The extravagance use of the words “*di mana*”, “*daripada*”, “*dalam & di dalam*”, “*kepada*”, “*dari*”, “*maka*”. For example:

Standard: <i>Tempat ditemukannya benda itu sudah ditemukan</i> Non standard: <i>Tempat <u>di mana</u> ditemukannya benda itu telah dicatat</i>
Standard: <i>Peta itu merupakan bagian Kabupaten Magelang</i> Non standard: <i>Peta itu merupakan bagian <u>daripada</u> Kabupaten Magelang</i>
Standard: <i>Rapat pimpinan kemarin memutuskan besarnya sumbangan pendidikan.</i> Non standard: <i><u>Dalam</u> rapat pimpinan kemarin memutuskan besarnya sumbangan pendidikan.</i>
Standard: <i>Hadirin dimohon berdiri.</i> Non standard: <i><u>Kepada</u> hadirin dimohon berdiri.</i>

Standard: Hasil penyelidikan laboratorium kriminal menunjukkan bahwa pelaku tindak kejahatan itu seorang wanita.

Non standard: Dari hasil penyelidikan laboratorium kriminal menunjukkan bahwa pelaku tindak kejahatan itu seorang wanita.

Standard: Dengan ini kami sampaikan data seorang ibu dari Kelurahan Kotabaru.

Non standard: Maka dengan ini kami sampaikan data seorang ibu dari Kelurahan Kotabaru.

c. The use of Javanese language, for example:

Standard: Di muara sungai itulah terdapat sebuah keraton roh halus.

Non standard: Di muara sungai itulah terdapat sebuah keraton lelembut.

d. The use of *ragam tidak baku*, it means that the sentence contains words belong to *ragam tidak baku*, For example:

Standard: Ia sedang membuat rak buku

Mengapa kamu datang?

Non standard: Ia sedang membikin rak buku

Ngapain kamu datang?

e. The mistake in the forming of words, for example:

Standard: Buku itu diberikan kepada saya

Non standard: Buku itu diberi ke saya

f. The use of word “*di mana*” inexactly, for example:

Standard: Kantor tempat ia bekerja tidak jauh dari rumahnya

Non standard: Kantor di mana ia bekerja tidak jauh dari rumahnya

g. The use of affix *meN-i* inexactly, such as:

Standard: Ia menjagokan sebelasan Putra Mataram

Non standard: Ia menjagoi sebelasan Putra Mataram

h. The use of the form *-nya* inexactly, such as:

Standard: Atas bantuan Saudara, kami ucapkan terima kasih

Non standard: Atas bantuannya kami ucapkan terima kasih

- i. The use of certain words inexactly, for example:

Standard: <i>Pak Amat <u>hampir</u> mendapat hadiah mobil</i> Non standard: <i>Pak Amat <u>nyaris</u> mendapat hadiah mobil</i>
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- j. The use of the double conjunction: the conjunction of “*karena & maka*”, the conjunction of “*meskipun & tetapi*”, the conjunction of “*walaupun & namun*”, the conjunction of “*setelah & maka*”, the conjunction of “*meskipun & namun*”, for example:

Standard: <i><u>Karena</u> sakit, ia tidak masuk kantor</i> Non standard: <i><u>Karena</u> sakit, <u>maka</u> ia tidak masuk kantor</i>
Standard: <i><u>Meskipun</u> kita tidak berperang, kita harus waspada</i> Non standard: <i><u>Meskipun</u> kita tidak berperang, <u>tetapi</u> kita harus waspada</i>
Standard: <i><u>Walaupun</u> keringat membasahi seluruh badan, ia tetap bekerja</i> Non standard: <i><u>Walaupun</u> keringat membasahi seluruh badan, <u>namun</u> ia tetap bekerja.</i>
Standard: <i><u>Setelah</u> mengetahui bahwa putri Ruyung Wulan lari bersama dalang Sapanyana, prajurit kadipaten mulai mengejar.</i> Non standard: <i><u>Setelah</u> mengetahui bahwa purti Ruyung Wulan lari bersama dalang Sapanyana, <u>maka</u> prajurit kadipaten mulai mengejar</i>
Standard: <i><u>Meskipun</u> bentuknya lain-lain, hakikatnya karikatur dapat disebut humor.</i> Non standard: <i><u>Meskipun</u> bentuknya lain-lain, <u>namun</u> hakikatnya karikatur dapat disebut humor.</i>

- k. The ambiguity of the form: concerning the form of word and cluster of word, for example:

Standard: <i>Hal itu belum diajarkan kepada kami or Hal itu belum kami pelajari.</i> Non standard: <i>Hal itu belum <u>dipelajarkan</u> kepada kami</i>
Standard: <i>Mereka saling memandang or Mereka pandang – memandang</i> Non standard: <i>Mereka <u>saling pandang- memandang</u></i>

- l. The mistake of orthographic: the use of punctuation mark (,) wrongly, the deletion of punctuation mark (,), the mistake of greeting in writing, such as:

Standard: <i>Maragiri tertawa puas karena musuhnya telah mati</i> Non standard: <i>Maragiri tertawa puas, karena musuhnya telah mati.</i>
Standard: <i>Apabila mengetahui arti bahasa, kita sangat beruntung</i> Non standard: <i>Apabila mengetahui akan arti bahasa, kita sangat beruntung</i>
Standard: <i>Silakan duduk, Dik!</i> Non standard: <i>Silakan duduk, dik!</i>

- m. The deletion of one sentence function: the deletion of subject in the main sentence, the deletion of dependent sentence, the deletion of predicate, for example:

Standard: *Ketika diangkat menjadi ketua organisasi, dia tidak memperlihatkan kelebihannya.*

Non standard: *Ketika diangkat menjadi ketua organisasi, tidak memperlihatkan kelebihannya.*

Standard: *Setelah permasalahannya dibahas secara mendalam, keputusannya dapat diterima oleh peserta seminar*

Non standard: *Setelah dibahas secara mendalam, peserta seminar itu menerima keputusan itu.*

Standard: *Ia sedang pergi ke luar negeri*

Non standard: *Ia sedang ke luar negeri*

- n. The mistake in sentence structure, for example:

Standard: *Sarmin memberi adiknya oleh-oleh*

Non standard: *Sarmin memberi oleh-oleh adiknya*

Concerning standard Indonesian, nowadays a lot of people use non standard Indonesian, because non standard Indonesian particularly *bahasa gaul* has special features such as brief, lively and creative (Mastuti, 2008, p. 39). By using that, people do not concern about the correct structure or the grammar, they use just simple words that can be understood by other people. These are some examples of *bahasa gaul*:

1. Nasalises process of "active verb + in" to form active transitive; *pikir = mikirin, ambil = ngambilin, tanya = nanyain.*
2. Passive form 1: "di + basic word+ in"; *dua = diduain, ajar = diajarin, batal = dibatalin, tunggu = ditungguin.*
3. Passive form 2: "ke + basic word"; *tangkep = ketangkep, timbang = ketimbang, peleset = kepeleset.*
4. The omission of the letter (phoneme) in the beginning; *habis = abis, sudah = udah, saja = aja, sama = ama, memang = emang.*

5. The omission of the sound ‘h’ in the syllable standard word; *tahu* = *tau*, *lihat* = *liat*, *hati* = *ati*.
6. The shortened word; *terima kasih* = *makasih*, *bagaimana* = *gimana*, *kurang pergaulan* = *kuper*.
7. The use of another term; *cantik* = *kece*, *sahabat* = *doski*, *mati* = *koit*.
8. The replacement of the sound ‘a’ with ‘e’; *benar* = *bener*, *cepat* = *cepat*, *pintar* = *pinter*, *balas* = *bales*.
9. The replacement of the diphthong ‘au’ with ‘o’ and ‘ai’ with ‘e’; *kalau* = *kalo*, *sampai* = *sampe*, *pakai* = *pake*.
10. The indonesianization of foreign language (English); *sorry* = *sori*, *comment* = *komen*, *top* = *ngetop*.
11. The use of English words completely; *friend*, *what and bullshit*.

Those theories presented in section 2.1.4 helped the writer to analyze the characteristics of non standard language Indonesian which were used in Anggodo’s conversation.

2.1.5 Ragam Tutur (speech style) for Javanese Language

Since the data is also in Javanese, the writer shows the speech style in Javanese. Wedhawati (2006, p. 12) states that Speech style is the variation of language application based on situation. She categorised the speech style in Javanese language into *ragam formal*, *ragam informal* and *ragam literer* (literary). The form of *ragam formal* tends to be more complete like the standard language, *ragam formal* can be found in written and spoken language in formal situations. *Ragam informal* on the other hand is usually shortened and forms incomplete sentence, the point in *ragam informal* is that the message of the speaker can be understood by the interlocutor. Indeed, *ragam informal* can be found in spoken language. Next, the form of *ragam literer* tends to employ

classic vocabulary from ancient Javanese and Sanskrit, *ragam literer* can be found in literature. Below are the examples of vocabulary in *ragam formal, informal and literer*.

Table 2.10. The use of *ragam informal, informal and literer* words

Ragam formal	Ragam informal	Ragam literer	Arti
sedya	seja	sedya	'tujuan, maksud'
iki wae	kiwe'	-	'ini saja'
mengko dhisik	ngkosik	-	'nanti dulu'
sampeyan	samang	-	'engkau'
asta	-	hasta	'tangan'
rumiyin	riyin	dhihin	'dahulu'
menapa	napa	punapa	'apa'

Source: (Wedhawati, 2006, p. 12)

In addition, regarding the structure of verb phrase in Javanese language proposes by Surono (1987, p.17). In accordance with a structure of morphology, the verb in Javanese is in the form of affix words. These characteristics in these following:

- a. N (asal)-, N/-i, N/-ake, such as *nulis* means 'menulis' (write), *nulisi* means 'menulis pada' (write in), and *nulisake* means 'menuliskan' (write something down)
- b. N/-a, N/-ana, N/-na, such as *nulisa* means 'menulislah' (please write), *nulisana* means 'menulislah pada' (please write on), and *nulisna* means 'menulislah untuk' (please write for)
- c. tak N-, tak N/-i, tak N/-ake, such as *tak nulis* means 'biarlah saya menulis' (let me write), *tak nulisi* means 'biarlah saya menulisi (let me write), and *tak nulisake* means 'biarlah saya menulis untuk' (let me write for)

- d. N-/-a, N-/-ana, such as *nulisa* means ‘*meskipun menulis*’ (although somebody write), *nulisana* means ‘*meskipun menulis pada*’ (although write at), and *nulisna* means ‘*meskipun menulis untuk*’ (although write for)
- e. di-, di-/-i, di-/ake, such as *ditulis* means ‘*ditulis*’ (is written), *ditulisi* means ‘*ditulisi*’ (is written), and *ditulisake* means ‘*dituliskan*’ (is being written)
- f. -en, -ana, -na, such as *tulisen* means ‘*tulislah*’ (write it), *tulisana* means ‘*tulislah*’ (write it), and *tulisna* means ‘*tuliskanlah*’ (write it)
- g. tak-/ake, tak-/ane, tak-/ne, such as *tak tulisake* means ‘*biarlah saya tuliskan*’ (let me write), *tak tulisane* means ‘*biarlah saya tulisi*’ (let me write) and *tak tulisne* means ‘*biarlah saya tuliskan*’ (let me write)
- h. di-/a, di-/ana, di-/na, such as *tulisa* means ‘*meskipun ditulis*’ (although is written), *ditulisana* means ‘*meskipun ditulisi*’ (although is written) and *ditulisna* means ‘*meskipun dituliskan*’ (although is being written)

Since the data of this study contains Javanese too, the writer uses a theory of speech style in Javanese language to analyze the Javanese’s utterance of Anggodo to Anggoro Widjojo.

2.1.6 Ethnicity

In *An Introduction to Sociolinguistics* (2001, p. 1) Janet Holmes says that sociolinguistics is the study that deals with language and society. Here, the using of language is influenced by social factors and social dimension, such as

participant, social setting, and topic of discussion, function of the interaction, social distance, status scale and formality. In doing this research, the writer chooses one of social factors of Holmes' theory that is considered to influence her respondents in conversation related to speech style, namely; ethnicity.

Eriksen (2002, p. 8) defines ethnicity as the relationship between bunch of people whose members consider themselves distinctive, and these bunch may be ranked hierarchically within a society. It expresses their cultural differences that considering being distinct at the level of social life not at the level of symbolic culture. People are more likely different from other to differ whom they are in the society and to characterize in certain community or a group of people in order to comprehend their characteristics. In addition, Mason (2003, p. 12) mentions the term ethnic to refer to the people who are thought of as different from some accepted norm and is frequently used as a synonym for those thought of as culturally diverse. It is not only to possess culture, but more to elaborate the thought and idea in a community of their diversity. Here, ethnicity is assumed to be able to influence people in their communications.

In daily interaction, people who come from the same ethnic background tend to use the same language style to form social relation which substantiates their solidarity feeling. However, people who come from different ethnic background usually have different language style to express their feeling or share information in daily communication. They do not speak in the same way. For example, the way of Batak's people speaks is different from the people who comes from Javanese. The Batak people tend to use the higher intonation accent

to speak with other people, while Javanese is more smoothly in speaking. Those way people speaks is different from each other, they has its characteristics in speaking with another. In other words, people who come from different ethnic background have the different language varieties, of course they have different language style to show their relation. Regarding this ethnicity, there is usually variation in style within one person's ethnic because no one style of speech is appropriate to all of the many social situation people pouring in daily communication. Definitely, Indonesia which consists of various ethnic backgrounds also has different language in each ethnic, those ethnic has own their characteristics. Correlate with her study, Surabaya which is part of East Java is composed by different ethnic background and use various language such as Javanese, Madurese, Chinese, Indonesian, et cetera. Chinese people as one of ethnic in Surabaya have special communication. Sartini (2007) in her study on the Chinese in Surabaya: *Varietas Bahasa Masyarakat Cina Di Surabaya* said that in daily communication with the community, Chinese people have special code that is influence from their mother tongue indeed Mandarin or Hokkian. In daily life, Chinese uses language combination between Indonesian, Javanese, Mandarin, et cetera. Furthermore, Chinese people in Surabaya commonly also mixed two languages ngoko Javanese and non standard Indonesian language, for their daily interaction with other people without differentiated their ethnic. Oetomo (1987) cited in Sari (2004) *A Study of Address Term Used By Chinese Indonesian Student of Petra Christian University Surabaya in Informal Conversation Based on The Addressee's Ethnicity* has notion that Chinese people acquire at least three

language varieties, namely *Bahasa Cina Peranakan* (their mother tongue) which is gotten from their parent and from their own ethnic group, Javanese language particularly in ngoko, and Indonesian language included formal and informal Indonesian language. Additionally, Javanese people also obtain various language varieties to communicate with other people. One of them is Indonesian language and Javanese. Differ from Chinese people, who only obtain ngoko Javanese language, Javanese people also obtain some level in Javanese languages; they are ngoko Javanese (informal language), madyo (semi formal language), kromo (formal language) and kromo inggil (very formal language). In addition, Sartini (2007) has stated in her study that the characteristics of Javanese people when talked with other person which differ their ethnic background is somehow they adapted their language based on the listener as citizen who becomes the dominant group in the society.

Shortly, this information presented in 2.1.5 that is related to ethnicity would be used by the writer to analyze ethnic could influence people in conducting conversation with others.

2.2 Previous Studies

Some studies on Sociolinguistics have been conducted recently. One of them is the study conducted by Chandra (2005) title "A Study of speech styles related to types of speech used in presentation of Multi Level Marketing". This study revealed the speech style used in multilevel marketing presentations. In his study, Chandra did not only investigate about speech style that is used by

presenter in multilevel marketing presentation but also tried to find the type of speech related to the purpose of the speech style. He applied theory of speech style proposed by Nababan (1991) and theory about type of speech proposed by Monroe (1962). Thus, Chandra also uses the theory of Lexical and Grammatical Characteristics for Standard Indonesian proposed by Chaer (2000).

This study revealed that the presenter of multilevel marketing mostly used consultative style in the whole presentation while the presenter used primarily the time to give information. By applying consultative style, it can make the situation become formally but the audience can still feel interested in this presentation and they cannot get confused or difficult to understand about the presentation. So, the presentation will be enjoyable and comfortable.

From this previous study, the writer found there are similarities between Chandra's study and the writer's study. Both of those studies were about speech style. Also, the similarities of those studies were about the using of theory proposed by Chaer about the Lexical and Grammatical Characteristics for Standard Indonesian. In contrast, there are some differences between these two studies. Firstly, the difference is Chandra's study focused on speech style used by presenter in multilevel marketing presentation, while the writer focuses on the speech style which is used by Anggodo in wiretapped conversation. Chandra's study also investigated about the purpose of the use of speech style by the presenter. However, in this study, the writer did not investigate the purpose of the use of the speech style. Meanwhile the writer investigates about the use of speech style related to ethnicity; whether it is same or different.

Furthermore, another study is the study conducted by Leni Herlina (2003) title "The speech styles used in "Selamat Datang Pagi" dialog program on "RCTI". In this study Herlina conducted speech style which is used by the host in Selamat Datang Pagi Dialog Program. She analyzed the type of speech style produced by male and female host specifically. In her study, she applied Martin Joos (1976) theory about speech style based on degree of formality and theory proposed by Abdul Chaer and Leony Agustina (1995) and also by Nababan (1991). The result of this study shows that the host of Selamat Datang Pagi Dialog Program in RCTI formal style, consultative style, casual style and intimate style. The finding of this research show that casual style is most occurring in Selamat Datang Pagi Dialog Program and the use of this style can support the host situation becomes enjoyable.

Based on this study, there are also some differences and similarities between those researches and the writer's study. The similarities are, those studies concern with speech style based on degree of formality from Sociolinguistic perspective proposed by theory of Chaer and Agustina. While the differences both of Herlina's study and the writer's study is Herlina's study dealt with the speech style used by the host to the participant (guests) who have different social background; occupation. Whereas, the writer focuses on speech style which is used by Anggodo to the interlocutor who has different ethnicity. Moreover, this study is considered to be different since the subject who is used is different with the previous ones, in Herlina's study, she used male and female host to be

investigated whereas the writer uses one person named Anggodo to be investigated.



CHAPTER III

RESEARCH METHOD

This chapter deals with the method that the writer applied in this study. It comprises type of research, data sources, data collection and data analysis.

3.1. Type of Research

This study is a descriptive qualitative research, because several reasons. First, this study is descriptive because it is meant to gain understanding about speech style that was used by Anggodo in the wiretapped conversation recorded by KPK through interpretative and descriptive analysis. According to Ary et al. (2010, p. 29), one of qualitative research is case studies which focus on single unit, such as one individual, one group, one organization or one program. This study, was aimed to describe and interpret the nature of the phenomenon being studied which is the speech style used by Anggodo, as it naturally happened rather than to manipulate it so that the finding can really convey its real circumstance.

Second, it is qualitative because it deals with language which belongs to a social phenomenon. It aims to describe what happens in a certain condition, nature, or phenomenon of an object of this study. Qualitative study is conducted through an intense work with a field or life situation (Miles and Huberman, 1994).

Likewise, in this study, the writer transcribed the utterances or the conversation produced by Anggodo. Thus, the data were not in the form of number or statistic

calculation, but they were in the form of words. It is in accordance with the statement of Ary et al. (2002, p. 425) "the qualitative inquire deals with the data that are in the form of word, rather than number and statistics".

Meanwhile, concerning the research approach, this study used document or content analysis since it analyzed the styles of speech used by Anggodo in the conversation through audio visual. This is also supported by Ary et al. (2010, p. 29) who state "Content analysis focuses on analyzing and interpreting recorded materials to learn about human behavior. The material may be public records, textbooks, letters, films, tapes, diaries, themes, reports or other documents."

3.2 Data Sources

In this research, the source of data was conversations that were recorded by KPK (Corruption Eradication Commission) regarding wiretapped conversation which is done by Anggodo. The type of the data in this study was utterance that produced by Anggodo in wiretapped conversation. The writer chose Anggodo because in the wiretapped conversation, the object/target of the conversation is Anggodo and he was seen as one of the persons who could persuade other people to do something because of some purposes. His case was so well-known since Anggodo's conversation played in the Constitutional Court during alleged attempt's case in almost all of stations television in Indonesia. Moreover, the writer used two files in which consist of nine files that the Constitutional Court played on Tuesday, November 03 2009 from <http://www.youtube.com>.

As Anggodo's interlocutor, the writer chose two interlocutors, namely Wisnu Subroto and Anggoro Widjojo. In that wiretapped conversation actually there are many interlocutors involved, yet those names of the interlocutors was still suspected. By means of which, the writer only chose two interlocutors in which both two interlocutors has often mentioned in every almost station television in Indonesia. In addition, the writer chose both of interlocutors because they had long duration in the wiretapped conversation; it was about 28 minutes, while the other wiretapped conversation approximately has duration about 12 minutes. With regard that this study is limited to Anggodo's utterances to Wisnu Subroto and Anggoro Widjojo, only Anggodo's utterances produced when speaking to those two addressees were taken as the data of this present study. As Anggodo's interlocutor, the status of the two addressees was determined based on their ethnic, namely Wisnu Subroto (the former of *Jaksa Agung Muda Intelijen*) who has different ethnic background with Anggodo that is Javanese, and Anggoro Widjojo who has the same ethnic background with Anggodo's that is Chinese.

3.3 Data Collection

In conducting this research, the instrument in gathering and analyzing the data is human investigator, e.g. the writer herself. Meanwhile, the method for collecting data is document analysis. In order to do so, the writer conducts the steps as follows:

1. Downloading the recorded wiretapped conversation of Anggodo that is played in the Constitutional Court on Tuesday, November 03 2009 from internet at <http://www.youtube.com>.
2. Listening to the recorded wiretapped conversation of Anggodo to Wisnu Subroto and Anggoro Widjojo in order to know all the utterances produced by Anggodo.
3. Transcribing all the utterances produced by Anggodo to the interlocutors.
4. Listing all the utterances produced by Anggodo to Wisnu Subroto and Anggoro Widjojo.
5. Reducing the utterances and leaving out those which were similar. Similar in this case means that the utterances were totally the same including a word and the structure. For example: Anggodo mentioned the words "*Lho katanya nggak gitu*" twice to Wisnu Subroto or to both of Wisnu and Anggoro. Concerning that, the writer only took once.

3.4 Data Analysis

According to Moleong (2000, p. 103) data analysis is the process in organizing the data and put it in series. Based on that notion, the writer used the following steps in analyzing the data:

1. Categorizing the speech style used in Anggodo's utterances and sentences based on Chaer and Agustina fives types of styles and putting a tick (✓) in the column that has been available.

Table 3.1 Table of Anggodo's Utterances

no	utterances	ethnic		Speech style					
		same	different	formal		informal			
				frozen	formal	consultative	casual	intimate	
1	Pak tadi jadi ketemu, Pak?		√						
2	Kan siji wes diceluk.	√							

2. Analyzing the data based on the theory, and then giving brief information

related to the styles. The theory of speech style will be the frame work analysis. This was aim to gain the answer of speech style which was used by Anggodo in wiretapped conversation.

3. Grouping the data that have been analyzed into tables in two categories; the style which is used by Anggodo to the different ethnicity and the same ethnicity. It deals to gain the speech style which is most frequently used by Anggodo. Then the result will be put on the table below:

a. Speech style used by Anggodo to the different ethnicity's interlocutor

Speech style	Total number of occurrences
Frozen	
Formal	
Consultative	
Casual	
intimate	
Total number of speech style	

b. Speech style used by Anggodo to the same ethnicity's interlocutor

Speech style	Total number of occurrences
Frozen	
Formal	
Consultative	
Casual	
intimate	
Total number of speech style	

4. Drawing conclusion based on the result of the discussion.

CHAPTER IV

FINDING AND DISCUSSION

This chapter consists of the finding and the discussion. The writer is going to explain and answer the research problems directly based on the result of the analysis.

4.1 Finding

The findings answer several research problems of this study. The first problem of the study is about the speech style used by Anggodo to two addressees. The second problem of this study concerns about the frequency of speech style used, while the third problem observes whether ethnicity affects Anggodo speech style.

The writer has 112 utterances as the data on this research. It is the result of data reduction from 129 utterances from the conversation between Anggodo, Wisnu Subroto and Anggoro. The reduction means that the utterance produced by Anggodo was totally same with earlier conversation. These utterances are taken from the wiretapped conversation done by Anggodo. This recording was presented in the Constitutional Court on Tuesday, November 03 2009. Because this study is limited to Anggodo's utterances to Wisnu Subroto and Anggoro Widjojo, only Anggodo's utterances will be analyzed as the data of this present study. In addition, the status of Anggodo's interlocutors was determined based on

their ethnic; the same ethnic and the different ethnic. Based on the problems proposed, the writer presents the finding of the types of speech styles based on the same and different ethnic background in table 4.1.

Table 4.1 Type of speech styles used by Anggodo

Ethnicity	Speech Style
Different ethnic (Wisnu Subroto)	✓ Formal style
	✓ Consultative style
	✓ Casual style
Same ethnic (Anggoro Widjojo)	✓ Casual style
	✓ Intimate style

Based on the data description on the Table 4.1, there are 86 utterances that are categorized into casual styles, while consultative styles is represented in 10 utterances, 3 utterances of formal style and 13 utterances of intimate styles.

Furthermore, the writer would like to present the analysis of each utterance based on the problem of the study that is the speech styles which is used by Anggodo to Wisnu Subroto who has different ethnic and Anggoro who has the same ethnic.

4.1.1 Speech Style Used by Anggodo when Speaking to Wisnu Subroto

From the analysis, the writer found that Anggodo used three different speech styles when speaking to Wisnu Subroto, namely formal (3 utterances), consultative (10 utterances) and casual (43 utterances). Here, Wisnu Subroto comes from a different ethnic background from Anggodo; sometimes Wisnu changed his speech style to another style. The following are the analysis of

Anggodo's utterance that is used to communicate with Wisnu Subroto starting from the commonness speech styles that occur.

a. Casual style

[1] *Iya pak, yang semalem pak* (yes sir, concerning last night sir)

This utterance is considered as casual style since it uses the *bahasa gaul*; *semalem* (last night). The use of *bahasa gaul* is considered as non standard. In addition, in this utterance Anggodo mentioned *pak* twice, in order to respect Wisnu. In that utterance, Anggodo answered a greeting from Wisnu by mentioning something happened the night before.

[2] *Saiki nyinggung maneh S maneh* (Now, we mention about S again)

This utterance can be categorized into casual style because it uses non standard Indonesian word; there is no prefix *me-* in the beginning verb *nyinggung* (mention). Besides, in the utterance above there is a deletion of one sentence function; that is the deletion of subject in the utterance. In addition, in this utterance there are some Javanese words; *saiki* (now) and *maneh* (again) that are from Javanese. So that it indicates casual style.

[3] *Nggak usah ditanggapi pak S itu, suruh dia cocokkan sama suruhan kan udah jelas* (It's not necessary to react about S sir; ask him to check it with the subordinate, it will be clear).

This utterance employs the feature of casual style because of the use of vocabularies; *nggak* (no), *usah* (need to), *suruh* (ask) that are non standard Indonesian. Next, this utterance can be called casual style because of the use of allegro in the word *sudah* (have already). Allegro is a word form of word, phrase or utterance that is shortened, such as *udah* (have already). The first syllable "s" in

the word *sudah* (have already) is omitted so that the word becomes *udah* (have already). Furthermore, the word *cocokkan* (compare with) is non standard because there is a mistake in the forming of word, those word should be added prefix *men-* to become standard. In addition, the word *kan* is influenced by Javanese dialect that also indicates casual style. This utterance was produced by Anggodo who tried to advice Wisnu not to take any concern about the person whose initial is S.

[5] *iya repot, tapi ya biarin aja pak kalo ditanggapi ya nggak masuk akal, takutnya kok ya dipaksakan* (Yes, it's complicated, but just let it be, if we respond to it, it just doesn't make sense, what I am afraid of it's only being forced)

This utterance is categorized into casual style because there are words that use the form of *allegro* such as *tapi* (but). The first syllable “*te*” and “*ta*” in the word *tetapi* (but) and *takutnya* (be afraid) are omitted so that the word becomes *tapi* (but) and *kutnya* (be afraid). In this utterance, there are some non standard Indonesian words, for example the word *biarin* (let it be) getting nasalises process of active verb add *in* to form active transitive. The word *kalo* (if) gets the replacement of the diphthong ‘*au*’ with ‘*o*’. Besides, the word *nggak* (no) is also non standard Indonesian. This utterance was stated by Anggodo to Wisnu in order to ignore something.

[7] *Pak tadi jadi ketemu, pak?* (Have you met him, sir?)

The utterance above fulfils the feature of casual style because there is an omission of certain grammatical elements; such as question word *apakah* (what) that indicates a question and this is omitted by Anggodo. In that utterance, he asked Wisnu whether Wisnu had met Kosasih or not.

[8] *Yang penting kalo dia tidak mengakui itu pak, susah kita* (The important point if he doesn't admit it, sir, we're in trouble)

This utterance fulfils the criterion of casual style because of the word *kalo* (if) that is non standard Indonesian, that word becomes non standard because of the replacement of the diphthong 'au' with 'o'. Besides, according to the arrangement of sentence based on lexical and grammatical standard Indonesian, the words *susah kita* (we are in trouble) is non standard Indonesian too. In this case, Anggodo replied to what Wisnu had said that he had met Kosasih, and Kosasih also had met Susno.

[9] *Gini pak bukan soal kesannya pak, yang dia merintahken, kan ngedeal dulu pak.* (By the way sir, it's not about the fact that he went there, what he commanded to do was that we need approval first, sir)

From this utterance, there are also features of casual style. Firstly, there are non standard Indonesian words, such as *merintahken* (command) and *ngedeal* (approval). The word *merintahken* (command) is non standard because it does not use prefix *me-*. Then, this utterance uses the form of allegro, such as the word *gini* (this); the first syllable "be" in the word *begini* (this) is eliminated so that the word becomes *gini* (this). Besides, the word *kan* is influenced by Javanese dialect, it conveys something which is being confirmed. Additionally, Anggodo talked to Wisnu in order to clarify about Wisnu explanation.

[12] *Bohong, nggak ada kejadian itu pak* (Lie, there is no such action, sir)

This utterance contains casual style because of the word *nggak* (no) that is non standard Indonesian. Besides, there is an omission of certain grammatical elements; such as the subject in the beginning of the utterance. This utterance was mentioned by Anggodo when Wisnu explained about Ari and Chandra.

[13] *Nggak ada pak* (Nothing, sir)

This utterance was categorized into casual style because it uses non standard Indonesian word such as *nggak* (no). Here, Anggodo tried to clarify again that there is no evidence which is said by Wisnu.

[14] *Cuman kamuflase aja* (it's just camouflage)

This utterance indicated casual style with the use of allegro, such as *aja* (only). The first sound "s" in the word *saja* (only) is eliminated so that the word becomes *aja* (only). In this utterance, there is a word which is non standard Indonesian, such as *cuman* (only). Also, there is the indonesianization of foreign language (English) such as *kamuflase* (camouflage) that is the indicator of casual style. In this utterance, Anggodo and Wisnu had the same background information, Anggodo only affirms Wisnu's statement.

[15] *Bukan soal Ari-nya Pak, sekarang seperti dia cerita pada waktu ke KPK, dia yang minta Ari kalo ditanya saya bilang Edi ada di situ, diwalik sama dia bahwa Ari yang suruh dia ngomong dia ada, Kalo itu saya nggak menjadi masalah pak, itu saya suruh* (It's not about Ari, sir, when he went to KPK, he asked Ari if being asked, he should answer that I was there, it was contrasted by him that Ari was asked to speak that he was there, that's no problem for me, I ordered him)

This utterance was considered casual style since it contains the words that are non standard Indonesian, for example *kalo* (if) puts the replacement of diphthong 'au' with 'o', *bilang* (say) *di situ* (there) and *nggak* (no). According to the use of prefix *me-* explicitly stated by Chaer (2006), the word *minta* (ask) and *suruh* (ask) are non standard Indonesian too. Additionally, there are also the words that belongs to regional language namely Javanese, such as *ngomong* (speak) and *diwalik* (reverse). The word *ngomong* (speak) and *diwalik* (reverse)

are categorised as *ragam informal*. In this case, Anggodo explained to Wisnu that Anggodo has ordered Ari.

[16] *Yang penting buat saya Pak si Ari ini pak, kan dia ngurusi si Ade Rahardja segala. Ujug-ujug dia dapet perintah nyerahkan ke Chandra itu siapa Pak? Kan nggak gatur pak* (The most important thing for me is Ari, Sir, he took care of Ade Raharja too. Suddenly, he was asked to bring Chandra; who asked him, sir? It's not connected, sir)

This utterance is classified into casual style because it uses non standard Indonesian vocabulary, for example the words *dapet* (can) in which gets the replacement of the sound 'a' with 'e', while *nyerahkan* (consign) is non standard because there is no prefix *me-* in the beginning verb. The word *nggak* (no) is also non standard according to Kridalaksana (2007, p. 5). Secondly, this utterance also uses some words that belong to regional language, such as the words *ngurusi* (take care), *ujug-ujug* (suddenly) and *gatur* (appropriate), those words comes from Javanese. Then, the word *kan* is also influenced by daily spoken language, it is colloquial Indonesian and come from Javanese dialect. This utterance stated by Anggodo to Wisnu to clarify about his case.

[18] *Ya urusan ini pak supaya dia ngaku dong* (This case sir, so that he admits it).

This utterance can be categorized into casual style because of the use of the word *ngaku* (admit) that is non standard Indonesian. That word categorise as non standard because there is no prefix *me-* in the beginning verb. Besides, the word *ya* is daily spoken utterance, while the word *dong* is Jakarta dialect that is non standard too, it is a word uses for emphasizing a statement. At this point, Anggodo told Wisnu in order to advice Ari

[19] *He... e, kalo nggak ngaku kan nggak gandheng* ((Laughing).., if there is no confession, there is no relation)

This utterance employs the casual style because there are non standard Indonesian words, for example *nggak* (no) and *kalo* (if) that gets the replacement of the diphthong ‘au’ with ‘o’. In addition, this utterance uses a word that is non standard structure of morphology such as the word *ngaku* (confess); in this word there is no prefix *me-* explicitly. Furthermore, there is a word belonging to Javanese language that is *gandheng* (relation), the use of Javanese language is also one of the indicators of non standard Indonesian. The word *kan* is influenced by Javanese dialect that employs colloquial Indonesia, while the word *He...e* is expressing agreement and respect. Here, Anggodo made a joke; he said that if Ari did not want to confess, there was no relation.

[20] *Tapi Susno sudah tau pak kalo Toni itu Anggodo* (But Susno had already known that Toni is Anggodo)

This utterance is considered casual style because there is a word using the form of allegro *tapi* (but). The first syllable “te” in the word *tetapi* (but) is omitted so that the word becomes *tapi* (but). Furthermore, this utterance uses non standard Indonesian vocabulary, for example *tau* (know) which omits the sound ‘h’ in the syllable standard word and *kalo* (if) replaces the diphthong ‘au’ with ‘o’. In this utterance, Anggodo defended himself when Wisnu Subroto tried to explain that a person named Toni appeared.

[21] *Lho, sudah tau pak* (I have known it, sir)

This utterance was considered as casual style because of the word *tau* (know) which gets the omission of the sound ‘h’ in the syllable standard word; so

that it is non standard Indonesian. Moreover, this utterance is incomplete because there is no subject in this utterance. Next, the word *lho* is influenced by Javanese dialect which is used in daily spoken. *Lho* indicates surprise and conveys something which is astonishing. In this utterance, Anggodo convinced Wisnu that Susno has known about Toni.

[22] *Yang penting gini lho pak* (The point is like this, sir)

This utterance is considered as casual style since it uses the form of allegro such as *gini* (this). The first syllable “*be*” in the word *begini* (this) is eliminated so that the word becomes *gini* (this). In that case, the word *lho* is daily spoken; it is influenced by lexical dialect that indicates something which is astonishing.

[23] *Pak Wisnu kan percaya saya, soal Toni saya juga bilang ke bapak* (Mr. Wisnu trust me, about Toni’s case I told you as well)

This utterance is considered as casual style since it uses non standard Indonesian word, such as *bilang* (say). Moreover, this utterance also uses the pattern of non standard verb phrase: doer + aspect+ verb, such as *soal Toni saya juga bilang ke bapak* (about Toni’s case I told you as well). According to Chaer the pattern of standard verb phrase should be; aspect + doer + verb. Then, the word *kan* is daily spoken which is influenced by Javanese dialect. Here, Anggodo wanted Wisnu to trust him whatever the condition is, Anggodo always confirms everything to Wisnu Subroto.

[25] *Kan kurang pak, saksinya satu* (It is not enough; the witness is one)

This utterance uses the casual style because of the use of Javanese dialect, the word *kan* is influenced by daily spoken that belongs to Javanese dialect, it conveys something which is being confirmed. Besides, the arrangement of

utterance above is non standard because there is no a unity of logic connection in the utterance. Additionally, Anggodo told Wisnu that the witness is only one, which is not quite enough to become the witness.

[26] *Ya kan dia juga saksi* (Yes, he is a witness)

The utterance above employs the casual style because it uses Javanese dialect. The word *kan* is daily spoken, it conveys something which is being confirmed. Thus, the word *ya* is also daily spoken. From this utterance, Anggodo tried to explain that Ari is a witness.

[27] *Nggak pak, Ari satu* (No Sir, Ari is one)

This utterance is categorized into casual style because of the word *nggak* (no) which is non standard Indonesian. In this utterance, Anggodo clarified that Ari is the only one who becomes the witness.

[30] *Suruh dia ngaku lah Pak, kalo koncoan kayak gini ya percuma pak duwe konco* (Asked him to confess, Sir, if we have this kind of friendship, it's useless to have a friend)

This utterance can be categorized into casual style because it uses some words which are non standard structure of morphology, for example; *suruh* (ask), *ngaku* (confess). In these words there is no prefix “me-“explicitly. Besides, this utterance uses the form of allegro. The word *gini* (this) is omitted in the first syllable “be” in the word *begini* (this), so that the word becomes *gini* (this). In addition, in the utterance above, there are some words that belong to regional language, such as the word *koncoan* (friendship), *duwe* (having) and *konco* (friend). While the word *ya* and *lah* in the utterance above are daily spoken utterance. Here, in that utterance Anggodo asked Wisnu to persuade Edi to admit

that the fund has been given to Chandra. If he did not admit it, it is useless to have a friend.

[34] *Tapi, kalo dia nggak bantu kita Pak* (But, if he doesn't help us, sir)

This utterance fulfils the criterion of casual style since it uses non standard Indonesian words, such as *kalo* (if) that gets the replacement of the diphthong 'au'

with 'o', *nggak* (no) in which belong to *ragam tidak Baku*. Besides, there is an *allegro* in the utterance, for example the word *tapi* (but), the first syllable word "te" in the word *tetapi* (but) is omitted so that the word becomes *tapi* (but).

Additionally, the word *bantu* (help) is non standard structure of morphology; there is no prefix *me-* in that word. In Anggodo's utterance above, he was doubtful. He doubted that Ari wanted to help him.

[36] *Dipanggil cuman ditanyain aja kok pak, tapi dibanting Susno* (Is called, just being interrogated Sir, but crushed by Susno)

This utterance employs the feature of casual style because it uses non standard Indonesian word, such as *cuman* (only) instead of *hanya* (only).

Furthermore, this utterance uses the form of *allegro*, for example *aja* (just) and *tapi* (but). The first sound "s" and "te" in the word *saja* (only) and *tetapi* (but) are eliminated so that the word becomes *aja* (only) and *tapi* (but). Additionally, the word *kok* is influenced by daily spoken language; it belongs to Javanese dialect which indicates surprise. In that utterance, Anggodo answered the question about what really happened. Anggodo explained that Ari was called by Susno, but Susno rebutted him.

[37] *Wong kita nggak minta dia bohong kok pak* (We did not ask him to lie, sir)

This utterance is categorized into casual style since it uses non standard Indonesian word, *nggak* (no) instead of *tidak* (no). Further, there is non standard structure of morphology of the word *minta* (ask). According to Chaer (2006), the standard Indonesian must use prefix “me-“explicitly. Then, the word *wong* and *kok* are also influenced by daily spoken language, it belongs to Javanese dialect which is the explanation for something not being as expected and indicates surprise. In Anggodo’s utterance above, he said that he did not want Ari to lie.

[38] *Kita cuman minta dia ngomong yang bener* (We just asked him to say the truth)

From this utterance, it can be categorized into casual style because of the use of non standard Indonesian word, for example *cuman* (only). Next, there is a word which is non standard structure of morphology, such as *minta* (ask) which does not put prefix *me-* in the beginning verb. This utterance also uses regional language like *ngomong* (say), that word comes from Javanese. Next, the word *bener* (true) is non standard because gets the replacement of the sound ‘a’ with ‘e’. In this utterance, Anggodo just wanted Ari to speak the truth.

[39] *Iya, masak dia masih mau bohong* (Yes, I do not believe he wants to lie)

This utterance employs the feature of casual style since it uses non standard word, such as *masak* (do not believe). Moreover, the word *bohong* (lie) is also non standard Indonesian; there is no prefix *ber-* explicitly. In addition, in that utterance Anggodo perceived that there was possibility that Ari still wanted to lie.

[40] *Iya, masak iya didepan pak Wisnu, wong bapak Wisnu ya denger, Irwan ya denger, masak dia masih mau ngingkari* (Yes, I don’t believe he did it in front of you, Pak Wisnu also heard, Irwan heard too, I don’t believe he still wants to deny)

This utterance has the characteristic of casual style since the language used is non standard. For example the word *denger* (hear) is non standard because there is no affix *me-kan* in the verb, then the word *denger* (hear) gets the replacement of the sound 'a' with 'e'. Next, the word *ngingkari* (deny) did not use prefix *me-* explicitly, so that it is called non standard Indonesian. The word *wong* is influenced by Javanese dialect which is the explanation for something not being as expected. While the word *ya* is daily spoken utterance. Here, Anggodo did not believe that Ari was lying to him because Wisnu and Irwan heard too.

[41] *Iya, kalo Toni pak, bapak nggak usah mikir* (Yes, if Toni, Sir, you do not have to think about)

The utterance above fulfils the feature of casual style because it uses non standard Indonesian words, such as the word *kalo* (if), *nggak* (no). Additionally, there is a word that uses non standard structure of morphology, such as *mikir* (think). That word does not use affix "me-kan" explicitly. Moreover, in that utterance Anggodo advised Wisnu not to think about Toni.

[42] *Kalo Toni pak* (If Toni, sir)

This utterance fulfils the criterion of casual style because of the use of non standard Indonesian word, such as the word *kalo* (if) in which gets the replacement of the diphthong 'au' with 'o'. Moreover, it falls into casual style because of the form of *allegro*. Here, Anggodo did not finish his utterance because that utterance was cut by Wisnu. In that utterance, actually Anggodo wanted to explain about Toni's existence.

[43] *Nggak ada Toni, pak* (There is no Toni, Sir)

This utterance employs the feature of casual style since it uses non standard Indonesian word, such as *nggak* (no). In addition, in that utterance Anggodo told Wisnu that there was no Toni, because Toni was Anggodo.

[47] *Ya karna dia nggak bisa njawab gitu lho, wong sebenarnya simpel kok pak, permintaan kita apa adanya, you yang ngedeal* (Yes because he could not answer, well actually it's simple, sir, our request is what really is, you make a deal)

This utterance employs the feature of casual style because of *karna* (because) and *nggak* (no) that are non standard Indonesian. Furthermore, there is a word using non standard structure of morphology, for example *njawab* (answer), it is called non standard structure of morphology because there is no prefix *me-* explicitly. Besides, the word *simpel* (simple) and *ngedeal* (make a deal) are not standard Indonesian because of the indonesianization of foreign language; those words are borrowed from English, while the word *you* (you) is non standard because of the use of English word completely. Additionally, the word *gitu lho* (like that) is daily spoken to the end of utterance/sentence. Next, the word *kok* is also influenced by daily spoken utterance; it belongs to Javanese dialect which indicates surprise. From that utterance, Anggodo answered the question from Wisnu; why Edi turned inconsiderate, and Anggodo answered it was because he could not answer.

[49] *Kok dia bisa disuruh Ari, malah Ari jadi kacung dia* (how can he say that he was asked by Ari, even Ari become hiserrand boy)

This utterance fulfils the feature of casual style because it uses non standard Indonesian word, such as *malah* (even). Besides, in that utterance it has a

word which is used inexactly, *kacung* (errand boy) instead of *pesuruh* (messenger), *kacung* (errand boy) is less formal than *pesuruh* (messenger) according to *Tesaurus Bahasa Indonesia*. While, the word *kok* is influenced by Javanese dialect which indicates surprise, it is daily spoken utterance. From that utterance, Anggodo explained to Wisnu that Edi could not be asked by Ari, even Ari is the servant of Edi.

[50] *Sebetulnya kan cuman satu to pak, kamu kenapa nggak mengakui, wong bener perintah kamu supaya anggodo nyiapin Chandra* (Actually it is just one thing sir, why doesn't you admit, it's true a command to order that Anggodo prepares Chandra)

This utterance can be categorized into casual style because of the use of *kenapa* (why), *nggak* (no) that are non standard Indonesian. There is a word *wong* which is influenced by Javanese dialect that is the explanation for something not being as expected. Besides, the word *kan* also comes from Javanese, it conveys something which is being confirmed while the word *to* conveys something which is pointed at. Additionally, this utterance uses the non standard structure of morphology, *nyiapin* (prepare) in which gets nasalises process of active verb is added by 'in' to form active transitive. Then, that word also does not use affix *me-* explicitly, so that it is called non standard structure of morphology. Here, Anggodo just repeated why Ari didn't admit that Anggodo has been asked to bribe Chandra.

[52] *Yang jelas, gini lho pak. Bapak kan tau waktu dia suruh mbayar ke Chandra kan saya ajak dia lapor bapak* (Actually it is like this sir, you also know, when he was asked to pay Chandra, I asked him to report to you)

This utterance is categorized into casual style because it uses non standard Indonesian word, such as *tau* (know). The word *tau* (know) gets the omission of the sound 'h' in the standard word. Then, the word *gini lho* is influenced by daily spoken conversation, while *kan* is influenced by Javanese dialect, it conveys something which is being confirmed. This utterance also uses non standard structure of morphology, for example *suruh* (ask), *mbayar* (pay), *ajak* (invite), and *lapor* (report). Those words not use prefix *me-* explicitly. In addition, Anggodo clarified that when Ari bribed Chandra, every time Ari and Anggodo reported it to Wisnu.

[53] *Ke kantor bapak, tiap kali ada putusan saya mesti ke kantor bapak, kan gitu* (To your office, sir, each time there is an adjudication, I always go to your office, right?)

This utterance above fulfils the feature of casual style because it uses non standard Indonesian word; *mesti* (always) instead of *selalu* (always). Moreover, there is a word used the form of allegro such as *tiap kali* (each time). The first syllable "se" in the word *setiap kali* (each time) is omitted so that the word becomes *tiap kali* (each time). Furthermore, there is omission of the subject in the beginning of the utterance. Then, *kan gitu* is influenced by daily spoken that comes from Javanese dialect. The function of *kan gitu* is to show the confirmed explanation explained before. In that utterance, Anggodo said that once there was an adjudication, he went to Wisnu's office.

[56] *Nah, cuman itu pak, karna kasihan* (Yeach, only that Sir, because (you) took pity)

This utterance can be categorized into casual style since it uses some vocabulary of non standard Indonesian, for example *cuman* (only) and *karna*

(because). Moreover, in this utterance there is Javanese dialect, such as *nah*, which is daily spoken that express agreement to something. From that utterance, Anggodo answered a question from Wisnu. Anggodo told that Mr. Wisnu introduced Anggodo to Mr. Irwan because Mr. Wisnu took pity.

[58] *Halo, kalo ke Singapore ya bapak tau to pak!* (Hello, about going to Singapore, you also know it sir, right?)

This utterance above fulfils the feature of casual style because it uses non standard Indonesian words. The word *kalo* (if) is non standard because the replacement of the diphthong 'au' with 'o', while *tau* (know) is non standard for the reason that the sound 'h' in the syllable standard word is omitted. Indeed, the words *ya* and *to* are influenced by Javanese dialect and it is used in daily spoken utterance. The word *to* means it is emphasizing something. In that utterance, Anggodo asserted that Wisnu had known that Anggodo went to Singapore.

[60] *Detailnya nggak tau lah pak* (In detail, we do not know sir)

This utterance employs the feature of casual style because of the use *nggak* (no) and *tau* (know) that are non standard Indonesian. Besides, *lah* is influenced by daily spoken especially in Javanese dialect that indicates defensiveness. Here, Anggodo answered that he did not know the detail about the content of Susno's discussion.

[61] *Ya kok masih mau nongolken Toni, wah dipancing kok, wong Toni, Pak Wisnu pun tau dari awal* (Why still insist on taking Toni, we're being provoked about Toni, pak Wisnu has known about it since the beginning)

This utterance fulfils the criterion of casual style since it uses non standard Indonesian word, such as the word *tau* (know) in which replaces the diphthong 'au' with 'o'. Additionally, the word *nongolken* instead of *memperlihatkan* (to

show) and *dipancing* (provoke) instead of *dijebak* (provoke) comes from Javanese language. In this utterance, there are some words influenced by Javanese dialect, such as *ya* that is daily spoken utterance, while *kok* indicates surprise combines with impatience about something that happens unexpectedly, the word *wong* is expressing something that is the explanation for something not being as expected and *wah* indicating surprise. In that utterance, Anggodo was disappointed about Toni's existence because Toni was a disguise. Mr. Wisnu also knew about it.

[62] *Iya betul, betul itu pak* (Yes right, it's correct Sir)

This utterance is having the characteristic of casual style since the form of utterance used is shortened. Besides, in this utterance there is repetition of the word *betul* (right) as convincing something, next it is followed with the addition of the word *pak* (sir) to show the respect of the interlocutor. Here, Anggodo agreed with Wisnu's statement.

[63] *Nggak ada pak, yang penting satu aja lah pak kalo dia ketemu, ngomong yang jujur* (There is none sir, just one thing sir if he meets, speak honestly)

The utterance above fulfils the feature of casual style because of the form *allegro*, such as *aja* (just). The first sound "s" in the word *saja* (just) is omitted so that the word becomes *aja* (just). Furthermore, there are non standard Indonesian words; *nggak* (no), *kalo* (if), *ketemu* (meet) and *ngomong* (speak). While *lah* is also influenced by daily spoken especially in Javanese dialect, it is stating defensiveness. Here, Anggodo just wanted that if Mr. Wisnu met Ari, he asked Ari to speak honestly.

[64] *Kalo nggak jujur dia nanti kepepet gitu* (If not saying the truth, later on it will be difficult for him)

This utterance is categorized into casual style because of the use of *kalo* (if) and *nggak* (no) that are non standard Indonesian. Next the word *kepepet* (no way out) is a word used in exactly instead of *tertekan* (oppressed). The word *gitu* (this) actually comes from the word *begitu* (this), the first syllable “be” in the word *begitu* is eliminated so that the word becomes *gitu* (this), that word uses the form of allegro. From this utterance, Anggodo told Ari that if he did not say the truth, he would be oppressed in the end.

b. Consultative style

[6] *Bapak, saya saranken kalo terima sms dia sudah jangan di baca, pak, buang sekalian* (Sir, I suggest if you receive a short message from him, just don't read it, better throw it away)

This utterance has the characteristic of consultative style since the vocabulary used can be standard and/ or non standard according to Kushartanti, Yuwono, and Lauder (2009, p. 50). The word *saranken* (suggest) is actually less formal than the word *menyarankan* (suggest). The form of consultative style is between the formal style form and the casual style form. The word *kalo* (if) and *buang* (throw) are the words that are non standard Indonesian. Here, Anggodo tried to suggest Wisnu to ignore a short message.

[10] *Nggak pak, yang terpenting, dia nyatakan waktu itu supaya mbayar Chandra atas jasa perintah Antasari* (No sir, the most important thing for me is he suggested to pay Chandra because Antasari asked it)

This utterance can be categorized into consultative style because of the use of *kalo* (if), *nyatakan* (ask) and *mbayar* (pay) that are non standard Indonesian. This utterance is called consultative style because it is complete, but the structure does

not fully comply with standard language. So, consultative style is between formal style and casual style. Here, Anggodo gives information to Wisnu.

[11] *Itupun bapak juga denger, saya melaporkan ke bapak juga* (In that case you knew it, I also reported to you)

This utterance is categorized into consultative style because of the use of complete utterance, but there is non standard word which is *denger* (hear) in which the sound 'a' is replaced with 'e'. In this utterance, Anggodo tried to defend himself.

[17] *Mmm, Iya, saya juga pamit sama bapak, bapak ini juga mesti bantu Anggodo to pak* (Yes it is, I also say something to you, Sir, you are going to help Anggodo, don't you?)

This utterance is considered as consultative style since the use of the word *Mmm iya* (yes) which is informal markers of rapport/ informal linguistic elements that functions as a sort of response. Besides, this utterance is complete sentence.

Further, in this utterance there is also non standard Indonesian such as *mesti* (must) and *pamit* (want to take leave). In this utterance, Anggodo tried to persuade Wisnu to help him.

[24] *Mmmm,. Bukan Pak, yang saya mau itu adalah dia mrintahken nyerahken Chandra yang Bapak juga tahu, karena kalo nggak ada yang merintah Chandra Pak, nggak gatuk uang itu,* (Mmm,... No, Sir. What I want is he asked him to come to Chandra, you also know that, don't you? Because if no one asked Chandra, sir. The money is not clear)

This utterance is categorized as consultative style because the structure of the utterance is complete; it has subject, predicate, object and conjunction. This is appropriate with Chaer and Agustina's theory that consultative style is between formal and casual style. In that utterance, it has some vocabulary which are non standard Indonesian, for example; *mau* (want), *mrintahken* (asked) and *nyerahken*

(giving over), *tahu* (know), *nggak* (no) and *kalo* (if). In this utterance, Anggodo wanted Ari to bribe Chandra, so that Susno can arrest Chandra.

[32] *Susno itu dari awal pak berangkat sama saya ke Singapura, Itu dia sudah tau Toni itu saya, sudah ngerti Pak, yang penting dia nggak usah masalahin susno; itu kan urusane penyidik pak, yang penting dia ngakuin itu bahwa dia yang merintahkan untuk nyogok Chandra, itu aja* (From the beginning, Susno went with me to Singapore, he has already known that Toni is me, he has understood, sir. The most important thing is he doesn't need to consider Susno as a problem. It is the affair of the investigating officer, sir, the most important thing is that he admitted it that he asked to bribe Chandra, that's all)

The utterance above fulfils the feature of consultative style because it uses non standard Indonesian word, although there are still some words of standard Indonesian. In that utterance, the words which are non standard Indonesian; *tau* (know), *ngerti* (understand), *nggak* (no), *usah* (no need), *masalahin* (to take as problem), *ngakuin* (admit), *merintahkan* (ask) and *nyogok* (bribe). Indeed, the structure of Anggodo's utterance above is complete; there is subject, predicate, object, et cetera. From this utterance, Anggodo explained to Wisnu that Susno had known that Toni was Anggodo; he knew earlier when they went to Singapore. The important point was that Ari admitted that he has given money, to bribe Chandra.

[35] *Dia malah terjerumus, dia diceng sama Susno* (He will fall into a trap, he is targeted by Susno)

This utterance is having the characteristic of consultative style since the structure of this utterance is complete. Although there is a word that is non standard Indonesian, such as the word *diceng* (is targeted) and *malah* (even). In this utterance, Anggodo told Wisnu that Ari fell into a trap, Ari was targeted by Susno.

[45] *Yang jelas pak, yang jelas, dia itu sekarang membabi buta* (It is clear, sir, it's clear, now he is blindly)

This utterance can be categorized into consultative style because of the complete form of structure, which means that in that utterance there is subject, adverb et cetera, even though there is a repetition of the same utterance. In that utterance, the language uses is standard, but there is an idiom, such as *membabi buta* (blindly). Furthermore, Anggodo told Wisnu that now Edi run amuck.

[54] *Nggak pak, waktu sama edi itu, Edi sama saya ngadep bapak, cuman yang penting gini lo pak, andai kata dia nanti terbukti apa gitu, yang penting bapak sama pak Irwan hanya sebagai temen ngenalkan* (No sir, when I was with Edi, Edi and I meet you, but the important point is, if he was proven something, you and pak Irwan just as friend that introduce)

This utterance is considered as consultative style since it uses non standard Indonesian words, such as the word *nggak* (no), *ngadep* (meet), *cuman* (only) and *ngenalkan* (introduce). Besides, in the utterance above, the structure is complete; there is subject, predicate, object, et cetera. Moreover, consultative style is between formal and casual style. Thus, there are some words used ineffectively; *gini lo* and *apa gitu*. Those words can also be categorized as non standard Indonesian. Here, Anggodo explained again that he and Edi met Wisnu, the important point was when Edi proved something, Mr. Wisnu and Mr. Irwan just as friend introduced Anggodo.

[59] *Nggak soalnya pulang dari Singapore, saya nganter dia juga pak sama Irwan* (No, the problem is when going home from Singapore, I also accompany him with Irwan, sir)

This utterance can be categorized into consultative style because of the structure of this utterance is complete. It means that in the utterance above, there is subject, predicate, object, et cetera. Furthermore, in Anggodo's utterance above,

the vocabularies are non standard, such as the word *nggak* (no), *nganter* (accompany). In addition, there is a word which is used inexactly and it also belong non standard Indonesian, for example the word *soalnya* (problem). In Anggodo's utterance above, he denied Wisnu's statement, Anggodo has accompanied Irwan to meet Susno.

c. Formal style

[28] *Saya bukan sebagai saksi pak* (I am not as a witness, Sir)

This utterance having the characteristic of formal style since the language used is standard Indonesian. In the utterance above, it is using a standard vocabulary which is used exactly and efficiently. The word *pak* in the last utterance is function as the respectful to the interlocutor. Here, Anggodo denied that he was not a witness.

[29] *Saya yang menyandang dana* (I am carrying the fund)

This utterance is categorized into formal style because it uses standard Indonesian word. The structure has been formatted as a standard form, it has subject, predicate and object. This utterance has standard Indonesian vocabulary and also has standard structure morphology such as *menyandang* that getting prefix *me-* which designate as the formal style. In this utterance, Anggodo explained Wisnu that Anggodo is the person who has a fund.

[65] *Baik pak, terima kasih* (Alright Sir, thank you)

This utterance employs the feature of formal style because of the use standard Indonesian word. All of those words have been formatted as a standard form, although it just short utterance.

4.1.2 Speech style used by Anggodo when speaking to Anggoro Widjojo

In the analysis, the writer found that Anggodo used two different speech styles when speaking to Anggoro Widjojo, they are casual style (43 utterances) and intimate (13 utterances). From the explanation stated in chapter 2, Anggodo has the same ethnic background with Anggoro Widjojo, furthermore Anggodo employed some other languages and dialect to bring something close with Anggoro, and sometimes he used other style which is appropriate with the situation and topic. Here, the result of the analysis that Anggodo used to communicate with Anggoro Widjojo starting from the commonness speech styles that occur.

a. Casual style

[68] *Yo jek tetep, cuman iki BAP BAP ne' dikompliti ngono* (Still same, this BAP just need to be completed, right?)

This utterance can be categorized into casual style because it uses several regional language, such as *yo jek tetep* (still), *iki* (this), *dikompliti* (is completed) and *ngono* (like that) that are informal. Additionally, those words belong to Javanese. The utterance above, there is affix in the verb, such as the word *dikompliti* (is completed) get an affix *di-/-i*. Besides, there is non standard Indonesian vocabulary founded in this utterance; *cuman* (only). While the word *ne'* is influenced by daily spoken particularly in certain dialect. Here, Anggodo explained to Anggoro that the BAP should be completed.

[69] *Banter, wes kambek kejaksanaan barang kok* (It is fast, it is also with public prosecution too)

This utterance fulfils the criterion of casual style since it uses regional language, such as *banter* (fast), *wes* (have already), *kambek* (with) and also *barang* (too) that belongs to Javanese language. Next, *kok* is a colloquial Indonesian, it is Javanese dialect which indicates surprise and combines with impatience about something that happens unexpectedly. From that utterance, Anggodo explained that the progress of the case was well.

[70] *Kan siji wes diceluk* (One has been called, right?)

This utterance is categorized into casual style because of the use Javanese language. Besides, in utterance above, Anggodo uses non standard Indonesian vocabulary, such as *siji* (one), *wes* (have already) and *diceluk* (been called). The word *diceluk* (been called) is getting affix *di-*, it asserts an action which is already done or had just finished and still continuing. In addition, *kan* is daily spoken and it is influenced by Javanese dialect, it conveys something which is being confirmed. In that utterance, Anggodo explained that somebody has been called by public prosecution.

[71] *Ade kan wes diceluk* (Ade has been called)

This utterance can be categorized into casual style because it uses regional language that is Javanese. The word *wes* (has been) and *diceluk* (is called) belong to Javanese language, it employs an affix *di-* that showing something which is already done or had just finished and still continuing. Besides, *kan* is daily spoken and it is influenced by Javanese dialect, it conveys something which is being confirmed. Here, in the utterance Anggodo mentioned the name which is called by public prosecution, the name was Ade.

[73] *Yo nggak ngaku, pasti gak ngaku to, biar aja jarene* (He won't confess, he surely won't confess, whatever he says)

This utterance contains casual style since it has non standard Indonesian vocabulary, *nggak* (no). Then, there is non standard structure of morphology in the utterance above, such as *ngaku* (confess). That word does not use prefix *me-* explicitly. Additionally, the word *aja* (just) is influenced by daily spoken and actually comes from the word *saja*, it uses the form of *allegro*. Besides, there is Javanese word which appears in the utterance, such as *jarene* (he says) means *katanya* (he says). The word *yo* and *to* are Javanese dialect that indicate as casual style. In addition, Anggodo answered Anggoro's question whether Ade confessed it or not, he told that Ade did not confess.

[74] *Pokok e saiki berita acarane di gandheng-gandhengno, ngono* (Now the point is the official report has been connected)

This utterance is categorized into casual style since it uses non standard Indonesian vocabulary, such as *pokok e* (the point) and *gandheng-gandhengno* (corrected). Next, the word *ngono* (like that) is influenced by Javanese dialect; it indicates the end of the utterance. Furthermore, Anggodo explained that the official report has been changed, it was completed by deceit.

[75] *Dino iki Edi Sumarsono* (Today is Edi Sumarsono)

This utterance contains the characteristics of casual style because it uses non standard Indonesian word, such as *dino iki* (this day) that belong to regional language, namely Javanese. According to Sabarianto (2001), the use of Javanese language is one of the indicators of non standard Indonesian. Here, Anggodo told Anggoro that in that day, Edi Sumarsono was investigated.

[77] *Lho RI 1 kan surate dah dikirim* (Well RI 1, the letter has been sent)

The utterance above fulfils the feature of casual style because it uses the form of allegro, such as *dah* (have already), it usually used in daily spoken utterance. The first syllable “su” in the word *sudah* (have already) is omitted so that the word becomes *dah* (have already). Furthermore, *lho* is influenced by daily spoken, it is used to show something which is shocked, while *kan* is influenced by Javanese dialect, it conveys something which is being confirmed.

Here, Anggodo explained that the letter which is given to president has been sent.

[78] *Surate de'e dah dikirim* (His letter has been sent)

This utterance is categorized into casual style because it uses the form of allegro that is the form of word which is shortened. The first syllable “su” in the word *sudah* (have already) is omitted so that the word becomes *dah* (have already). Besides, according to the arrangement of the pattern of verb phrase, the utterance above is used inconsistently; for example *Surate de'e dah kirim* (His letter has sent) has to be changed into *Surate dah de'e kirim* (His letter has sent).

Additionally, Anggodo said to Anggoro that the letter has been sent.

[79] *Sudah ngadep, dah diserahkan* (Have been met, have been given)

Anggodo's utterance above is considered as casual style, because there is non standard Indonesian; *ngadep* (meet). Then, there is a form of allegro found in this utterance, the first syllable of the word “su” in the word *sudah* (have already) is eliminated so that the word becomes *dah* (have already). The word *serahno* (give it) come from Javanese, it gets an addition of the affix *di-/na*. Furthermore, Anggodo explained that Edi had met president of Indonesia to give a letter.

[80] *Sing penting saiki konsentrasi ndek nggone BAP ne kene ki dikompliti, ngono* (The important thing right now is to concentrate on the completeness of our BAP)

The utterance above fulfils the feature of casual style since it uses several Javanese words, i.e. *sing* (the thing which), *saiki* (now), *ndek* (to), *nggone* (our).

The word *ngono* (like that) instead of *begitu* (like that) is daily spoken and influenced by Javanese dialect. In addition, Anggodo said to Anggoro to focus in BAP, and it should be completed.

[82] *Yo sing nggonmu kono sing nggak jelas* (Yours is not clear enough, right?)

This utterance fulfils the criterion of casual style because it uses non standard Indonesian vocabulary; *nggak* (no). Furthermore, there are a lot of words that uses Javanese vocabulary such as *sing* (the thing which), *nggonmu* (yours) and *kono* (there). Besides, in this utterance the word *yo* is influenced by daily spoken and it is Javanese dialect, it is showing agreement of something.

[85] *Yo pokok e saiki berita acarane kene di kompliti ngono lo, wes gandeng karo ritonga de'e, janjine paling lambat senen kambek Ritonga* (The point is our case should be completed, he has been cooperated with Ritonga, he promises Monday at last to Ritonga)

Anggodo's utterance above is considered casual style since it uses regional language. Indeed, there are a lot of Javanese language, such as the word *pokek e* (in essential), *saiki* (now), *kene* (our), *ngono* (like that), *wes* (have), *karo* (with), *de'e* (he), *kambek* (with). In addition, there is a word that used inexactly; such as *gandeng* (agreed). Then, also there are also some words that are non standard ones, *janjine* (his promise) and *senen* (Monday). Here, Anggodo explained to

Anggoro that the official report should be completed, moreover Edi and Ritonga have agreed. They would meet at Moday.

[86] *Janji kambek Ritonga nek final gelar iku sama kejaksanaan lagi teraker senen* (Promising with Ritonga if we open it in the end with public prosecution again lastly in Monday)

The utterance above fulfils the feature of casual style since it uses the Indonesianization of foreign language (English), such as *final* (the last). Then, in this utterance, there is a word that belongs to slang word, such as the word *gelar*.

It is only used for certain community. Thus, there is a word that comes from Javanese vocabulary such as *kambek* (with). In this case, Anggoro explained that Ritonga went to public prosecution in the last of Monday.

[87] *Tak kiro kok wes enggak* (I guess it is not anymore)

This utterance employs the feature of casual style since it uses non-standard Indonesian word; *nggak* (no). Thus, there are some words that adopted from Javanese vocabulary used by Anggoro such as *tak kiro* (I guess) and *wes* (have already), those words are regional language. While *kok* is influenced by Javanese dialect; it indicates surprise and combines with impatience about something that happens unexpectedly. Here, Anggoro thought that the criminal section should not wait the letter from president.

[88] *Yo ko' engko bengi, oke!* (How about tonight brother, alright)

This utterance employs feature of casual style too. Firstly, in this utterance, there are Javanese vocabulary; for example *engko* (later) and *bengi* (tonight). Secondly, *yo* is daily spoken and it is influenced by Javanese dialect that

indicates agree of something. In this utterance, Anggodo answered Anggoro's question whether he asked Truno about the letter or not.

[89] *Halo ko', yo kon putus-putus* (hallo, your connection is break off)

This utterance is categorized into casual style since the use of synthetic construction. It means that the forming of word is incorrect so that can be categorized non standard Indonesian, for example the use of word *kon* directly. He says *kon* (you) because of Anggodo has background information about the connection, he does not mention about his telephone connection which is off.

Then, there is regional language, namely Javanese, such as *yo kon* (you) means *punyamu* (yours). In this utterance, Anggodo said that the access of Anggoro's connection was breaking off.

[90] *Yo ko' ngomong sak kata, aku sak kata* (Well you speak one word, I do one word)

This utterance having the characteristic of casual style since the language used is influenced by regional language, such as *kon* (you) and *sak* (one) means *kamu* (you) and *satu* (one). In addition, there is a word that is non standard Indonesian, for example *ngomong* (speak). In this utterance the word *yo* is influenced by daily spoken and it is belonging to Javanese dialect, it is showing agreed of something. In this utterance, Anggodo told Anggoro to speak one by one word.

[92] *Yo, ko' sak kata aku sak kata, lek nggak tabrakan* (you speak one word, so do I. If it is not so, it would awful)

This utterance is categorized into casual style because it uses non standard Indonesian word, such as *nggak* (no). Moreover, in this utterance, there is a word

used inexactly, for example the word *tabrakan* (afoul). Also, there are several words which belong to Javanese vocabularies, such as *sak* (one) and *lek* (if).

Those words belong to regional language that is why it can be categorized as casual style. Besides, in this utterance the word *yo* is influenced by daily spoken and it is Javanese dialect, it is showing agreed of something. In this case, Anggodo suggested Anggoro to speak one by one word in order the communication was going smoothly.

[95] *yo pokok e saiki ki BAP iki di sinnkronkan kabeh* (The point is right now our BAP should be put an equal)

This utterance contains the characteristics of casual style since the use of the Indonesianization of foreign language (English), such as *disinkronkan* (be synchronous). Furthermore, there are some regional language, such as *pokok e* (in essential), *saiki* (now) and *kabeh* (all), those words is Javanese vocabulary. In this utterance, Anggodo explained to Anggoro that the BAP should be put equal.

[96] *Yowes sinkron, de' e genjot pisan* (Have already same, he pust it again)

This utterance employs the feature of casual style since it uses Javanese vocabulary that categorize as regional language, for example *yowes* (have already), *de' e* (he) and *genjot pisan* (pust it again). Additionally, Anggodo said that the BAP has had same, so Edi worked hardly.

[97] *Surat e iku sing wingi wek liyane malah wes metu, wek mu durung* (The other's letter has been released yesterday, but yours hasn't)

Anggodo's utterance above is considered as casual style because there are a lot of words that belong to regional language, such as *iku* (that) and *wek mu* (yours), *sing* (the thing which), *wingi* (yesterday), *wek liyane* (the other), *metu*

(out) and *durung* (not yet). All of those words belong to Javanese. Concerning that reason, the writer indicates it as casual style. At this point, Anggodo explained that institute's letter of Anggoro has been released yet, but the other is done.

[98] *Wek mu senen* (Yours is Monday)

The utterance above fulfils the feature of casual style because of the use Javanese language; *wek mu* (yours) and *senen* (Monday), it must be *punyamu* (yours) and *senin* (Monday). Here, the institute's letter of Anggoro just released on Monday.

[99] *Engko senen teko perlindungan nang nggone BARESKRIM, bareskrim gawe surat* (Next Monday come to the protection of BARESKRIM, they will issue a letter)

This utterance contains the characteristics of casual style because that utterance uses Javanese vocabulary such as *engko* (later on), *senen* (Monday), *teko* (from), *nang nggone* (to) and *gawe* (make), all of words belong to regional language. Besides, there is omission of certain grammatical element in the utterance that is there is no subject in the beginning utterance. In this utterance, Anggodo said that after coming from the protection of BARESKRIM, he would get a letter.

[100] *Yo iki de' e tergantung penyidik. Penyidik ki diki waktu senen kok, Senen ato selasa harus sudah selesai* (Well he was suspended on the investigating officer. The investigating officer has been given a time on Monday, Monday or Tuesday must be finished)

This utterance is categorized into casual style because of the use non standard Indonesian word, such as *senen* (Monday) instead of *senin* (Monday).

Then, in this utterance, there are some Javanese word; *iki* (this), *de'e* (he), *diki* (is given) and *ato* (or). The word *yo* is influenced by daily spoken and it is belonging

to Javanese dialect, it is showing agreed of something and. In this case, Anggodo explained that the process of Edi's investigation is depending on the investigating officer.

[102] *O iya, nanging sudah tak laporno nek gak popo, gak usah teko jarene*
(Yes, but have been reported if it is okay, it is unnecessary to come he said)

On this utterance, the features of casual style emerge when there are several word that belongs to Javanese vocabulary; *laporno* (report), *nek* (if), *nggak popo* (okay), *teko* (come) and *harene* (his say). Furthermore, there is a word that has non standard Indonesian vocabulary; *usah* (necessary) in which must be changed into *perlu* (necessary). Here, Anggodo told Anggoro that Anggoro did not necessary to come in investigating officer; it was okay if Anggoro did not come.

[103] *Nggak iso kontek, soale telpon e Alfa sing nomer khusus iku ilang* (Can not be reached, it is because Alfa's telephone with special number has lost)

Anggodo's utterance above is considered as casual style since it uses Javanese language, such as *kontek* (contact) and *soale* (the problem. The word *kontek* (contact) get the indonesianization of foreign language (English).

Additionally, there is non standard Indonesian vocabulary; *nggak* (no) and *nomer* (number). Furthermore, Anggodo told that the special telephone number of Alfa has been lost, so that he could not telephone him.

[104] *tapi senen tak kongkon Alfa nang nggone NAD senen ato selasa* (But Monday I asked Alfa to come in NAD on Monday or Tuesday)

This utterance also contains casual style, because there is a word that is non standard Indonesian that is the form of *allegro*, such as *tapi* (but). The first

syllable “*te*” in the word *tetapi* (but) is eliminated so that the word becomes *tapi* (but). In this utterance, the word *ato* (or) is non standard Indonesian. Thus, there are several words that involves into Javanese vocabulary such as *senen* (Monday), *tak kongkon* (I ask) and *nang nggone* (to go). In that utterance, Anggodo asked Alfa to come in NAD on Monday or Tuesday.

[105] *Takon tok, ya kan nggak bisa menyalahken kita, kalo mu menyalahken ya nyalahken Antasari kan gitu* (Just ask, he can’t blame us, if he wants to blame somebody then blame Antasari, right?)

This utterance employs the feature of casual style since it uses non standard Indonesian words, for example *takon* (asking), *nggak* (no), *kalo* (if), *mu* (want) and *menyalahken* (blame). Besides, there are words belong to Javanese dialect, the word *kan* is daily spoken and it conveys something which is being confirmed, while *tok* indicate to end the utterance. Additionally, Anggodo said that if investigating officer wanted to blame him, the person who was proper to be reproofable was Antasari.

[106] *ya, nggak sing buka iki kan Antasari* (Yes, the person who open it is Antasari, right)

This utterance above employs the casual style because it uses non standard structure of morphology, such as *buka* (open), that word does not use prefix *me-* explicitly. Then, there is non standard Indonesian word, i.e. *nggak* (no) instead of *tidak* (no). In addition, in this utterance, there are some Javanese dialect, such as the word *ya* and *kan* that are daily spoken utterance, it indicates agreed of something and conveys something which is being confirmed. In addition, Anggodo told the person who opened it was Antasari.

[108] *Yoo... Ko' engko sore tak kirim kronologis yo* (Well, Brother in this afternoon I will send the chronology)

This utterance fulfils the criterion of casual style since it uses non standard Indonesian word, such as *tak kirim* (I send). Furthermore, there is a slang word which is only used by certain community, for example the word *kronologis* (chronology). There are also several Javanese words, such as *tak* (will) and *engko* (later on). From that utterance, Anggodo would like to send the chronology of official report in the afternoon.

[109] *Yo buat suruh kesitu, tanya keadaannya gimana jadinya ini!* (To ask go there, asking how the situation it should be)

Anggodo's utterance above is considered as casual style since it uses non standard Indonesian vocabulary, such as *kesitu* (that place) and *gimana* (how). Additionally, the word *yo* is daily spoken; it is influenced by Javanese dialect that indicates agreed of something.

[111] *Nggak, tapi Alfa kan harus tau kalo sudah dibantu dia belum terima* (No, but Alfa should know that he has been helped though he wasn't got it yet)

This utterance is categorized into casual style because of the use non standard Indonesian word, such as *nggak* (no), *tau* (know) and *kalo* (if). Besides, in this utterance above also uses non standard structure of morphology, such as *terima* (accept), it does not use prefix *me-* explicitly. Next, in this utterance there is an omission of the word *tetapi* (but), the first syllable "te" in the word *tetapi* (but) is eliminated so that the word becomes *tapi* (but), that is why that word called allegro. In this utterance, there is Javanese dialect, that is *kan*. It is daily spoken

and conveys something which is being confirmed. Here, Anggodo clarified that Alfa did not accept any help, and he had to know it.

[112] *Sudah dibantu oleh kita kalo dia belum terima kan!* (Have been helped by us if he didn't receive, right?)

This utterance is categorized into casual style because there is non standard Indonesian vocabulary, such as *kalo* (if) which gets the replacement of the diphthong 'au' with 'o'. In the utterance above, the use of *kalo* (if) is not appropriate with the context above; because in that utterance there is a correlation of that utterance, so that the appropriate word is *tetapi* (but). Furthermore, it uses non standard structure of morphology, such as *terima* (accept), there is no prefix *me-* explicitly. In addition, Anggodo clarified that Alfa has been helped, but he has been received it yet.

[113] *yo, wes sek ki tak marekne* (Yeach, wait a moment I will finish it)

The utterance above fulfils the feature of casual style since it uses Javanese vocabularies, such as *wes* (have already), *sek ki* (wait a moment) and *tak marekne* (finish it). Besides, there is elliptical in this utterance that is there is no subject. In addition, the word *yo* is daily spoken and it is used to express agreed with something. Here, Anggodo wanted to finish about Alfa's problem.

[114] *Yo, wes ngerti engko tak kirim kronologis sore iki woco en, terus sesuk istirahat e, yo?* (I know, I will send you the chronology this afternoon, read it, so tomorrow we will take a rest, ok?)

This utterance employs feature of casual style too. Firstly, there is non standard Indonesian word; for example *sesuk* (tomorrow) instead of *besuk* (tomorrow). In this utterance, there are several regional language such as *wes* (have already), *engko* (later on), *woco en* (read). Those vocabularies are Javanese.

There is also a slang word which is used for certain community, such as the word *kronologis* (chronological). Moreover, there is also a word belong to Javanese dialect, for example the word *yo*. The word *yo* is daily spoken and it indicates agreed with something. In this case, Anggodo would like to send the chronology of the case of Anggoro, he suggested Anggoro to take arrest.

[116] *Setelah ini, berita acarane sudah sinkron, saiki lak berita acara, terus baru Sumarsono maneh* (After this, the official report has been synchronous, now the time of official report, and continued by Edi Sumarsono again)

This utterance employs the feature of casual style because the use of the Indonesianization of foreign language (English), for example *sinkron* (synchronous). Afterwards, there are numerous of words that belong to Javanese word. Those words are; *saiki* (now), *lak* (the time), *terus* (then) and *maneh* (again). Here, Anggodo said that after the official report has been same, the next chance will be Edi Sumarsono.

[118] *Nggak, paling senen selasa kan gelar dulu dia* (No, maybe Monday Tuesday he will demonstrate first)

This utterance fulfils the criterion of casual style since it uses slang word. That word is only used for certain communities, in order the other community will not understand about that word/ the term, the example of slang word is *gelar* (demonstrate). Additionally, there is non standard Indonesian word, such as *nggak* (no), *paling* (maybe) and *senen* (Monday). In that utterance, Anggodo assumed that session/ meeting will be held on Monday or Tuesday.

[119] *Sak durunge gelar dhisek penyidik ambek de'e terus neng Bunder* (Previously, the investigating officer spread out first with him, then go to Bunder)

This utterance is categorized into casual style because of the use slang word “*gelar*” (demonstrate), it is only used for certain people in certain community. Moreover, there are several vocabularies that are non standard Indonesian, such as the word *dhisek* (first) and *terus* (then). Then, in this utterance, many of words that belongs to Javanese vocabulary such as *sak durunge* (previously), *ambek* (with), *de’e* (he) and *neng* (in), all of those vocabularies belong to regional language. In this case, Anggodo told Anggoro if he did session/meeting with the investigating officer, then went to Bunder.

[120] *Pas Bunder wes siap kok* (Precisely in Bunder has been already, right)

This utterance employs the feature of casual style since it uses non standard Indonesian vocabulary, for example *pas* (precise) and *wes* (have already). Then, the word *kok* is influenced by Javanese dialect and used in daily spoken. It indicates surprise and combining with impatience about something that happens unexpectedly. Here, Anggodo said that Bunder has been already.

[123] *Yo Truno ngirim berkas kejaksaan P2 1, kan ngono* (Well, Truno send a bundle of public prosecution of P2 1, isn't it?)

This utterance is categorized into casual style because there is non standard Indonesian namely non standard structure of morphology, such as *ngirim* (send), that word does not use prefix *me-* explicitly. The word *kan ngono* is daily spoken, it is used to show the alternative way to do something. In this case, Anggodo explained that Truno sent a bundle of public prosecution of P2 1.

[124] *Bukti dah sempurna, boleh ditahan* (the proof has been perfected, it can be arrested)

This utterance is considered as casual style since it uses the form of *allegro*, such as *dah* (have already). The first syllable “*su*” in the word *sudah* (have already) is eliminated, so that the word becomes *dah*, the word *dah* is usually used in daily spoken conversation. Here, Anggodo answered Anggoro’s question about the definition of P2 I. Anggodo answered that P2 1 is the proof has been perfected, it can be arrested.

[126] *ya nanti langsung ditahan ndek truno dulu, nempuluh hari.* (Later on will be arrested in Truno first, about sixty)

Anggodo’s utterance above is considered as casual style since it uses non standard Indonesian word such as *ndek* (in) and *nempuluh* (60). Those words are regional language, namely Javanese. While the word *ya* is daily spoken utterance, it indicated agree with something. In this case, Anggodo said that the restraint will be in Truno for 60’s day.

b. Intimate style

[66] *Halo* (Hello)

This utterance employs the feature of intimate style since it uses very short utterance. In this utterance, there is no subject and or predicate, it is incomplete structure of utterance. However, having no subject or predicate is one of the characteristic of intimate style.

[67] *Jelas* (Clear)

Anggodo’s utterance above is considered intimate style since there is no subject and no predicate, it is incomplete sentence. This utterance is very short structure, so it indicates as intimate style. In this utterance, Anggodo asked Anggoro whether his voice in the telephone was clear or not.

[77] *Hah?* (What)

This utterance employs the feature of intimate style because of the use of a very short word, such as *hah* (what). Well, actually *hah* forms as a question mark, but it doesn't state explicitly, such as *apa* (what), et cetera. The word *hah* to show an expression of shock. In that utterance, Anggoro wanted Anggoro to repeat the question.

[83] *XL* (XL)

This utterance having the characteristic of intimate style since the language used is a very short utterance. In this utterance, Anggoro just said *XL*, but the interlocutor namely Anggoro understood about that word, it means in that utterance the addressee and the addressor have had the same background information about that word. This utterance was said by Anggoro while he answered a question from Anggoro. Anggoro asked Anggoro about his card number which was used by Anggoro, and Anggoro answered that he used *XL* card number.

[91] *Yo opo?* (How it is so)

This utterance contains the characteristics of intimate style because this is a very short structure. Then, it is incomplete and there is a word that belongs to Javanese dialect such as *yo opo* (how it is so?). In this utterance, Anggoro clarified again about Anggoro's statement.

[93] *Maeng isuk* (This morning)

This utterance fulfills the criterion of intimate style, because it is a very short utterance, the structure of this utterance is incomplete. Besides, there is a word that belongs to a Javanese word such as *maeng isuk* (this morning) means *tadi pagi*

(this morning) that indicate as intimate style. In this utterance, Anggodo answered the question from Anggoro whose ask about whether he has met Truno 3 or not.

He answered that he has met Truno 3 in that morning

[94] *Wes* (have already)

This utterance is considered as intimate style since it uses very short utterance. Moreover both of the addressee and addressor namely, Anggoro and Anggodo understood what does the intention of the word *wes* (have already). As an answered from the question which was asked by Anggoro, Anggodo answered that he has met Truno 3.

[101] *sudah, sudah* (Have been)

This utterance is considered as intimate style since it uses very short utterance. Moreover both of the addressee and addressor namely, Anggoro and Anggodo understood what does the target of the word *sudah* (have already). At that point, Anggodo answered Anggoro's question about the licensing of the president of Indonesia.

[110] *Opone?* (At what)

Anggodo's utterance above is considered intimate style since there is no subject and no predicate, it is incomplete sentence. Anggodo just asked to Anggoro with the very short question, that is why this word belongs to intimate style. This utterance was stated by Anggodo as a response when Anggoro said to him.

[122] *Nggak* (No)

This utterance is considered as intimate style since the use of very short utterance. Moreover both of Anggoro and Anggodo understood what does the object of the word *nggak* (no). At that point, Anggodo answered Anggoro's question whether when to Bunder should permit in public prosecution or not.

[127] *Nempuluh* (Sixty)

This utterance is using intimate style in which has Javanese word. Thus, this is very short utterance and incomplete utterance. So, it belongs to intimate style. This utterance was said by Anggodo while he answered question from Anggodo about the time of arrest.

[128] *Iya* (yes)

This utterance is considered as intimate style since it uses very short utterance and incomplete utterance; there is no subject and or predicate et cetera. In addition, by using short utterance, Anggoro understood what that utterance means. This utterance was said by Anggodo while he answered Anggoro's question related to the time of arrest. This utterance affirms the statement before from Anggodo.

[129] *Oke yo?* (Well, right?)

This utterance is considered as intimate style since the utterance is very short utterance. Furthermore, in this utterance doesn't employ varied and complete sentence/utterance, so there is no subject, predicate et cetera. This utterance was addressed to Anggoro while Anggodo wanted to finish a conversation with Anggoro.

From these analysis that the writer have presented, the result of this study shows that when Anggodo spoke to Wisnu Subroto, Anggodo is likely to use casual style, consultative style and formal style. Furthermore, when he spoke to Anggoro Widjojo, Anggodo tend to use casual style and intimate style.

4.1.3 The Frequency of Anggodo's Speech Style

The finding of this study show that Anggodo's speech style to Wisnu Subroto and Anggoro Widjojo were more or less the same, the frequencies of the occurrences of those differ significantly.

- Speech style used by Anggodo to the different ethnicity's interlocutor

Speech style	Total number of occurrences
Frozen	-
Formal	3 (5.4 %)
Consultative	10 (17.8 %)
Casual	43 (76.8 %)
intimate	-
Total number of speech style	56

- Speech style used by Anggodo to the same ethnicity's interlocutor

Speech style	Total number of occurrences
Frozen	-
Formal	-
Consultative	-
Casual	43 (76.8 %)
intimate	13 (23.2 %)
Total number of speech style	56

From the table above, it can be seen that Anggodo did not use frozen at all including when speaking to Wisnu Subroto who has different background ethnicity or Anggoro Widjojo who has same background ethnicity. Anggodo used intimate style only in his communication with Anggoro Widjojo, while in communication with Wisnu Subroto, who has different ethnicity, Anggodo tent to use casual style (76.8%). The second position was occupied by consultative style (17.8 %) and for the third position was occupied by formal style (5.4 %).

Further, when Anggodo spoke to Anggoro Widjojo who has same ethnicity, Anggodo did not use formal style, even though consultative style in his communication. He most frequently used casual style (76.8 %) to Anggoro Widjojo, while intimate style (23.2 %) occupied in the second position.

From those result above, the finding showed that when Anggodo spoke to Wisnu Subroto, Anggodo only used three kinds of speech style: casual style, consultative style and formal style. Moreover, when Anggodo spoke to Anggoro Widjojo, he used two kinds of speech style: casual style and intimate style. Regarding those finding, casual style has the most frequency occurred in Anggodo's utterance when spoke to Wisnu Subroto and Anggoro Widjojo. This finding actually verified Abdul Chaer (2004) advocate stating that casual style is used between friend and close member/friend.

4.1.4 The Effect of Ethnicity

People always communicate with each other in a society. Society itself consists of many ethnic groups that come from different ethnic background.

Absolutely, in order to interact among one another, each ethnic group obtain the local dialect and also language that they split jointly in the society. Regarding those ethnic backgrounds, people in each ethnic group will also have different variation in speaking related to the language that they want to use. Nevertheless, still people can comprehend each other and understand the conversation exactly.

In dealing with this study, the different or the same ethnic someone could affect people in speaking particularly in choosing the variation language and also vocabulary that they will use.

The findings on this study reveal that ethnicity affected Anggodo in his speaking to Wisnu Subroto and Anggoro Widjojo but not significant/meaningful.

The writer analysed the effect of ethnicity to Anggodo's utterance based on the data results. In order to see the effect of ethnicity in Anggodo's utterance, the writer took the different ethnic, Wisnu Subroto who comes from Javanese, to be compared to the same ethnic, Anggoro Widjojo who comes from Chinese. The result showed that when Anggodo spoke to Wisnu Subroto who has different ethnic with him, he uses casual style (76.8%), followed by consultative style (17.8%) and formal style (5.4%). Indeed, when Anggodo spoke to Anggoro Widjojo who has the same ethnic, he has a tendency to use casual style (76.8%) and intimate style (23.2%). However, in this conversation Anggodo changed his style to whom he wants to speak especially related to the ethnic. In this study, Anggodo changed the speech style when he spoke with Wisnu who has different

ethnic, from the casual style, then consultative style and formal style. When Anggodo spoke with Anggoro who has same ethnic, he also changed his speech style into casual style and intimate style. By employing the frequency of the speech style which is used, it can be seen that there was a marked similarity when Anggodo spoke with Wisnu and Anggoro, Anggodo tends to use casual style to both of the interlocutors, the only differences was Anggodo when spoke with Wisnu used formal style, yet when Anggodo spoke with Anggoro, he did not use it. Indeed, when Anggodo spoke with Anggoro, he used intimate style. When he spoke to Wisnu, he did not use it too.

In investigating Ethnic can affect someone in the conversation, the writer took Wisnu Subroto and Anggoro Widjojo as the interlocutors of Anggodo. It was because there were differences between Wisnu and Anggoro related to their ethnicity; Wisnu Subroto came from Javanese and Anggoro came from Chinese as it was same with Anggodo's ethnic. From this study, Anggodo as Chinese people who came from Surabaya has a special way in communication. Anggodo has a good competence communication as a Chinese, it is proved that he could lived contiguous with other people which has different ethnic with him that is Javanese. It is because Anggodo has cooperated with many other people in Surabaya which dominate by Javanese people, so that he can communicate with Javanese as good as Chinese. In that wiretapped conversation Anggodo communicated with same ethnic and different ethnic by using code marker, but sometimes he also used dialect to both of the interlocutors. In the conversation, Anggodo as a Chinese often used language combination between Indonesian

language and Javanese especially ngoko Javanese, while in communication with other ethnic that is Javanese, Anggodo has fitted his language by using language as a local people or the community which dominate using Indonesian language and Javanese language. As it is said by Sari (2007), Javanese people able to change their language or adapt their language based on the listener as citizen who becomes the dominant group in the society, this is in accordance with the writer's study. Thus, there are some code markers which are found from the analysis; such as *cuman* (only) which gets addition 'n' in the last syllable, *urusane* (matter) getting suffix /e/ which has sense 'nya'. Mainly, the word in Indonesian language which was used by Anggodo as Chinese gets the suffix /e/ which explains the meaning 'nya'. Besides, based on the research on the variation of address term in Anggodo's conversation, this study reveals that Anggodo tends to use *ko'* to greet Anggoro, while when communicate with Wisnu Subroto, he tends to use *Pak* or *Bapak*. Here, Anggodo used one of the dialects Hokkian "ko" or "koko" which to indicate as Chinese people. Meanwhile, when Anggodo communicated with Wisnu, he tends to call Wisnu with *Pak* or *Bapak*. It is because Anggodo very respects with Wisnu, even though Anggodo has cooperation with him. Yet, Wisnu has different ethnic with Anggodo, which is Javanese. It points out that Anggodo differentiate to whom he is speaking to. Additionally, there are other factors emerges which is able to influences Anggodo in his communication, such as social network, topic discussion, the listener and kinship system. This study uncovers that in having conversation with Wisnu Subroto and Anggoro Widjojo, the ethnicity is not only the main factor which influences him in performs his

characteristics and shows the identity, another factors that is able to affect Anggodo in having the conversation from the analysis of the data is; the kinship system. Related to the kinship system, both of Anggodo and Anggoro are sibling and come from Surabaya. Anggodo is having close relationship with Anggoro, while Anggodo with Wisnu Subroto are rather distant; the relation which correlates is only the colleague work. So, this can be caused by the fact that because Anggodo and Anggoro is sibling, while Anggodo and Wisnu is not sibling, it influences Anggodo in choosing the language variety that he used.

Indeed, other language variety that is used by Anggodo to the interlocutors is the use of code marker. In the wiretapped conversation, Anggodo often use the preposition 'ndek', such as *ya nanti langsung ditahan ndek truno dulu, nempuluh hari* (Later on will be arrested in Truno first, about sixty days), that word very often emerge in the Anggodo's conversation. Meanwhile, from the Anggodo's utterance in wiretapped conversation, it can be characterized by a very distinctive sound and unique intonation as well. In communicating with Wisnu Subroto and Anggoro Widjojo, Anggodo has distinctive characteristics in the level of sound and intonation. There is special marker in his communication, such as Anggodo could'n articulate the sound /t/ clearly, he sometimes tends to turn it into the sound / k /. For example the word *istirahat* (rest) becomes *istirahak*, *satu* becomes *saku*, etc. Yet, this is not always happens in every utterance. In short, this study reveals that in that wiretapped conversation, when Anggodo spoke with Wisnu Subroto who has different ethnic background he used language combination namely Indonesian language and sometimes Javanese particularly

related to the diction that is used, while with the same ethnic background he used dialect Hokkian such as 'ko', ngoko Javanese and sometimes Indonesian and used more Javanese dialect.

Hence, the speech style that Anggodo used to the interlocutors in wiretapped conversation was actually has a similarity based on the ethnicity, the thing which differentiated was in the word formation and dialect, there are some word combinations between Indonesian and Javanese language, for example the addition of suffix /e/ which comparable to the suffix in Indonesia. Moreover, another special characteristic is the use of the preposition 'ndek', articulate the sound /t/ which is not clear, and the use of greeting word 'ko'. In that communication with different ethnic, the Chinese people applied language combination of Javanese and Indonesian. Among Chinese people in Surabaya, they spoke some languages, namely Indonesian, dialect Hokkian, ngoko Javanese, and the combination of those languages. In addition, this study exposes that ethnic related to Javanese and Chinese did not affect in the speech style, but it affects in the language variety.

4.2 Discussion

From the finding presented in section 4.1 above, the writer found some interesting finding related to the theory that would be discussed further in this section. The writer focus on the discussion based on the problems proposed.

Related to the the problem presented in chapter I, the writer can answer the type of speech style which was used by Anggodo when he spoke with Wisnu Subroto,

namely casual style, followed by consultative style, and formal style. In addition, when Anggodo spoke with Anggoro Widjojo, he used casual style, sequences in the second position occupied by intimate style.

Furthermore, the speech style was the most frequently used by Anggodo to Wisnu and Anggoro was casual style. Here, Anggodo did not use frozen style at all including when spoke to Wisnu Subroto or Anggoro Widjojo. Dealing with this result, the findings of this study supported Chaer and Agustina's theory (2004) in which stating that frozen style is used in very formal situation and very formal ceremonies. It was because frozen style was not appropriate to use in this utterance in conversation. In addition, in the wiretapped conversation which was done by KPK, casual style was the most frequently used when speaking to both of the interlocutors namely Wisnu Subroto and Anggoro Widjojo. This finding was surprising because people usually use different style to the person, who has different ethnic background, but in this study Anggodo used same speech style to the person who has different and same ethnic background. This study found that even though Anggodo and Wisnu have different ethnic background; Anggodo still used same style as a speech style which was used to Anggoro Widjojo namely casual style. He was more comfortable to use casual style in speaking with Wisnu in order to make conversation run well without any reluctant or awkward.

Besides, the use of this style is indicated by some words used by Anggodo which is influenced by the local dialect as it is stated by Chaer and Agustina (2004, p. 71). For example, the utterance was addressed to Wisnu Subroto, *Tapi Susno sudah tau pak kalo Toni itu Anggodo* (But Susno had already known that Toni is

Anggodo). This example shows the casual utterance since there are indicators such as the word *tapi*, *tau* and *kalo*. Then there are similar indicators found in the other casual utterance such as in the utterance which was addressed to Anggoro Widjojo. For example, *Yo nggak ngaku, pasti nggak ngaku to, biar aja jarene* (He won't confess, he surely won't confess, whatever he says). In addition, Anggodo tend to use *nggak* instead of *tidak* (no), *ngaku* instead of *mengaku* (confess), *aja* instead of *saja* (only), *jarene* instead of *katanya* (he says) and *to*. Moreover, the casual style is also indicated by the use of incomplete sentence, means that there is an ellipsis. As it is stated by Joos (1967, p. 23) that the casual style may be there is an elliptical, such as; *Pak tadi jadi ketemu, pak?* (Have you met him, sir?). Actually that utterance is not complete; there is an omission of certain grammatical elements; such as question word *apakah* (what) that indicates a question and this is omitted by Anggodo.

Next, finding of this study show that Anggodo also used consultative style when spoke with Wisnu Subroto. It was because he wanted to create a semiformal situation to Wisnu in discussing something in wiretapped conversation, while the interlocutor may talk for a long period, this support Joos' theory (cited in Brown and Attardo, 2009, p. 117). For example:

Wisnu: *Ya tetapi ada pak Susno waktu di Singapura, si Anggodo saja. Tetapi ini telpon langsung ke Toni, masalah si Anggoro ini perlu di clearkan. Saya percaya, cuma ya permasalahannya ini kenapa mesti dilibatkan begini gitu lo!*

Anggodo: *Mmmm,. Bukan Pak, yang saya mau itu adalah dia mrintahken nyerahken Chandra yang Bapak juga tahu, karena kalo nggak ada yang merintah Chandra Pak, nggak gaturk uang itu.*

From this example, it showed that Anggodo used it style because he wanted to convince Wisnu in order to pay attention of the interlocutor. Concerning the finding, there was characteristic found in determining speech style. The characteristic are used standard and or/ nonstandard vocabularies, such as an example above. In addition, sometimes when Anggodo spoke with Wisnu, he used formal style. It was possible that if Anggodo always uses formal style that contains of complex sentence structure, it will make Anggodo somehow has trouble in delivering information. It is probable that the conversation will be rigid and seems saturated.

Moreover, the writer found that there was an intimate style in wiretapped conversation which was used by Anggodo to Anggoro Widjojo, the writer has a notion that it was because those people has the same ethnicity. In Holmes' theory of ethnicity and social network, she explains that when people belong to same group, they regularly talk equally. It is probable for a group of people to sign their ethnicity by the use of language that they want to employ in daily conversation, such as the dialect or the Surabayanese dialect; *yo opo, hah, maeng isuk, lho, kan,* etc. In addition, looking for the ethnicity factor which affects Anggodo in his communication, the writer to some extent agrees with the idea of Holmes (2001) that language varies according to its uses as well as its users, according to whom using it. In Holmes' theory, people may use standard form to those they are not familiar well. Thus, the connection between the speaker and the hearer becomes one of the important things in establishing the appropriate style of speaking. The better you know someone, the more informal speech style will be used to them. The ethnicity was not only the factor which is caused someone including

Anggodo in choosing the certain language varieties, but there are some other factors affecting people in choosing the language that they use, such as the participant, social context, kinship relation, social status, and others (Holmes, 2001, p. 25). This study reveals that ethnicity was not affecting the speech style that Anggodo used to the interlocutors in wiretapped conversation. Meanwhile, from the analysis that the writer has done, this study is in accordance with Herlina's study (2003). In Herlina's study, she found that the speech style which is mostly used was casual style, it was because by using casual style can make the host more comfortable in communication and the situation become enjoyable. In addition, in the writer's study, the speech style which is mostly used is also casual style. It is because Anggodo can adapt to both of his interlocutors in wiretapped conversation better and by using casual style make the conversation run well without any reluctant or awkward.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter provides the conclusion of this research and suggestion for the next study.

5.1 Conclusion

This research is about speech style which is used by Anggodo in wiretapped conversation that is done by KPK. In this study the writer found that Speech style is important to employ in communication because by using speech style we can differentiate to the person we are talking to which is appropriate with the situational factors. The writer would like to know the speech style used by Anggodo when speaking to the addressees of different and same ethnicity. Secondly, the writer would like to know the most frequently used by Anggodo when speaking to both of different and same ethnicity. The writer also would like to know that ethnic can affect Anggodo in conversation.

Related to the first research problem about speech style that is used by Anggodo when speaking to Wisnu and Anggoro, the writer found that when speaking to Wisnu Subroto, Anggodo used three of speech styles, namely, casual style, consultative style and formal style. Thus, when Anggodo speaking to Anggoro Widjojo, he used two of speech styles, they are casual style and intimate style.

Related to the second research problem, which was about the most frequently used by Anggodo, the writer figured out that the most frequency style used by Anggodo when speaking to Wisnu Subrato and Anggoro Widjojo was casual style. For the third research problem in which ethnic affect Anggodo in conversation, the writer found that Anggodo expressed his group identity by using code marker and Javanese dialect language and some languages, namely Indonesian, dialect Hokkian, Javanese ngoko, and the combination of those languages to the person who has same ethnic, but when he interacted with the person who has a different ethnic, he applied language combination of Javanese and Indonesian. Based on the analyses, the writer concludes that not all the time Chinese people use their own language (mother tounge), indeed Javanese people not always use Javanese too in their communication with other people. It is affected by many factors. Thus, ethnicity is not always affecting people in choosing speech style and language variety, there are a lot of factors which influence people in choosing language that they want to use, such as kinship relationship, the participant, topic and others.

5.2 Suggestion

This study should be continued by the other researcher who is interested in the major of Linguistics especially in Sociolinguistics concerning about speech style. The parts in which this study does not cover (as cited in the data source) should be continued and explored deeply related to the speech style in other context, such as the use idiolect in conversation related to the speech style. Then, the writer suggests the

next researchers, who are interested in the same topic, to delve more about the speech

styles occur in the other factors such as the topic discussion and kinship system.

Hopefully, the further research could enrich the study related to language and style in society.



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Appendix 1. Transcription of Anggodo’s conversation and Wisnu Subroto

Wisnu : Halo?

Anggodo (1): Iya, pak yang semalem pak

Wisnu : Yang semalem itu sms sms saya kok gitu, kayak wong gendheng gitu

Anggodo (2): Saiki nginggung maneh s maneh.

Wisnu : Iya

Anggodo (3): Nggak usah ditanggapi pak s itu, suruh dia cocokkan sama suruhan kan udah jelas.

Wisnu : Ya gimana gitu, kan orang terganggu.

Anggodo (4): Iya

Wisnu : Eksimud dilaporkan polisi, nanti wartawan penuh kus.

Anggodo (5): Iya repot, tapi ya biarin aja pak kalo ditanggapi ya nggak masuk akal, takutnya kok ya dipaksakan

Wisnu : Ya iya, tapi kok ya isin sebenarnya

Anggodo (6): Bapak, saya saranken kalo terima sms dia sudah jangan di baca, pak. buang sekalian.

Wisnu : He e..

Anggodo (7): Pak tadi jadi ketemu, pak?

Wisnu : Udah, ya akhirnya Kosasih lah yang tau persis teknis di sana. Keterangan sana sini itu kosasih, terus dikompromikan lah disana, Kosasih juga sudah ketemu Pak Susno, dia juga ketemu Pak Susno lagi si Edi. Ya udah, suruh kosasih lah, saya selalu detail nanti nyampe ke pak susno malah ikut-ikutan.

Anggodo (8): Yang penting kalo dia tidak mengakui itu pak, susah kita.

Wisnu : Dia itu menurut cerita cuma ngawal dari luar disana di SC... di CCTV pun tidak ada tampang saya, di buku tamupun tidak ada kalo saya yang ngomong.

Anggodo (9): Gini pak bukan soal kesiananya pak, yg dia merintahken, kan ngedil dulu pak.

Wisnu : eeeeng, saya udah telp hari selasa ke kosasih, supaya di clearkan kalo kosasih kan orangnya lebih bijak, lebih sok, lebih anu bisa. Ya udah, udah tekniknya kan yang sangat mengetahui dia yang kesutu-situ kosasih.

Anggodo (10): Nggak pak, Yang saya penting, dia menyatakan waktu itu supaya mbayar Chandra atas jasa perintah Antasari

Wisnu : Nah itu

Anggodo (11): Itupun bapak juga denger, saya melalaporkan ke bapak juga

Wisnu : Wong waktu di malam si itu dipeluk anu tak nanya, kok situ bisa ngomong. Si Ari dipeluk karena teriak-teriak, dipeluk sama Chandra itu kejadian

Anggodo (12): Bohong, nggak ada kejadian itu pak.

Wisnu : kejadian, kata dia bilang gitu!

Anggodo (13): Nggak ada pak.

Wisnu : Nggak ada memang, jadi dia hanya

Anggodo (14) : cuman kamuflase aja.

Wisnu : Nggak ada memang, Jadi dia cuma dikasih tau disuruh Ari gitu, ya dia curiga duite yo dimakan Ari.

Anggodo (15) : Bukan soal Ari-nya Pak, sekarang seperti dia cerita, pada waktu ke KPK, dia yang minta Ari, kalau ditanya saya bilang Edi ada disitu, diwalik sama-sama dia, bahwa Ari yang suruh dia ngomong dia ada. Kalau itu saya nggak menjadi masalah pak, itu saya suruh

Wisnu : Pokoknya yang kunci-kuncinya itu saya sudah ngomong sama Kosasih, kalo tidak ada lagi...ee.. nyampe, ya berarti ya enggak bisa kasus ini gitu

Anggodo (16) : Yang penting buat saya Pak si Ari ini, pak, kan Dia ngurusi si Ade Rahardja segala, Ujug-ujug dia dapet perintah nyerahkan ke Chandra itu siapa Pak? Kan nggak gatur pak

Wisnu : Ya coba nanti

Anggodo (17) : Mmmm., iya, saya juga pamit sama bapak, bapak ini juga mesti bantu Anggodo to pak.

Wisnu : Kemana?

Anggodo (18) : Ya Urusan ini pak supaya dia ngaku donk.

Wisnu : lho iya

Anggodo (19) : He eh, kalo gag ngaku kan nggak gandheng.

Wisnu : Lho iya, kalo gak ngaku ya susah ngotot. Cuma masalahnya, Lha kalo ngotot kan ya nggak kena saya bilang gitu kan, tapi ada yang Toni, kalo Toni ada pasti selesai kata dia. Toni yang dipersoalkan, karna pak susno juga udah tahu, ada, dari kosasih juga waktu ketemu terakhir sebelum pulang ke Surabaya dipanggil. Pak susno juga cerita ke saya, katanya. hanya itu aja kata dia.

Anggodo (20) : Mmm,Tapi Susno sudah tau pak kalo Toni itu Anggodo,

Wisnu : Lho katanya gak ko

Anggodo (21) : Lho, sudah tau pak!

Wisnu : Saya sudah tanya. Toni itu anggodo? Oh nggak pak, ada. Karna saya dikasih tau oleh pak Susno kemarin dia dipanggil kata si Edi dipanggil pak Susno kemarin!

Anggodo (22) : Yang penting gini lho pak!

Wisnu : Kalo itu ada, itu nyampe ke orang-orang ini

Anggodo (23) : Pak Wisnu kan percaya saya, soal Toni kan saya juga bilang ke bapak.

Wisnu : Ya tetapi ada pak Susno waktu di Singapore, si Anggodo saja. Tetapi ini telpon langsung ke Toni, masalah si Anggoro ini perlu di clearkan. Saya percaya, cuma ya permasalahanya ini kenapa mesti dilibatkan begini gitu lo!

Anggodo (24) : Mmm,..Bukan Pak, yang saya mau itu adalah dia mrintahken nyerahken Chandra yang Bapak juga tahu, karena kalo nggak ada yang merintah Chandra Pak, nggak gatul uang itu.

Wisnu : Ya gini aja, memang keseluruhan tetap keterangan itu, kalau Edi nggak ngaku ya biarin yang penting Ari sama Anggodo kan cerita itu”

Anggodo (25) : Kan kurang pak, saksinya satu

Wisnu : Lho kok saksi?

Anggodo (26) : Yak kan dia juga saksi

Wisnu : Saksinya kan sudah 2, Ari sama Anggodo gimana

Anggodo (27) : Nggak pak, Ari satu.

Wisnu : You satu ngomong?

Anggodo (28) : Saya bukan sebagai saksi pak,

Wisnu : Saksi apa?

Anggodo (29) : Saya yang menyandang dana

Wisnu : Lha iya,kenapa dana itu dikeluarkan, karena saya disuruh si Edi kan, sama saja kan, ha ha ha...

Anggodo (30) : suruh dia ngaku lah Pak, kalo koncoan kaya gini ya percuma pak duwe konco.

Wisnu : Iya, saya juga bolak balik sudah packing, Lho, lha Kenapa Edi bohong? Disuruh ari, ini tadi juga saya langsung saya yg telpon kosasih, ini coba diclearken, siapa yang bener, keterangan, saya bilang gitu, pasalnya, Yang bener susno karna ada bukti pendukung klien pasti, saya bilang gitu.

Anggodo (31) : he eh.

Wisnu : Ini saya ngomong yuridisnya aja, sya bilang gitu.

Anggodo (32) : Susno itu dari awal pak berangkat sama saya ke Singapur, Itu dia sudah tahu Toni itu saya, sudah ngerti Pak, yang penting dia nggak usah masalahin susno, itu kan urusan penyidik pak, yang penting dia ngakuin itu bahwa dia yang merintahken untuk nyogok Chandra, itu aja.

Wisnu : Sekarang kan begini, dia perintahken kan udah Ari denger, you denger kan. Sudah selesai

Anggodo (33) : Iya pak.

Wisnu : Gitu aja.

Anggodo (34) : Tapi, kalo dia nggak bantu kita Pak,

Wisnu : he eh!

Anggodo (35) : Dia malah terjerumus. Dia diceng sama Susno

Wisnu : Ya biarin aja, tapi nyatanya dia juga ngomong kemarin dipanggil Susno coba, yang mana?

Anggodo (36) : Dipanggil cuman ditanyain aja kok pak, tapi dibanting Susno.

Wisnu: Saya sudah ingatkan, jangan ditambah. Oh, pernah saya sarankan masuk penjara semua. Udah tak gitu-gitu in juga

Anggodo (37) : Wong kita nggak minta dia bohong kok pak

Wisnu : Lha iya

Anggodo (38) : Kita cuman minta dia ngomong yang benar.

Wisnu : Ngomong yang bener aja, saya bilang gitu

Anggodo (39) : Iya, Masak dia masih mau bohong

Wisnu : Jangan main-main sandiwara untuk hal yang penting ini. Makanya saya telpon kosasih.

Anggodo (40) : Iya.. Masak dia didepan pak Wisnu, wong bapak Wisnu ya denger, Irwan ya denger. Masak dia masih mau ngingkari!

Wisnu : Nggak si Toni itu. Kalo toni kan saya nggag ngerti ya, kan dia

Anggodo (41) : Iya,, kalo toni pak, bapak nggak usah mikir.

Wisnu : taunya seberapa jauh gitu lho

Anggodo (42) : Kalo Toni pak,

Wisnu : Lha kalo ada toni, ya saya bilang juga toni.

Anggodo (43) : Nggak ada Toni, pak

Wisnu : Nah ya itu.

Anggodo (44) : He eh.

Wisnu: Kenapa ada saling bohong ada Toni, ada saya. Haha...Muter aja jadinya

Anggodo (45) : Yang jelas pak, yang jelas. dia itu sekarang membabi buta

Wisnu : Siapa?

Anggodo (46) : Edi

Wisnu : Karna?

Anggodo (47) : Ya karna dia nggak bisa menjawab gitu lho. Wong sebenarnya simple kok pak, permintaan kita apa adanya. You yang ngedeal.

Wisnu : Lho iya, saya itu sudah bilang, yang nglakoni kan antasari, you nggak ada masalah, terus you jam setengah malem cerita katanya becanda sampe tengah malem

Anggodo (48) : He eh...

Wisnu: Lho kok kamu bohong mas, lho kok bohong? Lha itu disuruh ari, gitu..

Anggodo (49) : Kok dia bisa disuruh Ari, malah Ari jadi kacung dia.

Wisnu : Saya nggak ngerti lah itu, wong gimana ari saya juga nggak tau.

Anggodo (50) : Sebetulnya kan cuman satu to pak, kamu kenapa ndak mengakui, wong bener perintah kamu supaya anggodo nyiapin Chandra.

Wisnu : Saya ndak ngerti itu, nggak ngerti kalo perintah edi kan gag ngerti. Gara-gara omongan, e..kalo itu saya nggak ngomong.

Anggodo (51) : Itu pak

Wisnu : yang saya omongin itu, gimana wong ruwet gini, Soalnya nggak dibuka Toni. Mulailah kita ngomong

Anggodo (52) : Yang jelas, gini lho pak. Bapak kan tau, waktu dia suruh bayar ke Chandra kan saya ajak dia lapor bapak.

Wisnu : Saya dari tempat, Ya

Anggodo (53) : Ke kantor bapak. Tiap kali ada putusan saya mesti ke kantor bapak!
Kan gitu

Wisnu : Kekantor tapi nggak runding berdua, saya denger dari you. Trus you lagi diruang tamu sama edi

Anggodo (54) : Nggak pak, waktu sama edi itu. Edi sama saya ngadep bapak. Cuman yang penting gini lo pak, andai kata dia nanti terbukti apa gitu, yang penting bapak sama pak Irwan hanya sebagai temen ngenalkan!

Wisnu : Lho, Ngenalkan sapa?

Anggodo (55) : Saya,

Wisnu : Lho iyalah

Anggodo (56) : Nah, Cuman itu pak, karna kasihan.

Wisnu : Ya iya lah, cuma nganter gitu aja.

Anggodo (57) : Iya

Wisnu : Lha wong cuman itu, lho saya kan nggak ngerti, you pergi ke Singapore, you ke Singapore. Apa isinya juga nggak ngerti.

Anggodo (58) : Halo, kalo ke Singapore ya bapak tau to pak!

Wisnu : Iya, tapi isinya disitu apa kan nggak pernah ngomong

Anggodo (59) : Nggak soalnya pulang dari Singapore, saya nganter dia juga pak sama Irwan.

Wisnu : iya, Cuma Saya kan e, sampai detail isi pembicaraan susno diajak kesitu kan geg ngerti kan. Lha kan gag ngerti susno kesana ikut, ternyata susno ikut. Trus waktu Antasari kesana juga, saya gag tau. Itu kan cerita –cerita terakhir ,

Anggodo (60) : Detailnya nggak tau lah pak

Wisnu : he eh... trus telpon – telponan si Toni, Toni aja yo baru ngeh baru ke terakhir ini kok, dimana letak Toni nya itu.

Anggodo (61) : Ya kok masih mau nongolken Toni, wah di pancing kok, wong toni, Pak Wisnu pun tau dari awal.

Wisnu : Ya karna untuk nyamar kalo sampai Antasari kalo Anggodo tau gitu lo.

Anggodo (62) : Iya betul, betul itu pak

Wisnu : Tapi kan ada Toni selain Anggodo ngaku lain apa ada Toni lain kita juga nggak ngerti juga, gitu lho.

Anggodo (63) : Nggak ada pak, yang penting satu aja lah pak kalo dia ketemu, ngomong yang jujur.

Wisnu : Sudah bolak –balik tak omongin kok,

Anggodo (64) : Kalo gak jujur dia nanti kepepet gitu.

Wisnu : Sudah tak omongin dia, lho ngapain saya ketemu kalo gak saya suruh gitu, Irwan juga sudah tak suruh, anu, langsung pak kosasih tak telpon, gimana kalo tidak ngapain saya tidak. Nanti saya ketemu jam 2, iya

Anggodo (65) : Baik pak, terima kasih

Appendix 2. Transcription of Anggodo's conversation and Anggoro Widjojo

Anggodo (66): halo

Anggoro: halo

Anggodo (67): jelas

Anggoro: sudah jelas, yo opo perkembangane truno telu ne

Anggodo (68): yo jek tetep, Cuman iki BAP BAP ne dikomplite ngono

Anggoro: he eh.., jek banter opo ono lemese?

Anggodo (69): banter! Wes kambek kejaksanaan barang kok

Anggoro: nggak, ngono kuwi kiro-kiro kapan diceluk wong kuning kuwi iku.

Anggodo (70): kan siji wes di celuk

Anggoro:heh?

Anggodo (71): ade kan wes di celuk

Anggoro: wes diperikso?

Anggodo (72): wes

Anggoro: ngaku nggak?

Anggodo (73): yo nggak ngaku, pasti nggak ngaku to, biar aja jarene

Anggoro: oh

Anggodo (74): pokok e saiki berita acarane di gandheng-gandhengno, ngono

Anggoro: wo oh...

Anggodo (75): dino iki edi sumarsono

Anggoro: kapan de e nganep?

Anggodo (76): hah?

Anggoro: kapan ngadep RI 1?

Anggodo (77): lho RI 1 kan surate dah dikirim

Anggoro: heh?

Anggodo (78): surate de'e dah dikirim

Anggoro: jerene dia arep ngadep RI 1

Anggodo (79): Sudah ngadep, dah di serahn

Anggoro: sudah ngadep

Anggodo (80): sing penting saiki konsentrasi ndek nggone BAP ne kene ki dikompliti ngono

Anggoro: he,,eh, biasane sing soko RI penting iki, kalo RI 1 gag wani de'e nangkep.

Anggodo (81): halo?

Anggoro: henpone putus –putus ne'

Anggodo (82): yo sing nggon mu kono sing gak jelas

Anggoro: saiki henpon mu opo se? pro XL or sing frend frend iku?

Anggodo (83): XL

Anggoro: oh..!, yo yo

Anggodo (85): yo pokok e saiki berita carane kene di kompliti ngono lho, wes gandheng karo ritonga de'e, janjine paling lambat senen kambek ritonga

Anggoro: senen opo?

Anggodo (86): janji kambek ritonga nek final gelar iku sama kejaksanaan lagi terakhir
senen

Anggoro: wo yoyo... sambil ngenteni surat e RI 1 po ra?

Anggodo (87): tak kiro kok wes nggak

Anggoro: lha kon tako o truno telu ra?

Anggodo (88): yo ko' engko bengi, oke!

Anggoro: oke, yowez

Anggodo (89): halo ko'? yo kon putus-putus

Anggoro: saiki yo putus-putus?

Anggodo (90): yo ko' ngomong sak kata, aku sak kata

Anggoro: heehhee, suaramu jelas kok aku

Anggodo (91): yo opo?

Anggoro: suara lue jelas

Anggodo (92): yo, ko' sak kata aku sak kata. Lek nggak tabrakan

Anggoro: yo opo owes ketemu truno nggak?

Anggodo (93): maeng isuk

Anggoro: wes ketemu?

Anggodo (94): wes

Anggoro: nyapo?

Anggodo (95): yo pokok e saiki ki BAP ki di sinnkronkan kabeh

Anggoro: he eh

Anggodo (96): yowes sinkron de' e genjot pisan

Anggoro: eh surat lembaga dah keluar belum le'?

Anggodo (97): surat e iku sing wingi wek liyane malah wes metu, wek mu durung

Anggoro: he eh

Anggodo (98): wek mu senen

Anggoro: he he

Anggodo (99): ngko senen teko perlindungan nang nggone bareskrim, bareskrim gawe
surat

Anggoro: oke! nggak ngomong kapan kiro-kiro aku pe, he???

Anggodo (100): yo iki de' e tergantung penyidik. Penyidik ki dikei waktu senen ko':

Senen Selasa harus sudah selesai

Anggoro: ijin dari RI 1 udah pa belum?

Anggodo (101): sudah, sudah

Anggoro: sudah lapor ko', makin lama makin susah kita di panggili terus

Anggodo (102): o iya, nanging sudah tak lapor no nek gak popo, gak usah teko jarene

Anggoro: enek neh pernah wonten alfa gak le' selama ini?

Anggodo (103): Nggak iso kontek, soale telpon e alfa sing nomer khusus iku ilang.

Anggoro: he eh

Anggodo (104): tapi senen tak kongkon alfa nang nggone nad senen ato Selasa

Anggoro: gawe apa le'?

Anggodo (105): takon tok, ya kan nggak bisa menyalahken kita, kalo mu menyalahken ya nyalahken antasari kan gitu.

Anggoro: lo bukane antasari kalo dari dulu kenapa mereka gak selesaikan kan?

Anggodo (106): ya, nggak sing buka iki kan antasari.

Anggoro: kan kita pasti nggak salah dong!

Anggodo (107): iyo

Anggoro: kalo dari dulu mereka beresi kita gak kan ngaku

Anggodo (108): yoo... ko', engko sore tak kirim kronologis yo?

Anggoro: iyo yo... nggak, apa masih perlu ketemu nad?

Anggodo (109): yo buat suruh kesitu, tanya keadaannya gimana jadinya ini!

Anggoro: malah dadi pura-pura na le'

Anggodo (110): opone?

Anggoro: malah nggak baik to berarti alfa kan pura-pura jadinya, da wes bikin pengakuan kapan-kapan kan akhirnya dia akan tau kapan alfa bikin pengakuan

Anggodo (111): nggak, tapi alfa kan harus tau kalo sudah dibantu dia belum terima

Anggoro: sudah apa?

Anggodo (112): sudah dibantu oleh kita kalo dia belum terima kan!

Anggoro: oh ya, agar bilang itu lek nek memang tujuan e mesti ngomong, elu kan kalo sampean macem-macem golek aku nanti gitu lo

Anggodo (113): yo, wes sek ki tak marekne,

Anggoro: ojo alasan kita, kalo alasan kita aku seng wes terbuka

Anggodo (114): yo.. wes ngerti ngko tak kirim kronologis sore iki woco en, terus sesuk istirahat e, yo?

Anggoro: iyo, tapi truno kapan bergerak e, nek nggak bergerak kan podo wae nol.

Anggodo (115): iyo..

Anggoro: iku mesti enek, kapan kiro truno 3?

Anggodo (116): setelah ini, berita acarane sudah sinkron, saiki lak berita acara, wingi baru sumarsono maneh

Anggoro: he eh, wes sinkron saiki? Apa senen lagi?

Anggodo (117): opone?

Anggoro: he eh, apa masih bikin gelar lagi?

Anggodo (118): nggak, paling senen selasa kan gelar dulu dia

Anggoro: ooo... nang anu gedung bunder?

Anggodo (119): sak durunge gelar dhisek penyidik ambek de'e terus neng bunder.

Anggoro: ooo...

Anggodo (120): pas bunder wes siap kok.

Anggoro: he eh

Anggodo (121): Iyo...

Anggoro: bunder nglewati persetujuan sik kan?

Anggodo (122): nggak.

Anggoro: tapi tetep truno kan?

Anggodo (123): yo truno ngirim berkas, kejaksanaan P2 1 kan ngono

Anggoro: wo yoyo, P2 1 iku opo nek'?

Anggodo (124): bukti dah sempurna, boleh di tahan

Anggoro: pemberitaan gitu maksud e?

Anggodo (125): iya

Anggoro: oo, terusan sing meriksa truno kan, nggak langsung diserahno ndek gedung bunder to?

Anggodo (126): ya nanti langsung ditahan ndek truno dulu, nempuluh hari

Anggoro: berapa hari?

Anggodo (127): nempuluh

Anggoro: nempuluh?

Anggodo (128): iya

Anggoro: nginep to ye nek?

Anggodo (129): oke yo?

Anggoro: oke.



Appendix 3: Berita Acara bimbingan skripsi

BERITA ACARA BIMBINGAN SKRIPSI

- 1. Nama : Ima Rahmawati Soliha
- 2. NIM : 0811112007
- 3. Program studi : Sastra Inggris
- 4. Topik Skripsi : Sociolinguistics
- 5. Judul Skripsi : Speech Style Used by Anggodo in Wiretapped Conversation
- 6. Tanggal Mengajukan : 23 Desember 2009
- 7. Tanggal Selesai : 07 Oktober 2010
- 8. Nama Pembimbing : I. Dra. Endang Sasanti, M.A.
II. Syariful Muttaqin, M.A.
- 9. Keterangan Konsultasi

No.	Tanggal	Materi	Pembimbing	Paraf
1.	2 Maret 2010	Pengajuan Judul	Pembimbing I	
2.	4 Maret 2010	Pengajuan Judul	Pembimbing II	
3.	10 Maret 2010	Pengajuan Bab I	Pembimbing I	
4.	12 Maret 2010	Pengajuan Bab I	Pembimbing II	
5.	15 Maret 2010	Revisi Bab I dan Pengajuan Bab II	Pembimbing I	
6.	18 Maret 2010	Revisi Bab I	Pembimbing II	
7.	29 Maret 2010	Pengajuan Bab II dan Revisi Bab I	Pembimbing II	
8.	5 April 2010	Revisi Bab I dan Bab II	Pembimbing I	
9.	13 April 2010	Revisi Bab II dan Pengajuan Bab III	Pembimbing I	
10.	19 April 2010	Revisi Bab II dan Pengajuan Bab III	Pembimbing II	
11.	22 April 2010	Revisi Bab I, II dan Pengajuan Bab III	Pembimbing II	
12.	27 April 2010	Revisi Bab I, II, III	Pembimbing I	
13.	30 April 2010	Revisi Bab I, II, III	Pembimbing II	
14.	19 Juli 2010	Pengajuan Bab IV	Pembimbing I	
15.	26 Juli 2010	Revisi Bab IV	Pembimbing I	

16.	30 Juli 2010	Revisi Bab IV	Pembimbing I
17.	2 Agustus 2010	Revisi Bab IV dan V	Pembimbing II
18.	5 Agustus 2010	Revisi Bab I, II, III dan IV.	Pembimbing I
19.	9 Agustus 2010	Revisi Bab I- IV dan Pengajuan Bab V	Pembimbing I
20.	11 Agustus 2010	Revisi Bab I- IV dan Pengajuan Bab V	Pembimbing II
21.	13 Agustus 2010	Revisi Bab I- V dan <i>front pages</i>	Pembimbing I
22.	21 September 2010	Revisi setelah Seminar Hasil	Penguji I
23.	24 September 2010	Revisi setelah Seminar Hasil	Penguji II
24.	1 Oktober 2010	Revisi setelah Ujian	Penguji I
25.	4 Oktober 2010	Revisi setelah Ujian	Penguji II
26.	5 Oktober 2010	Revisi setelah Ujian	Pembimbing I
27.	6 Oktober 2010	ACC	Pembimbing II

10. Telah dievaluasi dan diuji dengan nilai:

Dosen Pembimbing I

Malang, 07 Oktober 2010
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