

**A STUDY ON JARGONS USED BY SHELTERED STREET
CHILDREN COMMUNITY ON JALAN MUHARTO MALANG**

THESIS

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**ENGLISH STUDY PROGRAM
LANGUAGE AND LITERATURE DEPARTMENT
FACULTY OF CULTURE STUDIES
UNIVERSITY OF BRAWIJAYA
MALANG
2012**

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CHILDREN COMMUNITY ON JALAN MUHARTO MALANG**

THESIS

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

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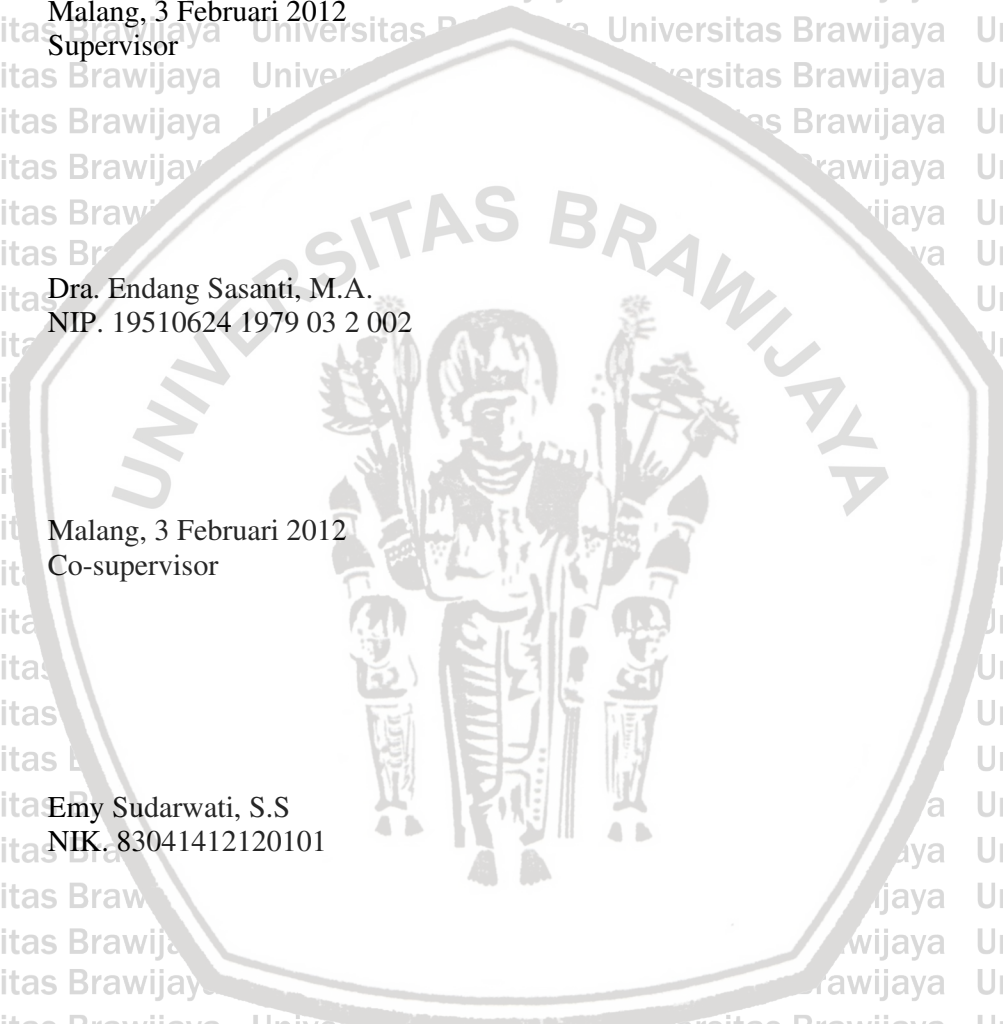
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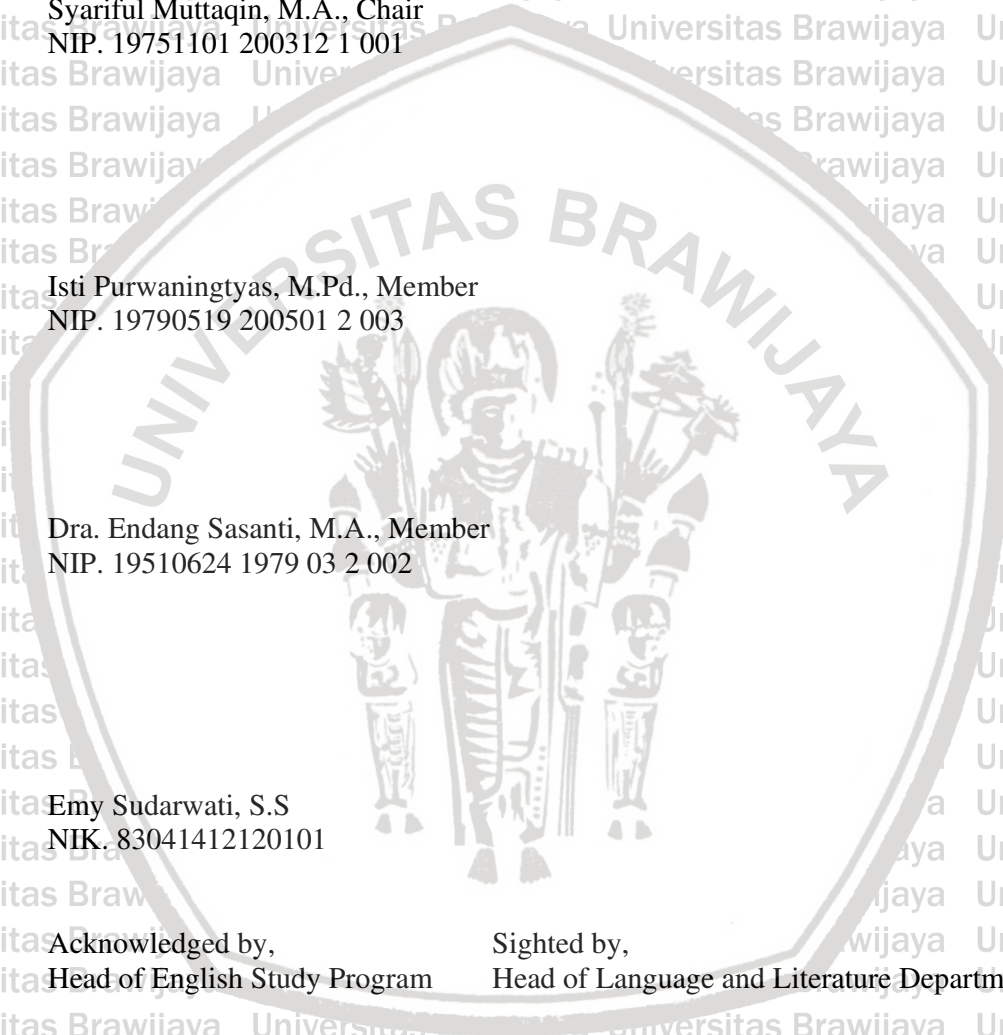
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ABSTRACT

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Keywords: Language and Society, Community, Sheltered Street Children, Malang, Jargon, Word Formation Process, Causes of Producing the Jargon.

The use of language is a characteristic in communication. It can be seen from many language varieties in the society, especially in a certain group or community. One of the examples is the use of jargon by sheltered street children on jalan Muharto Malang who produce the jargon as one of the language varieties inside their community itself. The writer is interested in conducting this study to analyze the word formation process of the jargon used by the street children and to reveal the causes of those jargon production based on the result of the interview on the street children.

This study uses qualitative approach related to the study in depth. This is an ethnography study through interview to the street children who use the jargon. The key instrument of this study is the writer herself, whereas the steps used to collect the data are observation, interview, documentation, and transcription of the data. The subjects of this study were 12 street children who live in the shelter on jalan Muharto Malang.

This study reveals that based on the theory stated by Yule and Akmajian, the jargon used by street children community are in the form of blending, coinage, borrowing, clipping, acronym, changing consonant, changing the meaning, and multiple processes. From the findings it can be concluded that the causes of jargon produced by the street children community are influenced of their activities whether on the street or in the shelter. Besides, it is also related to their life, including their economic, family, and social background.

The writer suggests the next researchers to investigate other street children in other places to see the differences of the jargon itself, even other aspects of the street children. In addition, they are also expected to apply other theories and methods. She also suggests the English department students who are interested in conducting Sociolinguistics study in jargon to learn more about the jargon that can be connected with other studies focusing on the age, identity, gender (sexuality), economic, and social aspects.

ABSTRAK

Erlinawati, Rengga. 2012. **Studi Tentang Jargon yang Digunakan oleh Komunitas Hunian Anak Jalanan di jalan Muharto Malang**. Program Studi Bahasa Inggris, Universitas Brawijaya. Pembimbing I: Endang Sasanti, Pembimbing II: Emy Sudarwati.

Kata Kunci: Bahasa dan Masyarakat, Komunitas, Anak Jalanan, Malang, Jargon, Proses Pola Pembentukan Kata, Penyebab Diproduksinya Jargon.

Penggunaan bahasa telah berperan aktif sebagai suatu karakteristik dalam berkomunikasi. Hal ini bisa dilihat dari banyaknya ragam bahasa dikalangan masyarakat, khususnya dalam sebuah golongan atau komunitas. Salah satu contoh fenomena tersebut adalah penggunaan jargon di komunitas anak jalanan di jalan Muharto Malang dimana mereka menciptakan jargon sebagai salah satu bentuk variasi bahasa dalam komunitas mereka sendiri. Dalam studi ini penulis tertarik untuk melakukan kajian ini dengan tujuan untuk menganalisa proses pola pembentukan kata dari jargon yang digunakan oleh anak jalanan dan untuk mengetahui sejauh mana penyebab jargon tersebut diciptakan sesuai dengan hasil interview pada anak jalanan.

Penelitian ini menggunakan pendekatan kualitatif yang berkaitan dengan penelitian secara mendalam. Penelitian ini termasuk dalam jenis studi etnografi dengan melalui proses interview terhadap anak jalanan yang menggunakan jargon tersebut. Instrumen dari penelitian ini adalah peneliti sendiri yang menggunakan metode observasi, wawancara, dokumentasi, dan mencatat data dalam pengumpulan datanya. Subyek dari penelitian ini adalah 12 anak jalanan yang tinggal di hunian jalan Muharto Malang.

Penelitian ini menunjukkan bahwa berdasarkan teori yang dinyatakan oleh Yule dan Akmajian, jargon yang digunakan dalam komunitas anak jalanan ini adalah jargon berbentuk penggabungan kata, penemuan kata baru, peminjaman kata, pengurangan kata, penyingkatan kata, perubahan konsonan, pemberian arti baru, dan multiple proses. Kemudian dari penemuan jargon tersebut dapat disimpulkan bahwa penyebab diciptakannya jargon dalam komunitas anak jalan itu dipengaruhi oleh latar belakang aktivitas mereka baik selama dijalan maupun di dalam hunian. Selain itu juga berhubungan dengan kehidupan mereka, baik dari latar belakang perekonomian, keluarga, dan kehidupan sosial mereka.

Penulis menyarankan peneliti selanjutnya untuk meneliti anak jalanan yang berada di tempat lain untuk mengetahui letak perbedaan jargonnya, maupun aspek lainnya pada anak jalanan tersebut. Selain itu mereka juga diharapkan untuk menerapkan teori-teori dan metode yang lainnya. Penulis juga menyarankan kepada mahasiswa Inggris yang tertarik untuk melakukan studi sosiolinguistik dalam jargon untuk mempelajari lebih lanjut tentang jargon yang dapat dihubungkan dengan studi lain yang terfokus pada aspek usia, identitas, seksualitas, ekonomi, dan social.

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Eventually, hopefully this thesis gives a valuable contribution for the English department students, especially for those who are interested in the same subject.

Malang, 20 Desember 2011

Rengga Erlinawati

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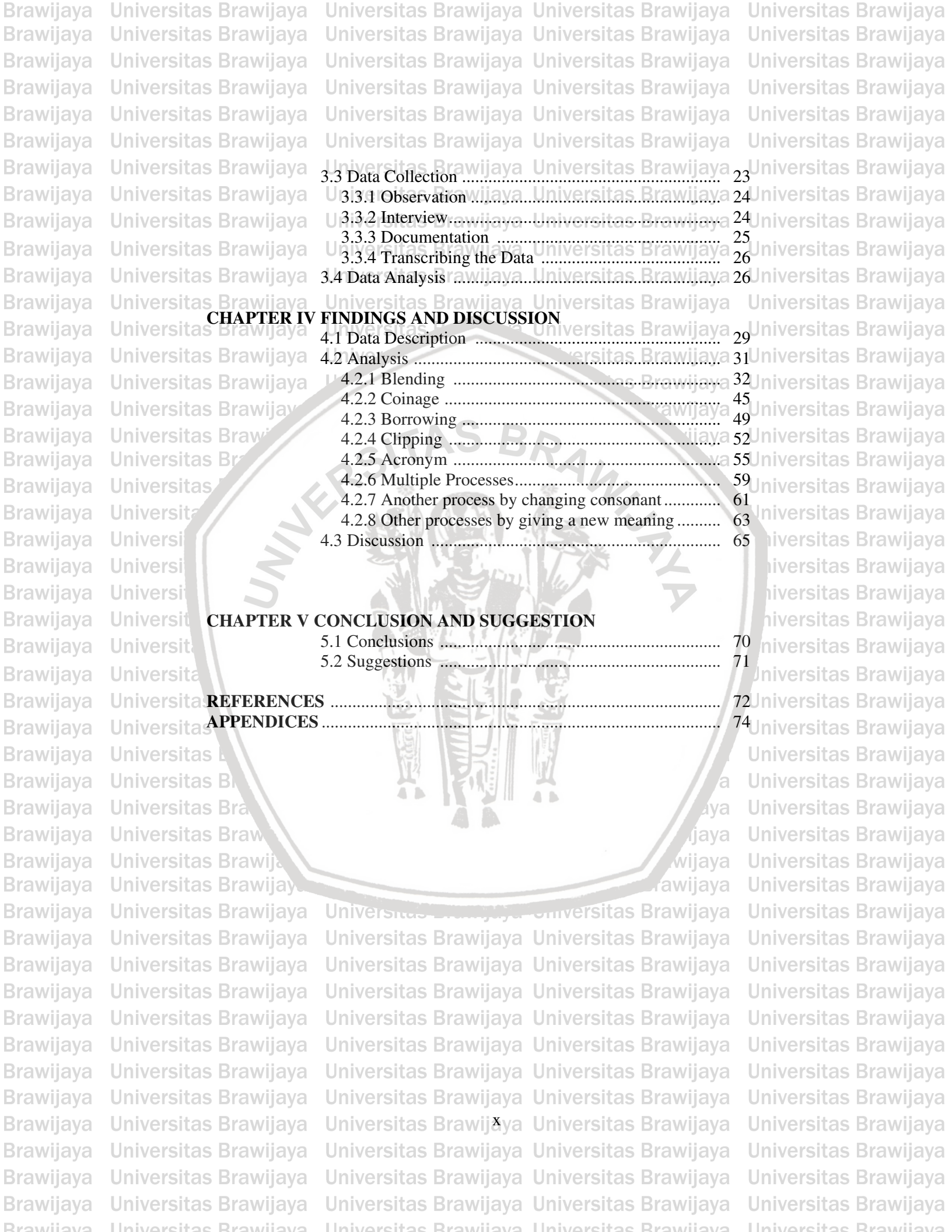
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CHAPTER I

INTRODUCTION

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

1.1 Background of the Study

It is impossible for a human being as an individual and social creature to communicate or interact with other people without language as an instrument. Language not only functions as a communication tool, but also functions as a special feature from the social existence. Language, human, and society are inseparable and the relationship could be seen through the effects of social factors on language and the society. People's social behavior in society can be reflected through the expression of their idea and feelings.

Language exists in a number of varieties, such as dialect, style, register, slang, jargon, etc. Therefore, people who have different social, educational, and cultural background talk to each other in different ways. The differences may come about in dialect, intonation, speed, volume (loud or weak) and vocabulary. Some numbers of words or terms are unique and have special meanings or even have the opposite of common meaning when they are used by people from particular social group. Harthman and Stork (1990, p. 121) define jargon as words created by a community as the common language in communicating with each other, where people outside the community cannot understand precisely, their meanings. It means that jargon cannot be separated from the community to be

used as an identity of the group without which the community will not have special characteristics.

Furthermore, Yule (1996, p. 245) explains: "Jargon is one of the key features to register in a certain group, which can be defined as technical vocabularies associated with a special activity or group". In conclusion, jargon can be stated as a secret language to exclude the outsiders of the community. For these outsiders the use of jargon is not commonly used by the most societies.

Therefore, it is difficult to be understood by people outside the community. However, the member of the community itself can correctly use the technical jargon that becomes the characteristic of the community itself. For instance, the word "WC" in street children community has the meaning of a talkative woman (Wedok Cerewet). However, for common people, "WC" is known as a toilet.

In addition, to have the jargons as new terms must undergo the process of becoming those new terms. So actually there is a correlation between the new term and the process that can be seen through word formation processes theory, since word formation processes is the study of the process which is new words come into being a language as stated by Yule (1996, p.64).

Street children community is one of the communities who use jargons when communicating within their community. Jargon is one way to express their ideas, to demonstrate their existence, and to avoid the impression that they often use inappropriate words or terms in communicating. It is because street children are known as a community that has less politeness or use harsh language.

Carr *et al* (1996, p. 94) find the following:

“It is generally assumed that economic factors are central to most children’s reasons for being involved in street life. Whether an unaccompanied child moves to the street because of family disharmony, or to earn a little extra money or to obtain peer support and feeling of personal empowerment, negative background factors can be regarded as causative.”

In addition, street children are also known as having poor behavior and low education. They are also homeless persons. Therefore, this phenomenon makes people outside their community think negatively, that they often use uneducated way of speaking. Moreover many people consider that street children often use impolite words which not all people can accept. The use of jargon by street children community is an interesting phenomenon to study, because the language and community cannot be separated from the society.

Furthermore, there are many street children communities in Malang, but not many of the street children could get a decent place just to take a rest from all of their activities on the street. However the street children community on jalan Muharto Malang here has a decent place or a shelter that is located on jalan Muharto Malang. Jalan Muharto is an area in Malang where the street children are gathered to live on a shelter and become a community. Jalan Muharto is also one of the areas surrounded by many people whose job are on the street, like singer, beggar, and prostitute. Consequently the writer is interested in conducting this study to the sheltered street children on jalan Muharto Malang, in order to explore the jargon used by street children community in Malang.

Moreover, the framework of this study is Sociolinguistics that combined with the Morphological word formation processes, because the language that is analyzed has a close relationship to the social situation and condition of the

society and the process of producing the jargons are closely related to the word formation processes. So that is why the writer propose this study entitled “Study on Jargons Used by Sheltered Street Children Community on Jalan Muharto Malang”.

1.2 Problems of the Study

Based on the background of the study above, the problems of the study are formulated as follows:

- a. What are the jargons used by sheltered street children community on jalan Muharto Malang?
- b. What are the processes of word formation processes found in the jargons used by sheltered street children community on jalan Muharto Malang?
- c. What are the causes of the use of jargons produced by sheltered street children community on jalan Muharto Malang?

1.3 Objectives of the Study

The objectives of this research are;

- a. To find out the of jargons used by sheltered street children community on jalan Muharto Malang.
- b. To describe the processes of the word formation processes found in the jargons used by sheltered street children community on jalan Muharto Malang.
- c. To describe the causes of the use of jargons produced by sheltered street children community on jalan Muharto Malang.

1.4 Definition of Key Terms

There are five definitions of key terms that are related to this study, they are:

- a. **Community** is a population whose members consciously identify with each other, may occupy common territory, engage in common activities, and have some forms of organization that provides for differentiation of functions which allows the community to adapt to its environment. Anderson *et al* (1999, p. 76). In this study community means the group of street children on Jalan Muharto Malang.
- b. **Jargon** is a set of vocabulary items used by member of particular persons, which concerned with a particular subject, culture, or professions. Collins English Dictionary (2003). Here jargon means special words used by street children on jalan Muharto Malang.
- c. **Street Children:** a street child is any individual under the age of majority, whose behavior is at odds with community norms and whose primary support for his or her developmental needs is not a family or a family substitute Cosgrave (as cited in Carr *et al* 1996, p. 94). In this study it means children who spend most of their time on the street and live in a shelter on jalan Muharto Malang.
- d. **Malang** is a city, in east Java province in Indonesia. (Here Malang is an area where there is a street children community who live on the shelter (<http://www.mapsofworld.com/indonesia/destinations/malang.html>).

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, there are several theories used to solve the research problems. Those theories are sociolinguistics, speech community, jargon, definition of street children, word formation processes, and review of previous studies.

2.1 Sociolinguistics

Yule (1996, p. 239) emphasizes that “sociolinguistics deals with the inter-relationship between language and society”. Then, Wardaugh (1986, p. 12) states that sociolinguistics will concern with investigating the relationship between language and society with the goal of better understanding of the structure of language and of how languages functions in community. Moreover Hudson (1980, cited in Wardaugh 1998, p. 13) states about the definition of sociolinguistics is the study of language in relation to society. It is further stated that sociolinguistics concerns with language and society in order to find out as much as possible about what kind of thing language is.

Based on the definition provided by the sociolinguists above, it can be concluded that as one of the branches in linguistics, Sociolinguistics helps us to understand the society from language perspective. Moreover, Sociolinguistics is the study of the relationship between language and society and the study about how language is used to establish a social context.

2.2 Speech Community

Saville-Troike (2003, p. 15) state that speech community cannot be separated from the word 'shared'. A key question is whether focus in initially defining communities for study should be on features of shared language and use, shared geographical and political boundaries, shared contexts of interaction, shared attitudes and values regarding language forms, shared sociocultural understandings and presuppositions, or even shared physical characteristics.

Further Saville-Troike (2003, p. 16) add that community is that some significant dimension of experiences be shared, and for speech community, is that the shared dimension is related to ways in which members of the group use, value, or interpret language. A speech community speaking a language with more limited distribution would more likely be 'hard-shelled' because relatively few outside the community learn to use it. A 'hard-shelled' is that a community has of course the stronger boundary, allowing the interaction between members and providing maximum maintenance of language and culture. Montgomery (1986, p. 134) argues that "speech community refers to a group of people who share: a language in common, common ways of using language, common reactions and attitudes to language, and common social bonds".

Based on those descriptions, speech community is an agreement of a concept, grammar rules, and the contrary of inside of the community. Speech community is very close to the society like social norms, the use of language in society, and social structure. It is because language and society cannot be separated to each other.

“Speech community compares several major definitions starting from the premise that language is an individual possession, takes a radical subjectivist view that ends by entirely dismissing the utility of the concept”. (Wardhaugh. 1998). It means that every community has their own language that people can communicate to each other by using their language. Speech community is through a process of language and the collective of an agreement. The language becomes the scope of their community. In addition, the language cannot be spread out and cannot be understood by other people and communities.

2.3 Jargon

Pursuing the same kind of argument, Fromkin *et al*, in *an Introduction to Language* (2007, p. 441) emphasize that “jargon is used by different professional and social groups is so extensive and so obscure in meaning”. Jargon refers to the unique vocabulary used by particular groups of people to facilitate communication, provide a means of bonding, and exclude outsiders. Therefore jargon may be used as a barrier to keep outsiders from understanding something.

Akmajian *et al*, (2001, p. 302-303) explains that jargon as special or technical vocabulary has a relationship with standard language which provide new items to be transformed by jargon. The vocabulary items results from morpheme and transformation of lexical items borrowed from a particular language. It means that the original form of the old item is hidden by the transformation. For example, the word “prep” is the abbreviation of the word “prepare”.

According to Brown and Attardo (2000, p. 109-110) jargon is some special terms that refer to the activity of occupational varieties. It is used for the

purpose of not letting the meaning of others understand, to show the identity of the group that become a special characteristic of the group itself, and to establish the relationship between in-group memberships. In conclusion, jargon is a way to express the feeling of the community and also to have their own specific language. They also state that jargon has two main functions as follows:

1. Jargon provides speakers of specialized domains with clear, unambiguous terms to refer to their activities.
2. Jargon provides speakers of a sub-group with a means of marking in-group membership and excluding outsiders.

It can be defined that jargon is just known by the “in-group” of a community. People in the outside cannot understand anymore about the utterance or the term by using jargon. Jargon can be stated as an untouchable language, whereas the meaning is not easy to be understood by all people. Then, jargon also relates to the particular occupation. It can be an organization, sport community, academic discipline, and also street children community. Jargon can leave someone’s feeling excluded from a conversation. Thus speakers and writers should be aware of deciding how to use jargon appropriately to communicate with. Since, jargon is created based on the original word itself, which is changed into a new word. Then it becomes a secret language for the outsider. For example, the word “babu” is the combination or the blending word of “bapak” (father) and “ibu” (mother). This utterance cannot be reached by the outsider, because they would think “babu” as a household maid. On the other hand, “babu”

in street children community is used to call the street children's parents. For those reason, jargon is not easy to be understood by people outside the community.

The Characteristics of Jargon

According to Palmer's book, *Element of General linguistics* (1962, p. 155), jargon is a set of special vocabulary items used by members of some profession or specialized social group. Generally, jargon cannot be understood by common people outside these communities. Jargon is created as the identity of a community to have a special characteristic. There are two characteristics of jargon, they are:

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

Jargons exist because of the desire of certain group or profession to show the identity of them. This group tries to remain exist in different characteristics with others by creating some special terms called "jargon". Palmer (1962, p. 158) states that "jargons are only understood by those who are in the in-group", means that these jargons are only understood by people who become members of a community, thus people who do not belong to a member of a community will have some difficulties to catch the meaning of the jargons.

2. Jargon creates new words or new terms.

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

2.4 Word Formation Processes

Yule is one of the linguists who is noted for his theory of word formation processes. Although he is not a Sociolinguist, the writer puts his theory into consideration as it clears with word formation processes that is now being investigated in this study. Moreover, the writer also considers using word formation theory by Yule since the process of becoming the jargons are related to the structure, and that is included in a linguistic. Yule (1996, p. 64) describes that word formation process is the study of the processes which is new words come into being a language. Further, (Yule. 1996) divides English word formation into blending, coinage, borrowing, compounding, clipping, backformation, conversion, acronym, derivation (or affixation), and multiple processes.

2.4.1. Blending

Yule (1996, p. 60) describes that blending is the combination of two separated part of the word by taking from the beginning of the word and the end of another word which is produced a single new term. Bauer (1983, p. 234) notices that blending may be defined as a new lexeme formed from parts of two (or possibly more) other words in such a way that there is no transparent analysis into morphs.

For examples; *chunnel* from (< channel + tunnel), *shoat* from (< sheep + goat), *aoutocide* from (< automobile + suicide), *Amtrack* from (< American + track).

Other example as street children use is *babu* from (bapak + ibu) and *girung* from (gitar + kentrung).

2.4.2 Coinage

Yule (1996, p. 64) states that coinage is the creation of totally new terms that do not exist before and typically the process of coinage usually involves the addition of a product name from a specific reference to a more general one. The typical process some of words are derived from proper name.

For example; *Xerox, Aspirin, nylon, and zipper*.

Other examples from the street children are the word *dumpelan, ebleng*, and *semperi*. Those terms do not have a special relationship with the object of the street children used to indicate.

2.4.3 Borrowing

“Borrowing is the taking over the words from other languages” (Yule, 1996, p.65). Mohsen and Yousefi (2009, para. 26) suggest that the borrowed words are called loan words. A loanword (or *loan word*) is a word directly taken into one language from another with little or no translation. For examples: English language has adopted a vast number of loan-words from other languages.

For example; *alcohol* is taken from *Arabic*, *boss* is taken from *Dutch*, *piano* taken from *Italian*, *yogurt* taken from *Turkish*.

The street children also have a special term which is concerned into the borrowing word like the word *monkey* which is taken from English whereas the street children’s language is Javanese.

2.4.4 Compounding

Yule (1996, p. 65) states that “compounding is a joining of two separated words to produce a single form”. Therefore, the process of combining is technically known as compounding. Moreover, Bauer (1983, p. 201) says that the easiest way to categorize compound is by the function of compounds itself in the sentence that is as nouns, verbs, adjectives, etc.

For example; *lehn* and *wort* are combined to produce *lehnwort*, *book* and *case* are combined to produce *bookcase*, *finger* and *print* are combined to produce *fingerprint*.

2.4.4 Clipping

Yule (1996, p. 66) states that clipping is the reduction of a word of more than one syllable into the smaller part as the shorter term. Further, Bauer (1983, p. 233) says that “clipping refers to the process whereby a lexeme (simplex or complex) is shortened, while still retaining the same meaning and still being a member of the same form class”. Based on those descriptions, clipping is a process of making a new word by cutting the first or the last part of a word. Besides, clipping can be done by cutting the first and the last part of a word.

For examples; *mike* from (<microphone), *loid* from (< celluloid), *jams* from (<pyjamas), *org-man* from (organization man).

2.4.6 Backformation

Yule (1996, p. 67) describes “backformation is known as a very specialized type of reduction process”. Bauer (1983, p. 230) emphasizes that “the great

majority of back-formations in English are verbs. Typically, a word of one type (usually a noun) is reduced to form another word of a different type (usually a verb)".

For example; *donate* from *donation*, *opt* from *option*, and *emote* from *emotion*.

2.4.7 Conversion

Yule (1996, p. 67) states the changing function of the word without any reduction into the other function of the word is called as conversion. Bauer (1983, p. 226) emphasizes that the most productive word way of creating new word in English is a conversion.

For instance; the word *paper* as a noun comes to be used as a verb as in the following sentence; *He's papering the bedroom walls.*

2.4.8 Acronym

According to Yule (1996, p. 68) "some new words, known as acronym, are formed from the initial letters of a set of words". Bauer (1983, p. 237) says "an acronym is a word coined by taking the initial letters of the words in a title or phrase and using them as a new word".

For examples; Strategic Arms Limitation Talks gives *SALT*, Global Horizontal Sounding Technique give *GHOST*, Program Evaluation and Review Technique give *PERT*, Heavy ion Linear Accelerator give *HILAC*.

Other examples from the street children's term are Wedok Cerewet as *WC*, Bir Bintang as *BB*.

2.4.9 Derivation/Affixation

Yule (1996, p. 69) find the following:

“Derivation is the most common word-formation process to be found in production of new English words. It is accomplished by means of a large number of small ‘bits’ of the English language which are not usually given separate listings in dictionary. These small ‘bits’ are called affixes.”

Based on that description above, Yule (1996, p. 69) divides affixes into two kinds as follows:

1. Prefixes and suffixes

Prefixes are bound morphemes that occur before a base, whereas suffixes are bound morphemes that occur after a base. For instances; *mislead* has prefix, *disrespectful* has both a prefix and suffix, and *foolishness* has two suffixes.

2. Infixes

The term suggests bound morphemes that have been inserted within a word. In brief infixes are accomplished by inserting affixes inside another word. For examples; *hallelbloodyluljah!*, *Abssogoddaamlutely!*, and *unfuckingabeliveable!*

2.4.10 Multiple Processes

Yule (1996, p. 70) emphasizes that “although each of these word formation processes is learned in isolation, it is possible to trace the operation of more than one process at work in the creation of a particular word.

2.5. Street Children

As social department (Depsos) argues that generally, street children are identified as children whose activity is united with the city road. Then Ababil

(2006) explains that the economical problems force some of the children to save their schoolbag and join to be responsible to defend the finance of the family, or even they are expected to be able to cost themselves as it is called second hand or one of the family's supports. Further Kapadia (1997, cited in Panter and Brick 2003, p. 148) conceptualizes that "street children as one of a member of groups most at risk and requiring urgent attention". Moreover The United Nations Educational, Scientific and Cultural Organization (UNESCO) defines street children as

"Children with severed family ties, who have found the street their only home; the street is where they stay daily; who all face the same dangers such as becoming involved in drugs or prostitution, and their presence in the streets gives them a sense of freedom."

Based on those descriptions above, it can be seen that it is extremely difficult to find a standard definition for the term "street children" in the field of social sciences. The variations are due to differences in the various theoretical and ideological backgrounds of the children specialists, as well as differences in time and place. However, from the definition above, it can be concluded that Street children is the children who have weak relations with their families, and whose circumstances force them to spend the time outside their homes. Then, all of the street children are pushed away in all of the social aspect in the society. They really live and work on the street and they left their family and reside to choose to spend their time on the street. They also easily involve in the negative behavior like getting drugs and becoming an alcoholic, etc.

The street children are not different from other children, who also have potency and talent. They build up their talents to make a living by singing, begging, street vending, looking for junk, etc. They live everywhere, in streets and public places such as bus station, railway station, markets, parks, and so on. However the street children on jalan Muharto Malang have a shelter. This community is surrounded by people whose jobs are also dabbling in the streets like, peddler (person who sell something on the road), beggar, singer, pickpocket (people who stole something from another), prostitute, and other poor people.

In addition, some of the street children on jalan Muharto Malang, come from several areas in East Java, like Blitar, Surabaya, Tulungagung, and Kediri. The children who come from out of Malang never go back to their hometown. Whereas, for those who live in Malang usually go home once a week. They consider themselves to be broken home, which is caused by many aspects, like economic problems, lack of parent affection, family quarrel, family violence, etc. Therefore their attitudes become wild, cool, covered, and independent. According to Koiri who is the head of street children on jalan Muharto Malang said that since a baby he had followed his mother to look for meal by crying in her arms. Now he and his parents are separated. Since he was 11 years, he has joined the community of sheltered street children on jalan Muharto Malang. And now, he becomes the head of the sheltered street children because he is the oldest one.

In general, sheltered street children on jalan Muharto Malang has its own mission to live together in the shelter due to the following reasons:

1. Shelter is regarded as a protection place from various forms of violence that almost happen to the street children. It might be in the form of violence and sexual abuse behavior or various other forms of violence.
2. Shelter is regarded as a rehabilitation place to make the street children independent from their previous lives which used to be very dependent on their parents.
3. Shelter is also a place to keep their community as a group of street children who are responsible for either himself or their community.

Further they assume that they create the jargon or new term as their own language which is only understood by themselves. In their opinion, the jargon also becomes an exclusive language for their community which can be used inside the community because they create and use those jargons by themselves. Then, all members of the street children comprehend those jargons clearly.

2.5.1 Age Qualification of Street Children

The qualification of the street children varies in Indonesia. Like Social Department (Depsos) asserts that the qualification of street children is about seven until fifteen (7-8) years old. Then, the law legislation in the article of 45 (KUHP) explains that those who are called as street children is the children who are under the age of sixteen (16) years old. Moreover, the civil codes (KUH) in the article of 330 declare that street children are those who are below twenty years (21) old and unmarried.

According to those definitions, it is clear that the age qualification and the criteria of street children in Indonesian's rule still contain pluralism. Therefore it

can be stated that the age qualification of street children in Indonesia cannot be given definitely. In addition, in this study refers to street children who are fifteen years old until nineteen years old, with the assumption that those ages are included as an adolescent age.

2.5.2 The Causes of Becoming Street Children

The main factor which causes the children move onto the street to live and work is not merely caused by the poverty. According to the Social Department (Depsos) there are three levels of the existence of street children, they are;

1. Micro level (immediate causes) is the factor which is related to the children and the family.
2. Mezzo level (underlying causes) is the factor which exists in the society.
3. Macro level (basic causes) is the factor which is related to the structure of macro which includes the economic, the education, and the government.

Further, Andrew West (2003, p. 12) states that there are many causes that make the street children live and work on the street. The causes are;

1. Poverty is the major reason for children to move on the street.
2. Discrimination can also force the children onto the streets.
3. Domestic violence and abuse is the reason for children's self-migration to seek for economic opportunities.
4. School can be a place for the discrimination or the violence from teachers or other children. This also causes children to run away and move to the street.

5. Drugs also cause some children from the better families to be thrown out of home and become street children.
6. Armed conflict, natural disasters as a consequence of deepening poverty can make the children move into the street and separated from their families.
7. HIV/AIDS also increases the cause of children come and remain on the street. It is because many children are abandoned from families who are affected by HIV/AIDS.

From the causes above, it can be concluded that the causes of becoming street children is influenced by some aspects of the circumstance of children themselves, family, environments, society, and government. Those aspects take an important role to the children who become street children.

2.6 Previous Studies

Jargon has been investigated done by Salis (2005), entitled “The Study of Jargon Used by the Prostitutes in Besini Whorehouse Jember”. This study is conducted using qualitative approach in the form of document analysis. This study reveals the correlation between jargon and taboo languages. The prostitutes in Besini whorehouse Jember use the jargon because they feel that the language of their community is taboo for the customers to be said in common language.

Therefore this study shows that the jargon has closely related to the taboo language, since the taboo language is not common to be said. This study shows that the newly form of jargon and jargon in form of verb are the dominant one.

This study is similar to the writer's since it also focuses on the use of jargon as communication, however there are still some differences. There are two things that make the study different from the previous study. First, it has different setting. This study looks at the use of jargon by the prostitutes in Besini Whorehouse Jember, however the writer's looks at the use of jargon in sheltered street children on jalan Muharto Malang. Secondly, it also has different focus; the study conducted by Salis focuses on the use of jargon based on the taboo language, whereas this study focuses on the causes of the jargons produced by sheltered street children community on jalan Muharto Malang.

Another similar study has been conducted by Sari (2010). The study entitled "Word-Formation Process in the Jargon Found in Bola Tabloid Published on April 8th 2010". This study is aimed to investigate jargon of Bola Tabloid that only focus on the word-formation processes. As the conclusion this study shows that borrowing is the dominant part of the word-formation processes.

What makes this study different from Sari's studies above is that beside having different subject, the study conducted by Sari only focuses on the morphological processes of the Jargon Found in Bola Tabloid Published on April 8th 2010". Whereas, this study focuses on morphological word-formation processes and also the causes of the jargons produced by sheltered street children community on jalan Muharto Malang.

CHAPTER III

RESEARCH METHODS

This chapter presents the discussion on research design, data source, data collection, and data analysis.

3.1 Research Design

In this study the research design consists of approach of the research and type of the research.

3.1.1 Approach of the Research

In analyzing the use of jargon used by the sheltered street children on jalan Muharto Malang, the writer conducted the research by using qualitative approach because the data are in the form of utterances. According to Ary et al., (2002, p. 422), qualitative inquiry seeks to understand human and social behavior from the “insider’s” perspective – that is, as it is lived by participants in a particular social setting.

3.1.2 Type of Research

The type of research of this study is ethnography. The writer conducted ethnography research since the study is conducted by observing and interviewing the object of the study directly. Ary (2002, p.444) says “Ethnography requires a variety of data-gathering procedures, such as prolonged observation of the setting, interviewing members of culture, and studying documents and artifacts; writers

interpret the data in the context of the situation in which they gathered the data”

(Ary, 2002, p.27).

3.2 Data Source

The writer is concerned with sociolinguistics study, particularly about the jargon used by street children. The data of this study are the utterances of the street children which contain jargon. The data source of this study is a community of the street children who live on the shelter. The members of this community are twelve street children who are aged from fifteen years old until nineteen years old who are capable in using the jargon. Therefore the twelve members of the street children here were chosen as the subject of the study since they are gathered in a community and they are the insider of their community. The location where these street children usually meet or get together is located on jalan Muharto Malang.

3.3 Data Collection

In this study, the writer formulated some steps to collect the data. For the first steps she conducted observation, and then she conducted the interview, took the documentation, and for the last she transcribe the data. Along with collecting the data, the writer visited the shelter of street children community on jalan Muharto Malang. This activity was intended to obtain the information about the data and the subject from the street children themselves. Then the steps were explained as follows:

3.3.1 Observation

As the first steps, the writer took the observation to the street children community in order to obtain the data from their conversation. The observation process was conducted for two weeks. In two weeks she had an opportunity to observe them for eight meeting. The writer limited the time to obtain the data, because the writer was required to limit the excessive data. Moreover, from those two weeks, the data could represent the use of jargon by sheltered street children on jalan Muharto Malang.

In observing the street children community, the writer used a recorder as an instrument. It helped her to record the conversation of the street children as the data. This observation was done to obtain the information about the use of jargon that is used in the street children's conversation. Then, the result of observation here was reflected to find out the jargon that used by street children community.

Along with conducting the observation, the writer was helped by her relatives, the one who is care to the street children there, because he always gives them some meals. Therefore the writer pretended just to follow him, besides she was doing the observation to them, actually. So they did not know that the writer was observing them. It conducted to make the observation naturally happened.

3.3.2 Interview

After doing the observation, then the writer conducted the interview to the street children community that is consist of twelve street children and using the jargon. This interview was conducted to get the information about the meaning of the jargon and also the causes of producing the jargon. Therefore the causes of all

of the jargons were taken from the interview. This interview made the data stronger to be analyzed. According to Ary et al., (2002, p. 434), “interview provides information that cannot be obtained through observation, or can be used to verify the observation”. Regarding to the type of interview, the writer employed “a conversation with a purpose”.

During the interview the writer used a recorder to make her easy in obtaining the information and the writer also took a note. The writer provided the questions in the form of interview guide. She also developed the topic or the interview guide when interviewing them based on the situation and the condition of the street children. According to Ary et al., (2002, p. 434), the questions of this type of interview arise from the situation. Moreover, while interviewing them, the head of shelter, named Koiri, was always been there. It is because he is the one who really understand about the jargon.

In addition, the writer did not interview several times to all of the street children who use the jargon. The data which are taken from the uses can be more valid and representative (Miles and Huberman, 1994). Therefore the process of interview here was conducted for more than two weeks.

3.3.3 Documentation

The third step of collecting the data was taking the documentation. The writer documented the information as the profile of the sheltered street children community on jalan Muharto Malang. The writer included the information about the economical background, family background, social background, history, age, education.

3.3.4. Transcribing the Data

The last step of data collection, the writer transcribes the data from the sheltered street children. The writer transcribed the conversation from the recording into the textual form. It aimed at making the writer easy while understanding the communication between the street children. And also to find out the jargon used by sheltered street children on jalan Muharto Malang.

3.4 Data Analysis

The writer used some steps to analyze the data as follows:

1. The writer underlined and jotted down the utterances that contain the jargon from each conversation that have been transcribed from the recording into the text form. Therefore the writer underlined the jargon first. Then she took a note the jargon to classifying the data easily.
2. The jargons of the street children were translated into three languages. First, the writer translated into Javanese, because most of the street children come from Java and they are Javanese, even the Javanese language is as their original language to communicate. Then the writer also translated into Indonesian, because sometimes they use Indonesian when communicating. Moreover, they are Indonesian and Java is a part of Indonesia. The last, the writer translated into English, because it is as the report of the study since this study belongs to the English department and English students. Then she presented all of the translations in the form of table.

Table 4.1 Jargon Used by Sheltered Street Children on Jalan Muharto Malang

No.	Jargon	Meaning		
		Javanese	Indonesian	English

3. The writer classified the jargon used by street children community on jalan Muharto Malang based on the word formation theory in order to be able to identify the pattern. In classifying the jargon, the writer presented the jargons in the form of table.

Table 4.2 The Classification of Jargon in the Form of the Word Formation Processes Used by Sheltered Street Children on jalan Muharto Malang

No.	Jargon	The form of the jargons

4. The writer generally analyzed the jargon by focusing on the word formation theory by Yule as well as Akmajian, in order to be able to analyzed the jargon that used by sheltered street children community on jalan Muharto Malang.

5. The writer described the causes of jargon used by sheltered street children community on jalan Muharto Malang that was taken from the interview.

6. The writer discussed the jargons and the causes of the jargons that used by sheltered street children community on jalan Muharto Malang. In doing the discussion, she did not have any checkers since she has conducted the interview to the street children who are using the jargon.

7. The writer drew conclusions of the use of jargon by sheltered street children on jalan Muharto Malang.



CHAPTER IV

FINDINGS AND DISCUSSION

The chapter contains data description, the analysis, the profile of sheltered street children and the discussion. In the data description, the writer presents the jargon as well as their meaning. The analysis will be used to describe the jargon based on the word formation processes and to explain the causes of the used of jargon by sheltered street children on jalan Muharto Malang. Then the writer also presents the profile of sheltered street children on jalan Muharto Malang. In the discussion, the writer would like to discuss the general pattern of jargon that have been categorized and the causes of the used of jargon by sheltered street children on jalan Muharto Malang.

4.1 Data Description

In this part the writer presents the data obtained from the observation. From the observation, the writer could find the jargons, used in the daily communication among the sheltered street children community on jalan Muharto Malang, as well as their meaning. The jargons are presented in an alphabetical order along with their meaning. In addition, the table below as the finding that is presented to answer the research problem of what are the jargons used by sheltered street children community on jalan Muharto Malang. Here are the following jargons mostly used in the conversation of the street children community.

Table 4.1 Jargons Used by Sheltered Street Children on Jalan Muharto Malang

No	The jargon	Meaning		
		Javanese	Indonesian	English
1.	Babu	Bapak-ibu	Bapak-ibu	Father-mother
2.	Balon	Barang colongan	Barang curian	Hot goods
3.	BB	Bir bintang	Bir bintang	Bintang Beer
4.	Bobokan	Mabok mabokan	Mabuk-mabukan	Getting drunk
5.	Bolang	Bolah layangan	Benang layang-layang	Kite-string
6.	Dumpelan	Rokok sak batang	Rokok satu batang	One cigarette
7.	Ebleng	Kumpul bareng	Berkumpul bersama	Stay together
8.	EGP	Enakan golek pangan	Enakan cari makan	Its better to look for meal
9.	Endegas	Es degan	Es kelapa muda	Coconut ice
10.	Galon	Ganti celono	Ganti celana	Change the trousers
11.	Gawewek	Enggak duwe duwek	Tidak punya uang	Don't have money
12.	Girung	Gitar kentrung	Gitar yang berukuran mini	Mini-sized guitar
13.	Gudang garam	Lagu dangdut garapane Monata	Lagu dangdut yang diciptakan group Monata	Dangdut song created by Monata group
14.	I am coming	Ayam kambing	Ayam kambing	Chicken and lamb
15.	Jembleng	Sego bungkus	Nasi bungkus	Lunch pack
16.	Kenyeh	Ngenyek	Mengolok	Mocking
17.	Krempeyeng	Duwek receh	Uang koin	Small change
18.	Lepo	Lelet pol	Tidak cekatan	Very slow
19.	Monkey	Wong seng seneng mbadok	Orang yang suka makan	A person who like eating
20.	Ngapilan	Ngamen pinggir dalan	Mengamen di pinggir jalan	Singing on the road side
21.	Permen kacang	Preman kacang	Preman penakut	Cowardly tugs
22.	Poteh	Medit	Pelit	Stingy
23.	Rawon	Rai pawon	Wajah yang diibaratkan seperti dapur	The face is pretended as a kitchen
24.	Semperi	Ngantemi	Memukuli	Hitting
25.	Seret	Kesereten	Tersedak	Choking while eating something
26.	Sisi	Isin-isin	Malu-malu	Shy
27.	TARSAN	Tampange arek Rampal seng andalan	Tampang anak Rampal yang gagah berani	Heroic children of Rampal
28.	Ultah	Ulang tahun	Ulang tahun	Eating together
29.	Untel	Kruntelan	Sekumpulan	Crowded
30.	Waru-waruan	Moleh	Pulang kampung	Go back home
31.	WC	Wedok cerewet	Perempuan yang banyak bicara	Talkative woman

4.2 Analysis

In analyzing the jargons, the writer classifies the data first based on the word formation processes theory by Yule and Akmajian. The jargons are presented in the form of table, in order to answer the research problem of what are the processes of word formation found in the jargons used by sheltered street children community on jalan Muharto Malang. Below is the classification of jargons.

Table 4.2 The Classification of Jargon in the Form of the Word Formation Processes.

No.	Jargon	The form of the jargons
1.	Babu Balon Bobokan Bolang Galon Gawewek Girung Gudang garam Lepo Ngapilan Rawon Sisi Ultah	Jargon of blending
2.	Dumpelan Ebleng Jembleng Kenyah Semperi	Jargon of coinage
3.	I am coming Monkey	Jargon of borrowing
4.	Untel Seret	Jargon of clipping
5.	BB EGP Tarsan WC	Jargon of acronym
6.	Permen kacang Waru-waruan	Multiple processes
7.	Endegas	Other process by changing consonant
8.	Krempyeng Poteh	Other process by giving new meaning

After having the classification above, the writer analyzes the jargons based on the classification of word formation processes. She explains first the process of the jargons, in order to describe the process of word or words to become the jargon. Second, the writer explains the causes of the jargons in order to answer the research problem of what are the causes of the jargons produced by sheltered street children community on jalan Muharto Malang.

4.2.1 Blending

The writer found thirteen jargons in the form of blending. The jargons are used by street children comes from the words which are familiar enough outside their community especially, the Javanese people. The jargons categorized into blending word are as follows;

Table 4.3 Jargon of Blending

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1.	Babu	Bapak-ibu	Bapak-ibu	Father-mother
2.	Balon	Barang colongan	Barang curian	Hot goods
3.	Bobokan	Mabok mabokan	Mabuk-mabukan	Getting drunk
4.	Bolang	Bolah layangan	Benang layang-layang	Kite-string
5.	Galon	Ganti celono	Ganti celana	Change the trousers
6.	Gawewek	Enggak duwe duwek	Tidak punya uang	Don't have money
7.	Girung	Gitar kentrung	Gitar yang berukuran mini	Mini-sized guitar
8.	Gudang garam	Lagu dangdut garapane Monata	Lagu dangdut yang diciptakan group Monata	Dangdut song created by Monata group
9.	Lepo	Lelet pol	Tidak cekatan	Very slow
10.	Ngapilan	Ngamen pinggir dalan	Mengamen di pinggir jalan	Singing on the road side
11.	Rawon	Rai pawon	Wajah yang diibaratkan seperti dapur	The face is pretended as a kitchen
12.	Sisi	Isin-isin	Malu-malu	Shy
13.	Ultah	Ulang tahun	Ulang tahun	Eating together

1. Babu

A. Process

The meaning of “babu” is “bapak-ibu”. This jargon comes from the combination of the first part [ba-] of “bapak” and the last part [-bu] of “ibu”. Then the two parts are combined as jargon “babu”.

B. Cause

This jargon is produced when they are talking about their parents, in front of many people outside the community. Then they produce the jargon “babu” to cover up the street children’s family, especially about their parents, because they think that the role of parents for them is not really important. Therefore they always live independently without affection from their parents. In addition, based on their society as street children, they are known as children who do not get attention from their parents. Now it becomes their own term or jargon which is used in their daily communication. Those phenomena can be seen in the conversation below, for instance;

*Dimas : Taek, rek **babu** ku ngene iki kumat maneh*
 (Suck, guys my father and mother are getting attacks again)
Agus : Antemono ae maren Dim, urepmu kok angel men seh
 (Hit them Dim, your life is so complicated)

From the conversatiton above, it shows that every people will think deeply that the jargon represents the household helper, because “babu” is the Javanese language means a household helper. However “babu” means street children’s parent in the street children’s side.

2. Balon

A. Process

Jargon “balon” comes from the word “barang colongan” where the last part [-rang] of the word “barang” is cut and also the first and the last part [co-gan-] of the word “colongan”. Then the two parts [ba] and [lon] are combined as jargon “balon”.

B. Cause

The jargon “balon” means that the goods or the properties are obtained by stealing. According to the street children, the jargon “balon” is created based on the word “balon” which means a prostitute. It is because their environment is surrounded by many women who have a job as a "balon" or a prostitute. In addition, they use “balon” as for “barang colongan”, because “balon” here is as the reflection of something bad or bad habit that close to the prostitutes who are also doing something bad. Therefore, they create this word, to make other people feel confused about the real sense of this jargon. Besides, this jargon has a meaning as “barang colongan”, actually. Here is an example of the jargon “balon” which means "barang colongan".

Dimas : *Wingi arek-arek mari oleh **balon** tekan arek Alun-alun Cak,*
(Some of us got hot goods from the Alun-alun children brother)

Gito : *Opo barang e?*
(What kind of thing?)

Dimas : *Hp nokia, cilik tipis hp ne, didol nang Roma (rombongan malam) karo arek arek.*
(Handphone Nokia, a slim one, they sold it to Roma)

In addition, the meanings of the word both “balon” as hot goods and “balon” as a Prostitute have the same function that is to express something bad.

On the other hand the real meaning of "balon" is not bad because it is known as kids' toy which can please them.

3. Bobokan

A. Process

The jargon "bobokan" comes from the word "mabok-mabokan" which the first part [ma-] and the last part [-k] of the word "mabok" are cut and also the first part [ma-] of the word "mabokan" in the repetition word.

B. Cause

"Bobokan" is derived from the Javanese language that means a kind of herbs usually used by the Javanese people to cure injury or bruise. According to the beliefs of Java, "bobokan" can restore the body. However, "bobokan" does not mean that way, in the street children's community. The jargon "bobokan" means getting drunk and it is used when they are going to drink alcohol. It is also used to invite anyone to get drunk. Street children create the jargon because they think when they are getting drunk, they can increase their spirit. Therefore they create the jargon which has the same meaning with "bobokan" (herbs that can restore the stamina of the body).

The jargon is also created to cover up their activity that is closely associated with criminal acts. Therefore when they are talking about this jargon, in front of many people outside their community, other people would think that they are talking about "bobokan" using the herbs. Below is the example of the use of "bobokan".

Agus : Lek ngene iki ae eling metu, hehehe; Lek duwe duwek po o, nyengar nyengir ae Dim-dim.

(In a time like this, just remember to out, (laughter); If you have much money, you just smile Dim-dim.)

Dimas : *Wes rek menengo! Ayo wes ngamen ae, engkok bengi ebleng karo arek-arek, karo **bobokan** lumayan rek.*

(Shut your mouth up guys! Lets go singing, then tonight we have together with the others, and getting drunk, it is good enough guys)

4. Bolang

A. Process

Jargon “bolang” comes from the word “bola layangan” by cutting the last part [-a] of the word “bola” and the first and the last part [lay-] and [-an] of the word “layangan”. Then the two parts are combined as “bolang”.

B. Cause

The jargon “bolang” means a kite-string. This jargon is created based on the street children’s hobby of flying- kite around their shelter. They assert that they make the kite themselves and sell it to the people around their community then they will save the money for their needs. From this activity the street children created the jargon “bolang” just to exclude others from understanding the real meaning of “bolang” in their community. They think other people will interpret it as “bocah petualang” children who like adventure and like to visit some places that are close to the nature like the famous television show. Below is the example of the use of jargon “bolang” by street children.

Litis : *Lah lek koen gawe **bolang** iku yo gak iso sak enak e dewe, kudu ukur pisan Gus, ora pokok podo kabeh dowone.*

(If you want to make kite-string, you cannot just do it with your own way, it must be measured Gus, not just only have the same length.)

Agus : *Kesuen e Cak, lek di ukur. Tapi dadi i, mek elek gak koyok wek e samean*

(Too long, if it has to be measured. when it’s done, it is not as good as yours)

5. Galon

A. Process

This jargon comes from the combination of two separated parts of the word "ganti celono" by cutting the last part [-nti] of the word "ganti" and also the first part and the last part [ce-o] of the word "celono". Then both parts [ga] and [lon] are combined as jargon which means "ganti celono".

B. Cause

The jargon "galon" means changing the trousers. In the real meaning, "galon" as water container which used as a musical instrument while singing besides the guitar. However, they change the meaning, and use it to express their feelings when they want to change the trousers, because they rarely change it within one month even more than that. Especially those who come from out of Malang would not change their trousers so long that they do not get another pain.

Those phenomena become their habit since they decide to live on the street. Here is an example of the use of jargon "galon" .

Nia : Loh Mas Git sido moleh a mene?

(Loh brother Git wants to go home tommorow?)

Gito : Iyo ta Nya, kate ados, karo ngisi galon, iki loh wes mbluduk, mbuki.

Melok a?

(Absolutely yes Nya, want to take a bath, then fill up, change the throuser, it has been fading and very dirty, want to come?)

6. Gawewek

A. Process

The word "gawewek" comes from the word "enggak duwe duwek". The jargon is created by cutting the first part [eng-] and the last part [-k] of the word "enggak". Then the word "duwe" is cut in the first part [du-]. Also the word

“duwek” is cut in the first part [du-]. Then the three parts [ga] [we] [wek] are combined as the jargon “gawewek”.

B. Cause

The street children are closely connected with economical problems. Then they create the jargon “gawewek” to cover up street children’s conversation about their economical problems. The jargon is created to show that they do not have money anymore. Then, they assume that the jargon “gawewek” reflects the street children’s economic problems because they always find difficulty to get money. Consequently, they must sacrifice themselves to get money independently. This word is also used to express their feelings when they need money for their needs, to support their family needs as well. Therefore the jargon is used when they are talking about money. The conversation below is the example of the use of jargon “gawewek”.

Tendi : Yo iyo lek masalah iku, masio mangan yo ga usah di kek i, wong arek Alun-alun poteh-poteh ngono; Ngene iki loh Mas X arek-arek iki, senengane golek perkoro karo arek njobo, wegah aku!
(Well, well if it is about that problem, even for meal, do not give it, because Alun-alun children are selfish)

X : Yo pokok e ojok sampe tawuran rek ya.
(Do not with each other guys, please.)

Angang : Wes poteh ,kere, gawewek mene. Asem!
(They are selfish, poor, even do not have mone. It sucks!)

7. *Girung*

A. Process

The jargon comes from the word “gitar kentrung” which is cut in the last part [-tar] of the word “gitar” and the first part [kent-] of the word “kentrung”.

Then both parts [gi] and [rung] are combined as jargon “girung”.

B. Cause

The jargon “girung” means a small sized guitar which has four strings.

This is usually used by the street children as their instrument when they sing in the roadside. They always bring it up and use it through the street while they are doing the activity on the street. The jargon represents that gitar kenrung is very valuable for them, because it is the source of their income. The jargon used when they are talking about songs and when they want to sing. Therefore, even though many people have this musical instrument, they do not know what the jargon “girung” means. This is the example of the jargon “girung” in sheltered street children community.

- Nia : Heheheha. Mangkane lek nggenjreng girung mu seng mantep koyok lek koen mencet irungmu. Hehehe*
(Laughter) So that is why, when you’re playing your small size guitar play it steadily like when you are pushing your nose (Laughter))
- Dendi :Iyo, karo nyanyi lagu e Rhoma Irama. Yo katene oleh duwek yopo awake dewe.*
(Right, while singing Rhoma Irama’s song. How can we get the money.)

8. Gudang Garam

A. Process

The jargon “gudang garam” is taken from the word “Lagu Dangdut Garapane Monata”. Each word is cut by cutting the first part [la-] of “lagu” and the last part [-dut] of “dangdut”, [-pane] of “garapane” and [m-] of “monata”. Then all of the parts are combined as the jargon “gudang garam”.

B. Cause

The jargon “Gudang garam” has a meaning as a dangdut song created by Monata group. This jargon is produced on the basis of their passion to sing

dangdut songs while singing or being together in the shelter, since dangdut created by Monata are very popular and it is booming at the time. This jargon is created as the way to express their love of dangdut songs, especially those which are created and made it popular by Monata. The example of the jargon can be seen below.

Anang : Endi girung e Cak?

(Where is the small size guitar bro?)

Andri : Iki Lek, ayo gudang garam-an yo?

(This one bro, lets take dangdut song created by Monata group)

Anang : Yo, yo, ayo, endi Nia? Celok en age arek e ndek ngarepan.

(Ok, ok, lets go, where is Nia? Call her, in front)

Andri : Nya-Nia, iki loh gudang garam!

(Nya-Nia, this is dangdut song created by Monata group!)

In additon, the true meaning of “gudang garam” is known by many people, especially smokers, as one of the famous cigarette labels in Indonesia. However, from the example of the use of jargon above can be explained that street children change the actual meaning of it. Therefore the outsiders will think they are talking about cigarettes when they say “gudang garam”.

9. Lepo

A. Process

The jargon “lepo” comes from the word “lelet pol”. The word “lelet” is cut from the last part of [-let] and the word “pol” is cut from the last part of [-l]. Then both of the first part [le] and [po] are combined become the jargon “lepo”.

B. Cause

The jargon “lepo” has the meaning as someone who is doing something very slow. This jargon is produced as a form to convey the street children’s anger against someone who cannot do something quickly. The purpose of this jargon is

mocking others, inside or outside the community. They assume that this jargon is produced to represent people who are lazy. Below is the example the use of jargon “lepo”.

Dendi : *Ris, tolong jupukno korek iku Ris?*
(Ris, can you take that cigarette lighter please?)
Aris : *Ndi? Ndek endi?*
(Where? Where is it?)
Dendi : *Iku ndek sebelahmu, keler kuning*
(That one, in your side, the yellow one)
Aris : *Endi seh, genok*
(Where, there is none)
Dendi : *Doh. Pancet ae lepo siji iki rek!*
(Doh. This person is very slow!)

10. Ngapilan

A. Process

The jargon “ngapilan” comes from “Ngamen pinggir ndalan”. It is created by cutting the last part [-men] of the word “ngamen”, [-nggir] of the word “pinggir”, and the first part [nda-] of the word “ndalan”. Then, the three parts are combined as the jargon “ngapilan”.

B. Cause

The jargon "ngapilan" means singing on the roadside. It is produced when they are singing together on the roadside of Rampal. This jargon is closely related to the jargon "girung" above, because when they are singing, they will need their guitar as a tool. This jargon is used to persuade their friends inside the community to sing on the street. Below is the example of the use of jargon “ngapilan” in street children community.

Aris : *Loh, ngguyu Mbak e. Hehehe, Wes kono ndang ngapilan. Jare kate golek sego.*

(Loh, she is laughing. (Laughter); Go singing on the roadside quickly.
You said you want to look for a meal.)

Gito : *Golek dewe aku! Delok en lek sampek kon mangan pisan yo. Hehehe.*
Tak entekno raimu seng koyok tarsan iku.
(I will find it by my self! See, if you also eat the meal. (laughter); I will
hit your face that is like the heroic children of Rampal.)

11. Rawon

A. Process

Jargon “rawon” comes from the word “rai pawon” by cutting the last part
[-i] of “rai” and the first part [pa-] of “pawon”. Then both parts [ra] and [won] are
combined to become the jargon “rawon”.

B. Cause

The meaning of “rawon” refers to someone’s face which is compared as
kitchen, because she or he likes eating very much without caring for another
people. There is no consideration to use kitchen as the equality of someone’s face
that is like eating, so it is an arbitrary. The use of this jargon is to mock someone
who does not want to share the meal, since, they have agreement to share anything
and to eat together with all members of the community, actually. Therefore,
someone who breaks the agreement is called “rawon”. Here is the example of the
use of jargon “rawon”.

Lia : *Tenggorokanmu seret loh engkok Ndre, ge--*
(It will stay in your throat Ndre, ge--)

Andri : *Ora!*
(No!)

Hanafi : *Ancene rawon, delok-en ae, engkok lak mangan wek-e koncoe maneh;*
Kandakno Koiri Ya. Hehehe
(Your face is like a kitchen, mark my word, later he will eat his friend’s
meal again; tell Koiri Ya. (Laughter))

In fact, actual meaning of ‘rawon’ is the name of dish. Actually, it has a relationship with the street children’s signification, because both meanings are used to express something which is closely associated with meal.

12. Sisi

A. Process

The jargon “sisi” comes from the word “isin-isin”. This jargon is created by cutting the first part [i-] and the last part [-n] of the word “isin” and also the duplication word itself “isin-isin”. Then they are combined as “sisi”.

B. Cause

This jargon is created based on the street children’s character of feeling embarrassed, since they think that their work and their condition are really embarrassing for the street children themselves, their families, and their society.

Therefore this jargon aims at hiding their feeling of being embarrassed. Moreover, it is also to tease and satirize someone who is emberassed of something. Below is the example of the use of jargon “sisi” in street children community.

XBl : Ojok ngunu Mas, nangis loh engkok, hehee

(Don’t be like that bro, she will cry then, (laughter))

Agus : Loh iyo Mas, nangesan iki pancen arek Blitar etan iki. Hehehe

(Oh yeah bro, she loves crying this east Blitar guy. (Laughter))

Rengga : Ora kok yo Mbak Lia; Ojok ta Mas

(No, it was not, isn’t it Lia; don’t be like that guy)

Tendi : Mbak e sisi Mbak e rek. Hehehe. Yo Mbak yo?

(Sister is being sisi guys. (laughter). Isn’t it sist?)

Rengga : Hehehe, opo iku sisi?

(laughter), what is sisi?)

Tendi : Jare Lia, ada deh. Hehehe

(Lia said, it is something secret. (laughter))

From the conversation above, it seems clear that the writer as the outsider cannot understand the real meaning of “sisi”. The writer just reveals that she did

not feel to do something like “sisi” which means blowing something from her nose. Therefore the writer asks about what they are talking about the jargon “sisi” actually.

13. *Ultah*

A. Process

The word “ultah” as most people known, is derived from the word “ulang tahun”. This word is created by cutting the last part [-ang] of “ulang” and [-un] of “tahun”. Then both the first part [ul] and [tah] are combined as “ultah”.

B. Cause

Everyone already knows the meaning of “ultah” is one way to celebrate something, whether it is someone's birthday, wedding anniversary, the founding of an organization day, the commemoration of historical day, etc.. However, street children have their own way to interpret the word “ultah” as the jargon for their community. The jargon “ultah” is used to ask or invite someone to eat together with all of the street children. Furthermore, they assume that other people outside their community will interpret “ultah” as a form of togetherness in a particular ways. However for the street children, “ultah” is a form of togetherness at any time they could eat together in the shelter. Here is an example of the use of jargon “ultah”.

Lia : *Wes rek ojo tukaran ae, ndang kene ultah iki, ayo yo!*

(Enough guys don't fight each other, let us ultah, let's go!)

Litis : *Monggo monggo. hehehe; Mas X ta pangan yo Mas gawane, repot repot ae Mas sampean iku. Hehee*

(Monggo-monggo. (laughter); Brother X, I eat what you brought, it makes you busy bro. (laughter))

Nia : *Oh kurang ajar arek iki dadakno lek ngomong, suwun tok ngunu loh gak kate dowo lek ngomong.*

(Oh what you are saying, you swear like a trooper, just say thanks do not say anything else)

4.2.2 Coinage

Based on the finding, the writer finds five jargons in the form of coinage produced by street children community on jalan Muharto Malang. All of these jargons are totally new words which have arbitrary relationship with the object they are used to indicate. Further it means that there is no natural connection between linguistics forms and the meaning of the jargon itself. The five jargons are shown below.

Table 4.4 Jargon of Coinage

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1.	Dumpelan	Rokok sak batang	Rokok satu batang	One cigarette
2.	Ebleng	Kumpul bareng	Berkumpul bersama	Stay together
3.	Jembleng	Sego bungkus	Nasi bungkus	Lunch pack
4.	Kenyeh	Ngenyek	Mengolok	Mocking
5.	Semperi	Ngantemi	Memukuli	Hitting

1. *Dumpelan*

A. Process

The jargon "dumpelan" which means "rokok" is totally a new term. The meaning and the term of this jargon does not exist before someone communicate.

Therefore it becomes the jargon that merely understood by street children community as one cigarette.

B. Cause

The jargon "dumpelan" means one cigarette. This jargon is produced when they want to ask a cigarette to their friend in front of many people outside their

community. Then, they create a new word as their own jargon inside their community. The jargon is used to cover up their bad habitual action of being a smoker beside drunker in the society. Then the jargon is always used when they want to ask one cigarette to their friends. Here is the example of the use of jargon “*dumpelan*” in the street children community.

- X : Lah seng liyane? Jare Gito wingi onok seng kate di kongkon ngedolno dulinan.*
(How about the others? Gito told me that one of us will be asked to sell the toys yesterday.)
- Dimas : Hio Mas, embuh maeng Nia karo sopo, gak eruh aku Mas; Gus, kehe njaluk dumpelan, jo akeh-akeh. Hehehe*
(Yeah bro, I don't know Nia with whom, I don't know bro; Gus, give me your one cigarette, not many. (Laughter)
- Agus : Siji? Genok! Tukuo a!*
(One? None! Buy it!)

2. *Ebleng*

A. Process

The jargon “*ebleng*” is formed as a new term in the street children community. The meaning of this jargon is “*kumpul bareng*”.

B. Cause

This jargon “*ebleng*” means staying together. The street children declare that this jargon was produced to express their feeling that they want to just spend their time to stay together, talk to each other, and sometimes to get drunk together. Those activities are another form of relaxation after their activities on the street in one week. The use the jargon “*ebleng*” is to ask other children inside their community to stay together. Further they expect that their togetherness could keep their community as a group of street children who are responsible to their own

community. Therefore this jargon is used when they want to meet with each other.

Below is the example of the use of jargon by street children.

Dimas : Wes rek menengo! Ayo wes ngamen ae, engkok bengi ebheng karo arek-arek, karo bobokan lumayan rek.

(Shut up your mouth guys! Lets go singing, then tonight we have to stay together with all of us, and get drunk, it is so funny guys.)

Koiri : Hus lambemu gak iso dikandani a yo, onok Mbak e iki loh, seng sopan titik talah! Sori Mbak yo?

(Hus, can you shut your mouth up, there is sister here, you have to be polite! So sorry sist?)

3. **Jembleng**

A. Process

The jargon "jembleng" comes from the word "sego bungkus". This jargon is totally a new term because it is created by their own community and the other people outside the community do not know and do not understand the meaning.

B. Cause

The meaning of this jargon is lunch pack. They create this jargon to show that they always eat lunch pack meal. Further, they assume that it shows the street children's lives who always long for someone's kindness to bring them meal since they cannot buy it. The use of this jargon to cover up that they want a pack, so other people outside the community will not understand what they are talking about. It is also used when they are talking about meal and beverage. Here is the example of the use of jargon "jembleng" by street children.

*Andri : Yo kono golek o jembleng-an.
(Look for the lunch pack there.)*

*Gito : Loh, ganok jembleng a? Blas, blas o?
(Loh, there is no lunch pack? Nothing?)*

*Andri : Blas! Koen iki ngomong kok podo ae karo Nia sak karepe dewe rek.
Tuku kono loh. Wes genok seng ngirimi. Hehehe*

(None! You spoke in your way like Nia guy. Buy it there. There is no one who will send it again. (Laughter)

Aris : *Iyo wong iki, teko-teko luwe, njaluk pisan. Hahehehe*
(Yeah this person, you're coming while straving, even asking.
(Laughter)

4. Kenyeh

A. Process

The jargon "kenyeh" is one totally new term of jargon which is used by the street children. The meaning and the word of this jargon is not known by other people and community outside.

B. Cause

The jargon "kenyeh" means mocking someone. According to the street children, "kenyeh" is produced when there are persons outside their community stare at them nastily knowing the fact that they are street children. Then they create this jargon suddenly without any consideration about the reflection of this jargon. That is why this word becomes a symbol to mock someone who does not really like them. When this jargon "kenyeh" is used to mock someone inside the community, they also make someone realize about what he or she has done. It is because all people inside the community know the meaning of this jargon. Here is the example of the use of the jargon "kenyeh".

Andri : *Taek, wes a gak pengen mangan a? rame ae yo. Mas X loh gak Masalah kok riko ngomel C_WC.*

(Suck. You do not want to eat? Don't talk to much. It doesn't matter for brother X, so why do you just keep talking C-WC)

Tendi : *Wes-wes rek mandek! Suwe-suwe kok podo kenyeh ngunu ngomonge. Ndang kongkon mreng kabeh arek-arek ndek njobo iku, mangan ta gak?; ngene iki wes arek-arek Mas X, ojok kaget. Hehehe*

(Okey-okey stops it! I think your speech will mock each other. Let ask all of us over there to come, they want to eat or not?; this is the guys way's brother X, don't be shocked. (Laughter)

5. *Semperi*

A. Process

The jargon "semperi" is also categorized as a totally new term because it is made by the street children themselves. The meaning and the word itself is not understandable by other people outside the community.

B. Cause

The jargon *semperi* means hitting someone else inside or outside the community. The jargon is produced when they were fighting with each other or with another street children community. From that reason then they agree to make this jargon to express their anger when they want to hit someone. This jargon also becomes one way to mock someone else. The purpose of this jargon is to threaten someone else with that word "semperi". Below is the example of the use of the jargon "semperi" by street children.

Hanafi : Jare perkoro njaluk rokok ga di kek i, yo ora meneng aku Cak, arek polean-e iku cobak ta semperi langsung karo Dimas, Agus, ambek Gito.
(The matter is about asking a cigarette but was not given, I didn't keep silent bro, I tried to hit those polean children with Dimas, Agus, and Gito.)

Nia : Oh, arek seng untel-untel-an wingi iku a? maeng arek-arek iku yo sek ndek Rampal i, tapi ga wani kate ngamen. Palingo ngerti sampean Mas Han.
(Oh, those children who are crowded yesterday? They just stay in Rampal, but didn't have the courage to sing. May be they know you brother Han)

4.2.3 Borrowing

Based on the finding, the writer finds two jargons in the form of borrowing, produced by the street children. The jargon used by street children comes from the words which are borrowed from English and it is familiar enough

outside their community. Then they use it differently by giving a new meaning.

Below are the jargon which are included into the borrowing word.

Table 4.5 Jargon of Borrowing

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1.	I am coming	Ayam kambing	Ayam kambing	Chicken and lamb
2.	Monkey	Wong seng seneng mbadok	Orang yang suka makan	A person who like eating

1. I am coming

A. Process

The jargon “I am coming” is borrowed from the English word which means someone is coming. The street children change the meaning of the word “I am coming” into their own way as “ayam kambing”. Then they use it as the jargon of their own community.

B. Cause

The jargon “I am coming” had become a secret word for the street children since they change the meaning. “I am coming” means chicken and lamb which represent a special meal to eat, since they think that they do not have much money to buy a special meal like chicken and lamb, so it impossible for them to eat the meal from chicken and even lamb. Further they assume that this jargon is changed because they think the pronouniation of “I am coming” is almost the same when they are saying “ayam kambing”. That is why they derail it to become their own jargon as well. The use of this jargon is to express their happiness when they can

get some meal from chicken or lamb (sate) to eat. Here is the example of the use of jargon “I am coming”.

Dendi : Loh rek Mas X gawakno sate, wah I am coming iki rek. Ah wah ultah yuk rek. Wadoh-wadoh !

(Hey guys, brother X brings a sate for us, wah-it kinds of chicken and lamb guys. Let's eat together guys. Wadoh-wadoh (expression of happiness)).

Nia : Ehmm, girang e talah, kene kek no aku, tak bagine dadi rolas. Hehehe, kabeh kudu ngerasakno. Benerkan?

(Ehmm, you're so glad, give it to me, I will divide it into twelve. (laughter). Every one must taste it. Right?)

2. Monkey

A. Process

The jargon “monkey” is borrowed from the English word which means an animal of the type most like man, especially those which are small and have long tails. The meaning of “monkey” is changed as “wong seng seneng mbadok” by the street children community. Then it becomes the jargon for their community.

B. Cause

The jargon “monkey” means someone who likes eating. This jargon is produce to represent someone who likes eating and does not really care for the others. They judge that the person is like a monkey because they think that monkey is selfish. The jargon is produced at the first time when they see one of their friends is eating and he does not share it with others, though they have already had an agreement to share anything with the others. Therefore they change the meaning of the word “monkey” to be the jargon of their community. The jargon is used for anyone who likes eating and anyone who does not want to share the meal. Moreover the use of this jargon is also the same with the jargon

“rawon”. Besides, they expect the jargon can make their friend aware that they are united as a community, so that they have to care with one another. Here is the example of the jargon “monkey” used by street children.

Lia : *Ehmm. Ngomonge tuku I am coming, tapi dipangan dewe key-monkey; wes gak percoyo blas nang samean Lek.*

(Ehmm. You said you buy chicken and lamb, but you just eat it by your self key-monkey; don’t believe in you anymore guy)

Agus : *Wooo. Ngelamak koen C-WC!*

(Wooo. How dare you are C-WC!)

Hanafi : *Hehehe, monkey? Samean iku ancen e karep e dewe ae Lek, elengo koen duwe dolor akeh rek. Hehehe*

(Laughter) monkey? you walk on your own way guy, remember you have many brother guys. (laughter)

Lia : *Ikuloh rungokno hahehehe; Wes ojok diterusno, nanges iku engkok. Hehehe*

(Listen it, (laughter); don’t continue it, it will make him cry. (Laughter)

4.2.4 Clipping

The writer finds two jargons in the form of clipping. The jargons are not familiar enough because they have changed the word into the smaller unit. Below is the jargon in the form of acronym words.

Table 4.6 Jargon of Clipping

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1	Untel	Kruntelan	Sekumpulan	Crowded
2	Seret	Kesereten	Tersedak	choking while eating something

1. Untel

A. Process

The street children use the language by cutting the first and the last part of a word “kruntelan”. Therefore the word “untel” comes from “kruntelan” by cutting the first part [kr-] and the last part [-an], which become a jargon “untel”.

B. Cause

The jargon “untel” means crowded which expresses that there are many children or people who are getting together. They explain that this jargon reflects their habit of getting together inside the community. Therefore this jargon is used to reveal togetherness and it is also used to invite someone to get together such as when they are eating, sleeping, and chatting.

Actually, the jargon “untel” does not completely a change of meaning, because this is just clipping the word into a smaller part, which still has the same meaning. However, since the sound and the spelling is changed, then it makes the outsiders cannot understand clearly the meaning of this word in the context of the street children. Below is the example of the use of “untel” in the street children conversation.

Tendy : La kok iso? Opo perkoro e, kon meneng ae? Gak mbok tolongi?

(How come? Whats the matter. You just keep silent? Didn't you help him?)

Hanafi : Jare perkoro njaluk rokok ga di kek i, yo ora meneng aku Cak, arek polean-e iku cobak ta semperi langsung karo Dimas, Agus, ambek Gito.

(The matter is about asking the cigarette but I am not given, I didn't keep silent bro, I tried to hit those polean children with Dimas, Agus, and Gito..)

Nia : Oh, arek seng untel-untel-an wingi iku a? maeng arek-arek iku yo sek ndek Rampal i, tapi ga wani kate ngamen. Palingo ngerti sampean Mas

Han.

(Oh, those children who are crowded yesterday? They just stay on Rampal, but didn't have courage to sing. May be they know you brother Han)

2. Seret

A. Process

The street children use the jargon "seret" by cutting the first part [ke-] and the last part [-en] of the word "kesereten". Then from that process it becomes a jargon "seret".

B. Cause

The jargon "seret" comes from the word "kesereten", but the street children define it as a form of expression to reveal a mistake that they experience while they are eating. In other words, "seret" means choking while eating something. The jargon is produced because there is someone who is choked while eating together. Therefore, the word "seret" is created and becomes a jargon for the street children. This jargon is used to remind someone to be careful when eating. this is the example of the jargon "seret" in the street children community.

Dimas : Jarno iku lek gak sampe seret gorok e gak kirane mandek, masio warek. Hehehe

(Let him, if his throat is not choking he wouldn't stop it, although he is full. (laughter))

Gito : Yo masio hobi kudu eleng konco dewe rek lek aku!

(Yeah although it's a hobby I have to remember my friend guys!)

Nia : Mosyook!

(Is that true!)

This jargon has the similarity with the jargon "untel" above which is also clipped into a smaller part and still has the actual meaning as "kesereten".

However, it is difficult to be understood, because the sound and the spelling have been changed.

4.2.5 Acronym

Based on the finding, the writer finds four jargons in the form of acronym.

The jargon used by street children comes from the words which are familiar enough outside their community. However those jargon become difficult to understand because the meanings are so different with the real one. Below are the jargons in the form of acronym words.

Table 4.7 Jargon of Acronym

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1	BB	Bir bintang	Bir bintang	Bintang Beer
2	EGP	Enakan golek pangan	Enakan cari makan	Its better to look for meal
3	TARSAN	Tampange arek Rampal seng andalan	Tampang anak Rampal yang gagah berani	Heroic children of Rampal
4	WC	Wedok cerewet	Perempuan yang banyak bicara	Talkactive woman

1. BB

A. Process

The Jargon “BB” comes from the word “Bir Bintang”. The process is very commonly used by taking the initial letter of the words itself. The first initial [B] is taken from the word “bir” and the second intial is taken from the word “bintang”. Then, those initials are combined as “BB” and become a jargon.

B. Cause

According to the street children, the jargon “BB” is produced when blackberry (as a new handphone) is popular. They assume that they cannot have blackberry, but they can buy a bottle of beer with the brand bintang. Further they

clarify “people will be addicted to use blackberry and we will be addicted to drink beer bintang”. From those phenomena, then the street children change the meaning into their own meaning as “bir bintang”. The street children use this jargon when they ask their friends to buy a bottle of beer bintang and also ask their friends to get drunk. Below is the example of the use of jargon “BB.”

*Dimas : Lek oleh krempyeng masio sak glangsi lak iso gawe tuku **BB**. Hehehe*

(If we have small change, although just one sack, it can be used to buy BB. (Laughter)

Anang : Iyo iso, tapi la lek krempyeng e slawean, gawe tuku permen ae gak payu. Hehehe

(Absolutely yes, but if it is just twenty-five, even it can't be used to buy a candy. (Laughter)

Dimas : oh iyo ya, hehehe

(Oh yeah, right, (laughter)

2. EGP

A. Process

The jargon “EGP” is derived from the initials of the words “enakan golek pangan” which is taken only from the initial. Therefore, it becomes a jargon for the street children community.

B. Cause

The jargon “EGP” is created for the first time since it is popular among teenagers as “emang gua pikirin”. “Emang gua pikirin” is a symbol to express the ignorance to somebody else. However the street children give a new meaning as they think it is better to look for meal. The meaning of the jargon reflects their daily lives in which they must work hard to earn money to buy meal. This jargon “EGP” is used to express their happiness to earn money than they have to stay in the shelter without any activity. Beside that it also used to ask other friends to

work on the street and earn money. Here is an example of the use of jargon

“EGP” on street children.

*Gito : Iyo koran berita duka, hahehehe; Jare koen kangen adekmu Gus; arek
iki duwe adek wedok Mas.*

*(Well grief newspaper, (laughter); You told me that you miss your little
sister Gus; He has a sister bro)*

*Agus : Iyo sakjane yo kepingin moleh nginceng adekku tok diluk, tapi mben ae
paling, saiki EGP-an sek Cak. Gampang Masalah iku To. Mangan sek
ae iki seng penting. Hehehe*

*(It must be right, I want to go home to see my sister for a while, but
next time may be, now it's better to look for meal. Take it easy. The
important thing is eating now. (laughter)*

X Br : hehehe, iyo entekno rek.

(Laughter), okey eating them up guys)

3. TARSAN

A. Process

The jargon “TARSAN” comes from the words “tampange arek Rampal
seng andalan”. The jargon is derived from taking the first initial [T] from
“tampang”, the second initial [A] from “arek”, the third initial [R] from
“Rampal”, the fourth initial [S] from “seng”, and the last [AN] from “andalan”.

Then all of the initial letters are combined as “TARSAN” which become the
jargon.

B. Cause

Jargon “TARSAN” means the heroic children of Rampal who are really
brave to face the other street children outside their community. This jargon is
produced because of their habitual activities which are always done in Rampal.

Beside that, it also represents that they have to be aware with the other street
children outside their community who are also doing the activity in Rampal. Their
brave make the street children call themselves “TARSAN”. It aims at showing

that they are proud of becoming street children in Rampal. The word “TARSAN” is known as a person who is brave enough to live in the jungle. Therefore, when the street children are talking about this jargon, people outside the community will think that they are actually talking about tarsan as a person. Below is the use of jargon “TARSAN”.

- Gito : Golek dewe aku! Delok en lek sampek kon mangan pisan yo, hehehe. Tak entekno raimu seng sok koyok tarsan iku. Hehehe*
(I will look for it by myself! See, if you eat it too, (laughter). I will take an end of your face that is like a tarsan. (Laughter)
- Tendi : Heh, lek golek mangan aku tetep rokok siji ae yo, njualuk o ae nang arek-arek ndek Rampal. Oyi boss!*
(Hey, if you want to look for meal, bring me one cigarette yeah, ask it to the children in Rampal. Okey boss!)
- Gito : Yo tak golekno Lik.*
(Okey I will take it bro.)
- Aris : Hehehe gak eruh riko Lek, iki arek TARSAN iki, mangkane ojok gawe Masalah karo aku. Hahehehe*
(Laughter) Don't you know bro, this is the heroic children of Rampal. So don't create a problem with me. (Laughter)

4. WC

A. Poces

The Jargon “WC” comes from the word “wedok cerewet”. The process is used by taking the initial letter. The first initial [W] is taken from the word “wedok” and the second intial [C] is taken from the word “cerewet”. Then, those initials are combined as “WC” which becomes a jargon for the street children.

B. Cause

Jargon “WC” means a woman or a girl who is very talkative. This word is produced when they are talking to one of the girls who are very talkative. Then they agree to call all the girls inside the community “WC”, because there are only two girls who live in the shelter. Therefore both girls are called as a “WC”. This

jargon is used to reveal the fact that they dislike talkative girls. It also aims at making the girls ashamed. Then this jargon is used as a symbol to call both girls, since they are only two of them in the shelter. Therefore it becomes a nickname for those two girls. However the jargon is also used to call other talkative women outside the community. Below is the example of jargon “WC” used by the street children.

Dimas : Rame ae, Ce-WC! Iku loh Mbak Rengga meneng ae ket maen. Isin ndelok koen nyerocos ae! Ngomongo Mbak, gratis kok Mbak. Hehehe
(You talk too much Ce-WC! Look sister Rengga is silent from the begining. She is shy looking at you who are always talking! Speak out sist, it’s free. (Laughter)

Rengga : Enggak-enggak Mbak, ojok ngunu a Mas, gak enak aku. Hehehe
(No-no sister, don’t be like that bro, it makes me uneasy. (Laughter)

4.2.6 Multiple Processes

Based on the finding, there are two jargons which undergo more than one processes of word formation. In this subheading the jargon are going to be analyzed further.

Table 4.8 Jargon of Multiple Processes

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1.	Permen kacang	Preman kacang	Preman penakut	Cowardly tugs
2.	Waru-waruan	Moleh	Pulang kampung	Go back home

1. *Permen kacang*

A. Process

The jargon “permen kacang” (peanut candy) comes from the word “preman kacang”. It is formed by more than one processes, consist of changing

clipping and giving new meaning. The first process is changing the word “preman” becomes “permen”. The process of changing here is arbitrary, which means that there is no parallel pattern of changing the word. Next, it is followed by the process of clipping which cuts the last part [-an] of the word of “kacangan” as “kacang”. The last is giving new meaning from peanut candy becomes cowardly tugs.

B. Cause

The jargon “permen kacang” means someone who is regarded as cowardly tugs. It is produced to convey the street children’s feeling when they look at the other street children who are frightened of something, inside or outside the community. They use it to assert that actually the people who are living on the street must be brave enough. Therefore someone who is afraid of something is called “permen kacang”. In addition, this jargon is used to mock and judge someone as a coward. Below is the example of the use of jargon “permen kacang”.

Nia : Halah, ga mungkin, mosok yo onok nyekel rokok guduk nggone, iku saking ae permen kacang wong-wong iku.

(Halah, it is impossible, no one hold a cigarette but it’s not his own, he is cowardly tugs people.)

Tendy : Lah, yok opo seh seng bender seng ndi? jarno wes rek, pokok e lek arek-arek iku kate ngamen ndek Rampil jarno ae!

(Which one is right? Leave it guys, the important things is let them sing in Rampil if they want it!)

2. Waru-waruan

A. Process

The jargon “waru-waruan” comes from the word “moleh” which undergo the process of changing, complete reduplication, affixation, and giving new

meaning. The first process is changing the word “moleh” as “waru”, and then uses it by making a complete reduplication process becomes “waru-waru”. Next, it is followed by the process of affixation by adding the suffix [-an] in last part of the reduplication word as “waru-waruan”. Finally, the word is given a new meaning from the symbol of love becomes going home.

B. Cause

The jargon “waru-waruan” is created as a representation of their life as street children who are always separated from the family. They give the new meaning of this jargon as going home because they miss their beloved family, especially, for those who come from out of Malang and still have a family. Therefore the jargon “waru-waruan” is used when they are talking about going back home. Then, it is also used to describe their happiness to face their family.

Here is the example of the use of jargon “waru-waruan”.

- Agus : Ngene iki male eleng babuku rek, mbiyen lek onok rejeki sek iso tuku sate loh aku rek, hehehe. Saiki wes kukut, entek ambblas.*
(It reminds me to my father and mother guys, a long time ago when I was lucky I could buy sate guys. (laughter). Now all is up, ends.
- Gito : Loh koen kok suwi gak waru-waruan rupane Le, gak moleh a Le? Wes suwe koen gak moleh blas heh?*
(You haven't gone home for a long time bro, don't you want to go home? Haven't you gone home long?)

4.2.7 Another process by changing consonant

The writer finds only one jargon produced by street children through the process of changing the consonant. Below is the jargon in the form of another word formation process that is by changing the consonant part of the word.

Table 4.9 Jargon of Other Process by Changing Consonant

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1	Endegas	Es degan	Es kelapa muda	Coconut ice

Endegas**A. Process**

The jargon "endegas" comes from the word "esdegan". The jargon is formed through the process of changing the consonant part of the word "esdegan".

In this process the consonant [s] from the word "es" changes place with the consonant [n] in the word "degan". Then it becomes "endegas" which means coconut ice.

B. Cause

The jargon "endegas" has the meaning of coconut ice. This jargon is produced incidentally when they get coconut ice to drink. The jargon "endegas" is created when they want to drink coconut ice because it is their favorite beverage although they need much money to buy coconut ice. Now it is also used when they are talking about meal and beverage. Below is the example of the use of the jargon "endegas".

Lia : *Iyo hehehe. Aku ingaono sak bungkus yo tak pangane karo Nia engkok, arek e sek ndek Rampil.*
(Yeah, (laughter). Keep just one pack for me to eat with Nia later, she is in Rampil)

Hanaf : *Nia golek endegas sek-an.*
(Nia is looking for coconut ice)

Andri : *Tepak iki Han*
(It's nice Han)

Lia : *Heeem ya, sueneng kan koen won-rawon!*
(Heeem yeah, you are so glad won-rawon!).

4.2.8 Other processes by giving a new meaning

The writer finds two jargons produced through the process of giving a new meaning. The jargon is known by other people outside the community, but the meaning is different. Below is the jargon in the form of other processes by giving a new meaning.

Table 4.10 Jargon of Other Process by Giving New Meaning

No.	Jargon	Meaning		
		Javanese	Indonesian	English
1.	Krempyeng	Duwek receh	Uang koin	Small change
2.	Poteh	Medit	Pelit	Stingy

1. *Krempyeng*

A. Process

The jargon “krempyeng” means “duwek receh” which is not totally a new term “krempyeng” is recognized by all people as pieces of something that can produce sound. This jargon just undergoes a process of giving a new meaning.

The jargon “krempyeng” is used from the original meaning into “duwek receh” (small change).

B. Cause

The jargon “krempyeng” means small change in the street children’s community. “Krempyeng” is produced by the street children when they get a lot of coins. They assume that “krempyeng” indicates small change because it is like “krempyeng” which can produce sound when it falls down. This jargon is used

when they are talking about money and their activity on the street because when they are singing they will get a lot of coins. This jargon aims at expressing their happiness of having good luck.

Litis : *Iyo podo koyok koen To-Gito, wingi koen lak oleh rejeki akeh a.*
(Yeah same with you To-Gito, you gotten much luck yesterday)

Gito : *Rejeki op Lek?*
(What luck bro?)

Dimas : *Wah opo iki rek? Oleh opo koen To?*
(What's up guys? What have you got To?)

Gito : *Lah emboh!*
(Don't know!)

Litis : *Wingi Gito mari oleh krempyeng sak glangsi ngunu loh; iyo kan To?*
(Gito got a sack of small change yesterday; isn't it To?)

Gito : *Hehehe. Oh yo Tis. Taek koen Tis-tis!*
(Laughter). Oh yeah. Suck you Tis-tis!)

2. *Poteh*

A. Process

The jargon “poteh” comes from the word “medit” in the street children community. It is formed by giving a new meaning which is extremely different from the original meaning of the word “poteh” as one of the colours. Then the meaning is changed into someone who is stingy. The process of changing is also arbitrary.

B. Cause

The jargon “poteh” has the meaning as someone who is stingy to the others. This jargon is created when the street children are singing, but people outside their community do not give money to them. Then they agree to call all people outside or inside the community who are stingy as “poteh”. Therefore this jargon is used as a symbol to express their anger to someone. In addition, this

jargon is also used to mock someone. Here is the example of the use of jargon

“poteh”.

*Tendi : Yo, iyo lek Masalah iku, Masio mangan yo ga usah di kek i, wong arek Alun-alun **poteh-poteh** ngono. Ngene iki loh Mas X arek-arek iki, senengane golek perkoro karo arek njobo, wegah aku!*

(Yeah, if it is about that matter, do not give them meal, Alun-alun guys are stingy. Here they are, brother X, they like to create a problem with the outsiders, I don't like it!)

X : Yo pokok e ojok sampe tawuran rek ya.

(Well don't fight with each other guys. It's okey.)

*Anang : Wes **poteh**, kere, gawewek mene arek-arek iku. Asem!*

(They are stingy, poor, even do not have money guys. Asem!)

4.3 Discussion

After analyzing the findings, the writer would like to present the discussion related to the problems of the study stated in chapter one. The two parts that were analyzed are, the word formation processes and the causes of the jargon produced by sheltered street children on jalan Muharto Malang.

During the first analysis, the writer could identify the general pattern of the jargon, which consists of eight processes that are often used by the sheltered street children on jalan Muharto Malang. From those eight processes, there are six processes which agree with the process as purposed by Yule (1996, p. 64-70). He states that word formation processes consist of blending, coinage, borrowing, compounding, clipping, backformation, conversion, acronym, derivation (or affixation), and multiple processes. The six processes found in this study are blending, coinage, borrowing, clipping, acronym, and multiple processes.

Moreover, from these kinds of word formation processes, the blending process was the mostly frequent process. It happens because the process just combines

two or more parts of words that is cut first and then become a jargon. As stated by Yule (1996, p. 60) that blending is the combination of two separated part of the word which is produced a single new term.

In line with the theory of jargon concerning the relationship of jargon with the standard language by Akmajian et al, (2001, p. 302-303), this study also notice that the jargon is resulted from the morpheme and transformation that borrowed from a particular language. Here the two processes as the unique finding of jargon which is resulted by changing the lexical items borrowed from a particular language, such as by doing changing consonant “*esdegan*→*endegas*”, and by changing the meaning of the existing word by giving new meaning “*krempyeng*→*duwek rekeh*” and “*poteh*→*medit*”.

The result of this study concerning with word formation processes is indeed different from both previous studies conducted by Salis (2005) and Sari (2010). Sari (2010), states that the dominant word formation processes used in Bola Tabloid Published on April 8th 2010 was borrowing. Then, Salis (2005), also states that the newly formed of jargon and jargon in form of verb were the most frequently word formation processes used by the Prostitutes in Besini Whorehouse Jember. However, in this study it was found out that from the analysis of 31 jargons used mostly by sheltered street children community on jalan Muharto Malang is recognized as the blending process takes the biggest part among the overall word formation processes. This study also enlarge the research of the jargon because this study also focuses on the causes of the jargon which is produced by the street children itself. This study describes more about the causes

of producing the jargon which is influenced by many aspects of the street children's activities and also their life included their economical, family, and social background.

Furthermore, the second analysis focuses on the causes of the jargon produced by sheltered street children on jalan Muharto Malang. The causes of producing the jargon is due to the fact that the street children want to have close relationship to the community itself. Next, they want to remain exist in the community. It is in line with what has been acknowledged by Saville-Troike (2003, p. 16) that speech community is a concept of speaking a language concerning to the inside of the community to be "hars-shelled" as stronger boundary, allowing the interaction between members and providing maximum maintenance of language and culture. In line with the theory, the association between jargons as a language and the community cannot be separated, since characteristics related to jargon will become a reason for the street children as community to be exist.

It is in line with the theory of Brown and Attardo (2000, p. 109-110) that jargon is some special terms that refer to the activity of occupational varieties.

The jargon produced by the street children are used only inside the community and it refers to their activities as street children community. Furthermore, according to the theory of both Brown and Attardo, the street children who create the jargon also maintain the two functions. The first function is it provides speakers of specialized domains with clear, unambiguous terms to refer to their activities. In producing the jargon they produce it as an agreement of the entire

member that is reflected on their activities and their life includes economical, family, and social background. Then the second one, jargon provides speakers of a sub-group with a means of marking in-group membership and excluding outsiders. The street children use and produce the jargon by themselves in order to generate the comfortable feeling among the members in using their own language, to differentiate the language from the society, and further to exclude the comprehensive of people outside the community.

From their experiences they produce the jargon as the reflection of their life as street children. For example the use of jargon “girung” from “gitar ketrung” means a small size guitar which reflects their activities while on the street. Then other example of jargon reflect to their economic background is the use of jargon “gawewek” from “enggak duwe duwek”, that they assume this jargon refers to the street children’s economic problems because they always found the difficulty to get money. Then they produce the jargon “babu” to cover up the street children’s family, because they think that the role of parents for them is not really important. Another example is the jargon “poteh” from “medit” that has the meaning as someone who is stingy to the others. This jargon represents people or society who has no mercy to them to just give little money to street children.

Those examples are a small part of all jargon used by street children on jalan Muharto Malang. Moreover, every jargon has their own background as the causes to represent something in the street children community. Although some of the jargons are arbitrary, but when producing the jargon, it still has the

backgrounds. Therefore those the arbitraries only focus on the concept of modifying the language.

In addition, in the process of producing the jargon, there is a manifestation of freedom expression from their activities, actually. Thus, this freedom expression indicates that they have an equal position with the mainstream people in terms of expressing the language based on their own life. Although they try to produce their own jargon, and those jargons become exclusive, actually within the process of the production, the jargon still gets the influence from the people's language. Then, although street children have tried to coinage or invent several jargons, in fact, it is not purely an invention. It only modified the language by changing the meaning that has been arranged previously by the language used by general people. It means that actually in producing the jargon they take first the words from the general language that has been known by the society, and then they modify those words through the process or processes. From those modifications, then the words become their own language and as the jargon for their community. Therefore, they cannot free themselves in existence their own jargon.

CHAPTER V

CONCLUSION AND SUGGESTION

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

5.1 Conclusions

It can be concluded that there are thirty one (31) jargons that can represent the use of jargons by sheltered street children on jalan Muharto Malang. Then, from the analysis on those thirty (31) jargons, which are used by the sheltered street children community on jalan Muharto Malang, it can be concluded that the jargon used there are thirteen (13) jargons in the form of blending, five (5) jargons in the form of coinage, two (2) jargons in the form of borrowing, two (2) jargons in the form of clipping, four (4) jargons in the form of acronym, two (2) jargons in the form of multiple processes (including the process of clipping and affixation which then undergo another processes), one (1) jargon in the form of changing consonant, and two (2) jargons in the form of changing the meaning. The most word formation processes of jargon used by sheltered street children on jalan Muharto Malang is blending. The blending forms come from the words which are familiar enough outside their community, such as *babu*, *balon*, *bobokan*, *bolang*, *galon*, *gawewek*, *girung*.

Furthermore, the jargon is produced by giving some possible causes related to street children life, namely their activities and their life, including the

economical background, family background, and social background. In addition, street children create the jargon to identify the meaning about something to convey others with special language as a certain group in society related to their own way.

In addition, there is a correlation between the processes and the causes here, because when they produce the jargons, actually those jargons are influenced by the background of those jargons that reflect to the street children activities and lives. then when they start to produce new terms as their jargons, actually the jargons undergo some processes in producing the jargon. Therefore, jargons have become special characteristics for the street children as part of the community.

5.2 Suggestions

The writer realizes that this study is far from perfect that still has many things need to be corrected. This study is only a starting point under the reason that is apart from all forms of street children besides the jargon. It can be useful to establish further research on Sociolinguistics study. Therefore the future researchers are expected to investigate other street children in the other place to face the differences of the jargons. The writer also suggests to the next researcher to apply other theories, and other methods.

Through his study, the writer suggests the English students who are interested in conducting sociolinguistics study in jargon to learn more about the jargon that can be connected with other study focused on the age, identity, gender (sexuality), economic, and social aspects.

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Appendix 1: Conversations of Sheltered Street Children on Jalan Muharto Malang

Conversation 1

Location : Sheltered Street Children on Jalan Muharto Malang

Date : Tuesday, 19 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : Rek iki onok panganan ndang dikroyok Rek, hehehehe; Masio titik lak gak popo a yo? Pokok dibagi titik ideng.	Rek, ini ada makanan cepet dikeroyok Rek, hehehehe; Meskipun sedikit kan tidak Masalah yah? Yang penting dibagi sedikit -sedikit	Guy, these are meals, hehehe; eventhough just a little, it doesn't matter isn't it? The important thing it is devided.
Agus : Loh iyo Mas, lek sek protes ae, tempelengen Mas, wong dineh i kok sek kate protes Mas.	Loh iya Mas, kalao Masih protes saja, ditempeleng Mas, orang dikasih kok Masih mau protes Mas.	Oh yeah bro, if still protest, you may hit them bro.
X : Iyo hehehea	Iya hehehea	Okay. (laughter)
Agus : Tekok endi Mas?	Dari mana Mas?	Where did you go bro?
X : Tekok kerjo, moleh, mangan, tuku bungkusan iki, terus mrene.	Dari kerja, pulang, makan, beli bungkusan ini, terus kemari,	I have worked, went home, ate, bought this pack, then went to be here.
Agus : Mbak e iki sopo e sampean Mas? Kok koyok e minggu wingi yo sampean jak.	Mbak ini siapanya Mas? Kok sepertinya minggu kemarin juga diajak	Who is she bro? seems that last week you had been accompanied by her
X : Iki adekku ponakan, wes tuek iki Masio cilik ngene. hehehe	Ini adik keponakanku, sudah tua ini meskipun kecil begini hehehe	She is my niece. She is old although she is small (laughter)
Andri : Loh iyo ta? Ati-ati Mas ojok dikenaln nang Agus. Yo Gus yo? Hehehe	Loh yah? Hati-hati Mas jangan dikenalkan ke Agus. Ya Gus ya..?? hehehe	Oh it is right? Be aware bro. Do not introduce her to Agus, ok gus? (laughter)
Agus : Nglamak koen! Gak kok meneng ae senengane, gak tau ngomong	Nglamak kamu! Tidak kok diam saja, tidak pernah ngomong.	Dare you! No she like keeping silent, she don't like talking to much.
Andri : Lah yo wedi ndelok koen le	Takut melihatmu le	Yeah, she is afraid of you

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
X : Hehehe, lah ancene gak ditakoeni yo meneng ae	Hahhaa memang tidak di tanya ya diam saja	(laughter), it is because there is no questions, so she just keep silence.
Agus : Iyo a Mbak?	Iya kan Mbak?	Is it right sist?
Rengga: Ehmmmm hehehehe enggak kok.	Ehmmmm hehehe tidak kok	Ehmmmm, (laughter), no-no
X : Isinnan Mbak e Rek. Age wes ndang celok-en arek-arek liyane ndang dipangan iki.	Suka malu Mbaknya Rek. Cepat panggil anak-anak yang lainnya cepat dimakan ini.	She`s emberresed Rek. Call arek-arek quickly, let eat it soon.
Agus : Oohh, Iyo Mas, iki loh Mas gitar lek kate digawe	Oohh, iya Mas, ini loh Mas gitar kalau mau di pakai	Oh yes bro, this is the guitar, if you want to use it.
Koiri : Wah Mas repot ae Mas X iki.	Wah Mas repot saja Mas X ini.	Sorry for making you busy brother X.
X : Ora, wes ndang panganen Rek selak gak enak	Tidak, sudah cepat dimakan Rek keburu tidak enak	No, eat it soon, before it getting undelicious.
Koiri : Ayo Rek; Mas mangan sek Mas yo.	Ayo Rek; Mas, makan dulu Mas ya.	Let eat it Rek; bro, we eat this pack.
Andri : Lapo raimu kok ongkep ngunu le?	Kenapa wajahmu gerah begitu le?	What happen with you bro?
Dimas : Taek Rek babu ku ngene iki kumat maneh.	Taek Rek bapak dan ibu ku ini kumat lagi	Suck, guys my father and mother are getting attacks again
Agus : Antemono ae maren Dim, urep kok angel	Hajar saja Dim, hidup kok sulit sekali	Hit them Dim, your life is so complicated
Dimas : Koen iku kene ta antemi!	Kamu saja yang aku hajar!	Come here, let me hit you!
Koiri : Wah emosi Rek, koen koyok arek seng ndek pinggir alon-alon etan, seng biasane lek kene ketemu arek e ngumbe es degan loh. Senengane lak mecucu a! heheheha	Wah emosi Rek, kamu seperti anak yang ada di pinggir alun- alun timur, yang biasanya kalau kita ketemu anaknya minum es degan loh. Sukanya kan mecucu kan! Heheheha	Wow you are emotion, you are like another guy in east alon- alon , who is usually drink coconut ice when we meet him. He likes to mecucu! (laughter)..
Andri : Wah iku biasane lagi gawewek iku, heheheha. Seng sabar dadi anak mama, huahehehe	Wah itu biasanya lagi tidak punya uang itu, hehehe. Yang sabar jadi anak mama,hehehe	Wow, it means he doesn`t have much money, (laughter). Be patient to be a son of your mother , (laughter)
Dimas : setan!	Setan!	Suck!

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Koiri : Lek ngomong seng nggenah, onok Mbak iki loh; Yo ngene iki arek iki Mas, teko-teko emosie didisikno	Kalau ngomong yang bener, ada Mbak ini loh; Ya begini ini arek ini Mas, datang-datang emosinya didahulukan	Don't play with your word, there is a woman here! Here they are, Mas bro, he likes to takes the emotion first.
Andri : Yo	Ya	Right
Dimas : Yo, opo?	Ya, apa?	Right what?
Andri : Yo koen iku setan, iblis, ndek neroko koeno, hehehe!	Ya kamu itu setan, iblis, di neraka sana, hahhaa!	Right you are suck, damn , hell you! (laughter)
Agus : Lek ngene iki ae eling metu, hehehe. Lek duwe duwek po o, nyengar nyengir ae Dim-dim	Kalau begini saja ingat keluar, hehehe. Kalau punya uang,,nyengar nyengir saja Dim-dim	In a time Like this, just remember to out,(laughter); If you have much money, you just smile Dim-dim
Koiri : Hus lambemu gak iso dikandani a yo, onok Mbak e iki loh, seng sopan titik talah! Sori Mbak yo?	Hus mulutmu tidak bisa dibilangin ya, ada Mbak ini lih, yang sopan sedikit dong! Sori ya Mbak ya?	Hus, can you shut up your mouth, there is sister here, you have to be polite! So sorry sist?
Rengga : Loh nyante ae Mas, gak popo kok. Hehehe	Loh santai saja Mas, yidak apa-apa kok, hehehe	It is okay, take it easy, (laughter)
Dimas : Iku loh, wong Mbak e nyante ae kok koen repot ae le-le	Itu loh, orang Mbaknya santai saja kok kamu repot saja le-le	Look, she is fine, so why don't you just take it easy too brother
Andri : Ayo wes, yo ayo?	Sudahlah, yo ayo?	It is okey, let's go?
Agus : Budal o wes Rek aku tak karo Koiri ae ndek omah	Berangkat saja Rek, aku biar sama Koiri sajadi rumah	Let me with koiri right here guys
Dimas : Oyi wessss. Budal iki Hoi-salihoi?	Baiklah. Berangkat ini Hoi-Salihoi?	Okay. Set out ho-saliho!
Andri : Yo ayo; Mas tak tinggal sek yo	Ya ayo; Mas aku tinggal dulu ya	Let's go; Brother, we are sorry to leave you here
X : Loh Iyo wes aku yo kate selak moleh kok, wes bengi, mene mrene maneh yah. Masio gak nggowo, mrene lak gak popo a Rek	Loh iyah aku juga mau pulang kok, sudah malam, besok kesini lagi ya. Kalaupun tidak bawa apa-apa kesini tidak Masalah kan Rek	Well, I want to back home also, tomorrow I will go back here, eventhough I do not bring something, it is okay guys
Andri : Loh kene iki malah sungkan nang sampean lek nggowo-nggowo ae Mas saben mrene. Pokok seng penting adek e sampean jak-	Loh kita ini malah sungkan sama Mas kalau mbawa-mbawa saja Mas tiap kali kesini. Yang penting adek nya Mas diajak aja Mas. Ya Mbak ya?	You make feel us bad, if you always bring something to us while coming here, the important thing is, bring your sister as always bro; okey sist?

en yo Mas. Ya Mbak ya?		
Rengga : Hehehe, iyo Mas, aku tak melok mrene mene-mene gak popo yo?	Hehehe, iya Mas, aku ikut kesini terus besok-besok tidak apa-apa ya?	(laughter), fine bro, but it is okay if I come here.
X : Gampang Rek, tak jek-i terus saiki, yo wes tutukno Rek	Gampang Rek, aku ajak terus sekarang, ya sudah lanjutkan Rek	Well, it is easy, I will ask her to follow me, okey then continue it.
Koiri : iyo Mbak, seneng tambahan kene lek akeh koenco e Mbak. Yo wes siap bos	Iya Mbak, tambah seneng kita kalau banyak temannya Mbak. ya sudah siap bos	Yess sist, we are happy for having many friend sist, okey bro ready

Conversation 2

Location : Sheltered Street Children on Jalan Muharto Malang

Date : Wednesday, 20 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : Yok opo- yok opo Rek?	Bagaimana-bagaimana Rek?	How's your live guys?
Tendi : Yo wes ngene iki Mas, iki sopo Mas?	Ya beginialah Mas, ini siapa Mas?	So so brother, who is she bro?
X : Adeku Ten	Adikku Ten	My niece.
Tendi : Oh, gak eruh aku Mas, seng jarene arek-arek iku tah Mas?	Oh, tidak tahu aku Mas, yang katanya anak-anak itu ya Mas?	Oh, I don't know bro, the girl who is said by the children, isn't she bro?
X : Iyo, nandi kabeh arek-arek kok rodok sepi? Agus nandi?	Iya, kemana semua arek-arek kok sedikit sepi? Agus kemana?	Absolutely, where are the children, why is it so silent? Where is agus?
Litis : Onok iku Mas ndek njeroh, Agus metu karo Andri, ngamen jare.	Ada itu Mas sedang di dalam, Agus keluar sama Andri. ngamen katanya.	Over there in the house, agus is hanging out with andri singing.
X : Oh, Rek aku gak nggowo panganan opo-opo iki, iku maeng saking mampir Rek, gak popo loh yo?	Oh, Rek aku tidak bawa makanan ini, ini hanya mampir saja, tidak Masalah kan ya?	Oh, guys I don't bring anything foods, I just drop in here, guys is it alright?
Aris : Halah Mas, mosok yo lek mrene kudu nggowo-nggowo Mas. Sante wes Mas.	Halah Mas, Masak ya setiap kali kesini harus bawa-bawa Mas. Santai saja Mas.	It doesn't matter bro, take it easy bro,
X : Yo male gak koyok biasane Rek, Masio kacang seng digowo lak gak popo a, hehehe	Ya, jadi tidak seperti biasanya Rek, walaupun yang dibawa kacang kan tidak Masalah ya, hehehe	It is unusual guys, eventhought I bring the peanut, it doesn't matter right, (laughter)

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Aris : Hehehe, iso-iso ae Mas-Mas.	Hehehe, bisa saja Mas-Mas.	(laughter), you are so funny big brother.
Litis : Po, celok-en Mas Koiri ndek njero.	Po, panggil Mas Koiri di dalam	Po, call brother Koiri inside the house.
Aris : Lah iki wong metu!	Lah ini dia keluar orangnya!	He is coming out!
Hanafi : Heh, Rek! Koen maeng ngerti a arek alun-alun seng nang rampal a?; Loh Mas X.	Heh, Rek! Kalian tadi tahu arek alun-alun yang ke Rampal?; Loh Mas X	Hey guys! You know arek alun-alun who were in rampal? Oh brother X.
Aris : Anek alon-alon seng ndi seh Mas,	Anak-anak alun-alun yang mana sih Mas?	Whose alun-alun children?
Tendi : Seng ndek ngarepe bengkel maeng iku loh, nggawe klambi ijo peteng, onok gambar e tengkorak.	Yang di depam bengkel tadi itu, memakai baju hijau tua, ada gambarnya tengkorak	The one who were in front of the garage, that wore green shirt and there was a picture of skull.
Koiri : Wes ancen koen iki ket bayi lepo!	Wah kamu ini memang lepo dari bayi!	You are lepo from the baby!
Tendi : Opo o arek e cak?	Kenapa anak itu Mas?	What happen with them bro?
Koiri : Anek iku mambengi diantemi arek cilik-cilik polean ilo, ndek patung-patungan rampal iku loh; oh, sampek semapot-semapot, ampun-ampun wes. Aku kudu ngguyu, mek tak delok tok.	Anak itu kemaren malam dipukuli sama anak-anak polehan, di patung itu loh; oh sampai pingsan, ampun pokoknya. Aku jadi ingin tertawa, tapi hanya kulihat saja.	Those were hitten by the children of polean yesterday, behind the rampal's statues; Oh, until they were collapse, it made me want to laugh, but I just watch them.
Tendy : La kok iso? Opo perkoro e, koen meneng ae? Gak mbok tolongi?	Lah kok bisa? Apa Masalahnya, kamu diam saja? Tidak kamu tolong?	How come? What was the problem; and you just kept silent? Don't you help them?
Hanafi : Jare perkoro njaluk rokok ga di kek i, yo ora meneng aku cak, arek poleane iku ta semperi langsung karo Dimas, Agus, ambek Gito	Katanya Masalah minta rokok tapi gak diberi, aku ya tidak diam saja Mas, anak polehan itu aku semperi langsung sama Dimas, Agus, dan Gito.	The matter is about asking the cigarette but do not be given, I didn't keep silent bro, I tried to hit those polean children with Dimas, Agus, and Gito..
Nia : Oh, arek seng untel-untel-an wingi iku a? maeng arek arek iku yo sek ndek rampal i, tapi ga wani kate ngamen. Palingo ngerti sampean Mas Han.	Oh, anak yang untel-untel-an kemaren itu ya? Tadi anak-anak itu Masih di Rampal, tapi tidak berani mau mengamen. Mungkin tahu kalau ada Mas Han.	Oh, those children who are crowded yesterday? They just stay on Rampal, but didn't have courage to singing. May be they know you brother Han
Aris : Melok ae iki WC, wes mbok siram a?	Ikut saja ini WC, sudah kamu siram itu?	You just let us in WC, have you watered it?

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Nia : Oh, ancene lepo, gendeng! Awas koen yo sampek njaluk rokok ku.	Oh, dasar lepo, gila! Awas kamu ya samapai minta rokokku.	Oh, lepo, crazy! I don't mind you to ask my cigarette.
Hanafi : Wes podo ae koen iku Rek, seng siji lepo pol, seng siji jan, cek endele	Sudah sama saja kalian itu Rek, yang stu lepo sekali, yang satu endel sekali	You are the same guys, the one is very slow, and the one is so much touch as a woman. (laughter).
X : Yo gak popo ya Mbak ya, jenengen arek wedok kok yo endel. Hehehe	Ya tidak apa-apa Mbak ya, namanya juga wanita. Hehehe	It is okey, right sister? Woman should be touch, (laughter).
Nia : Iyo Mas yo, mboh lek arek-arek iki Mas, jan sak enak e dewe lek ngilokno aku.	Iya Mas ya, tidak tahu anak-anak ini Mas, seenaknya sendiri saja kalau mengolok aku.	Yes bro, it is right, I don't know what the mater of them Mas, they are so easy to mocking me.
Tendi : Terus yok opo arek-arek iku saiki, sak aken Rek. Ojok diapak-apakno loh lek ngamen ndek rampal, jarno wes pokok gak nyalai ae.	Terus bagaimana anak-anak itu sekarang, kasihan sekali Rek, jangan diapa-apakan loh kalau mengamen di Rampal biarkan saja, yang penting tidak membuat Masalah	Then, how about those alun-alun children now? So pity guys. Don't fight them if they are singing.
Nia : Loh, tapi loh arek-arek iku yo salah, kan ga gelem ngekei rokok, padahal duwe.	Loh, tapi anak-anak itu juga salah, kan tidak mau memberi rokok, padahal punya	Loh, but they are also wrong, because they don't give the cigarette whereas the have it.
Tendy : Tapi iku guduk rokok e jare.	Tapi itu bukan rokok mereka katanya,	But that is not their's.
Nia : Halah, ga mungkin mosok yo onok, nyekel rokok guduk nggone, iku saking ae permen kacang wong-wong iku.	Halah, tidak mungkin itu, mana ada megang rokok tapi bukan punyanya, dasar itu permen kacang orang-orang itu.	Halah, it is impossible, no one hold a cigarette but it's not his own, he is cowardly tugs people.
Tendy : Lah, yok opo seh seng bender seng ndi? jarno wes Rek pokok e lek arek-arek iku kate ngamen ndek rampal jarno ae!	Lalu yang benar yang mana ini? Biarkan sajalah yang penting kalau anak-anak itu mau mengamen di Rampal biarkan saja!	Which one is right? Leave it guys, the important things is let them sing in Rampal if they want it!
Aris : Tapi lek melok-melok bobokan yo ga usah di jak, kene kan rakyate akeh, cak!	Tapi kalau bobokan jangan diajak, kita kan anggotanya banyak, Mas!	But don't let them bobokan, we have many children cak!

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Tendi : Yo, iyo lek Masalah iku, Masio mangan yo ga usah di kek i, wong arek alun-alun poteh-poteh ngono. Ngene iki loh Mas X arek-arek iki, senengane golek perkoro karo arek njobo, wegah aku!	Ya, iya kalau Masalah itu, meskipun makanan juga jangan diberi, orang anak alun-alun itu poteh-poteh. Ya beginilah Mas X anak-anak ini, suka mencari Masalah dengan anak luar, aku tidak suka!	Yeah, if it is about that matter, do not give them food, alun-alun children are stingy. Here they are, brother X, they like to look for a problem with the outsiders, I don't like it!
X : Yo pokok e ojok sampe tawuran Rek yo.	Ya yang penting jangan sampai tawuran Rek ya	Well don't fight with each other guys. It's okey
Anang : Wes poteh, kere, gawewek mene. Asem!	Sudah poteh, miskin, gawewek lagi. Asem!	They are stingy, poor, even do not have money those guys. Asem!
Aris : Iku lak koen Nang-nang, mangkane moleh o nang babumu.	Itu kan kamu Nang-nang, makanya pulang sana ke babumu.	That is you Nang-nang, go back to your father and mother.
Anang : Moleh gondolmu apek iku a! Wes jarno gak usah mikiri koenokan; Heh Rek ayo ndang ngamen, ndang tuku jembleng, ndang bobokan pisan, engkok bengi-bengi ae!	Pulang gundulmu apek! Sudah jangan memikirkan itu; Heh Rek, ayo cepat mengamen, terus beli jembleng, terus bobokan sekalian, nanti malam!	Go back home! Let it go don't think about that; Hey Rek let's go singing quickly, the buy the jembleng, and then bobokan also, at night!
Gito : Iyo wes ayoo, ojok arisan ae	Iya ayo, sudah jangan arisan saja	Well, let's go, don't just be chatting,
Anang : Oh, duro iki teko-teko maen ayo ae, ta untal koen engkok ro-ro, duro!	Oh, anak dura ini datang-datang main ayo saja, Aku makan kamu nanti yah ro-ro, duro!	Oh, this maduranese, just coming and just asking, you make me want to eat you ro-ro, duro!
Litis : Iyo duro iki, teko-teko iya, Iyo ae, wes mateng a sate mu, hehehe	Iya dura ini, datang-datang iya- iya saja, sudah Masak sate mu. Hehehe	Yeah, this maduranese, just coming around and saying yes, how about your sate, is it done? (laughter).
Anang : Podo karo koen cak! Jan jancik arek iki Rek!	Sama sepertimu Mas! Jancik anak ini Rek!	Same with you bro! You are jancik!
Litis : Dungaren ngomong cik, biasae cok! Isin karo Mbak e yo. Isinan iki Mbak (Rengga) lek onok kodew. heheheh	Tumben ngomong cik, biasanya cok! Malu sama Mbak yah; pemalu ini Mbak (Rengga) kalau ada perempuan. hehehe	How can you say it bro, usually you say cok!! You are a shy to the sister, right? He is a shamed sist (Rengga) if there is a girl. (laughter).

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Anang : Jancik! Ayo wes melok opo ora koen.	Jancik! Ayo cepat, iku apa tidak kamu itu	Jancik! Let`s go, you want to follow or not.
Litis : Hehehe, iyo-iyo ayo, hehehe, Rek disik yo. Ayo Mas X	Hehehe, iya-iya ayo, hehehe, Rek duluan yah. Duluan Mas X yah	(laughter), okey-okey let`s go, (laughter) we go, see you brother X.
Hanafi, Aris, Nia, Tendi, X : Iyo	Iya	Okey.
X : Ati-ati Rek, aku yo tak moleh wes Rek yo, sepurane loh gak nggowo opo-opo mreng. Mene ae tak gawakno jajan yo Rek.	Hati-hati Rek, aku juga mau pulang Rek yah, maaf kalau tidak membawa apa-apa kesini. Besok aku bawa makanan kecil ya Rek.	Beaware guys, I want to go back home guys, I am sorry because I did bring something here. Tomorrow I will bring you snack guys.
Gito : Walah Mas-Mas ngomong ngunu maneh, koyok opo ae,	Walah Mas-Mas kok ngomong itu lagi, seperti apa saja.	Don`t say like that bro, It is okey.
X : Hehehea	Hehehe	(laughter)
Litis : Suwun loh yo Mas yo	Terimakasih ya as ya	Thanks so much bro.
X : Oyi wes Rek	Oyi deh Rek	Alright guys

Conversation 3

Location : Sheltered Street Children on Jalan Muharto Malang

Date : Friday, 22 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : Yok opo Rek, Jumat-jumat?	Bagaimana Rek, hari Jum`at?	How are you in this Friday guys?
Dimas : Waduh lek saiki, ngamen Masio Jumat podo ae Mas, ganok bedone. Lek mbiyen wong sik mikir amal, lah lek saiki yo jarang Mas seng koyok ngunu	Aduh kalau sekarang, meskipun hari jum`at sama saja Mas, tidak ada bedanya. Kalau dulu orang Masih memikirkan amal, kalau sekarang jarang sekali Mas yang seperti itu	Now days, singing on Friday is just the same with the other days, not special. Long time ago, people was thinking for the charity, but now it is difficult to find people like that.
X : lah seng liyane, jare wingi onok seng kate di koengkoen ngedolno dulinan.	Bagaimana dengan yang lainnya, katanya kemarin ada yang mau disuruh menjualkan mainan.	How about someone else? Gito told me that one of us will ask to sell the toys yesterday.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Dimas : Iyo Mas, embuh maeng Nia karo sopo, gak eruh aku Mas ; Gus, kene <u>dumpelan</u> e siji ae, jo akeh-akeh, Hehehe	Iya Mas, tidak tahu tadi Nia sama siapa, tidak tahu aku Mas; Gus, sini dumpelannya satu saja, jangan banyak-banyak. Hehehe	Yeah bro, I don't know Nia with whom, I don't know bro. Gus, give me your one cigarette, not many (laughter)
Agus : Siji raimu! Genok! Tuku a?	Satu mukamu! Tidak ada! Beli sendiri sana?	One? Nothing! Buy it!
Dimas : <u>Kawewek</u> aku, koen ae age tuku o!	Gawewek aku, kamu saja yang beli!	I do nt have money, let me want you to buy it!
Agus : Tuku? Gawe dengkulmu iku a?	Beli? Pakai dengkulmu itu?	Buy it? Use your knee?
X : Wah aku gak ngrokrok Rek, male gak nggowo rokok Rek.	Wah sayang sekali aku tidak merokok Rek, jadi tidak membawa rokok Rek.	Wah, I am not a smoker guys, so I don't bring the cigarette guys.
Dimas : sante Mas; Heh Gus lah koen ngamen gawe opo duek mu le? Tuku sandal a? hehehe	Sanati sajalah Mas; hei Gus, kamu mengamen buat apa uangmu itu le? Beli sandal? Hehehe	Take it easy bro; hey Gus what do you do with your money of singing guy? Buy a sandal? (Laughter).
Nia : Ora-ora, <u>poteh</u> ancen arek iku (Agus) Dim, podo ae koyok wong-wong wingi, mosok wong sak rampal podo kere kabeh!	Tidak-tidak, poteh memang anak itu (Agus) Dim, sama seperti orang-orang kemarin, Masa orang se-Rampal miskin semua!	No-no , that boy (Agus) is so stingy Dim, same with the people I have met yesterday, how come many people in Rampal are do not have money!
Diki : Rame ae, Ce- <u>WC</u> ! Iku loh Mbak Rengga meneng ae ket maen. Isin ndelok koen; Ngomongo Mbak, gratis kok Mbak, hehehe	Ramai saja, Ce-WC! Itu loh mabk Rengga diam saja dari tadi, malu sama lihat kamu; Ngomong saja Mbak, gratis kok Mbak, hehehe	You talk too much Ce-WC! Look sister Rengga is silent from the begining. She is shy looking at you who are always talking! Speak out sist, it's free (laughter)
Rengga: Enggak-enggak Mbak, ojok ngunu a Mas, gak enak aku. Hehehe	Tidak-tidak Mbak, jangan begitu lah Mas, aku jadi tidak enak. Hehehe	No-no sister, don't be like that bro, it makes me feeling bad. (laughter)
Nia : Iyo ancene arek iki <u>sisi-sisi</u> i ae senengane, taek ancene koen le!	Iya dasar sisi-sisi saja anak ini sukanya, tahi kamu itu le!	Yeah, he likes to make a shamed. You are taek bro!
Agus : Hehehe, poseng, ngelu, mumet, porek, hehehe	Hehehe, pusing, marah, hehehe	(Laughter), it makes you dizzy, headache, stupid, enraged you. (laughter).

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Anang : Uwiiiiieeee, ancen wong sak iki jan <u>poteh-poteh</u> ancen, mosok aku wingi nggenjreng-nggenjreng kentrungku sampek klenger ga oleh duek blas, jangrik a lak an!	Uwiiiiieeee, memang dasar orang jaman sekarang poteh-poteh, Masa aku kemarein genjreng-genjreng kentreungku samapi kecapekan tidak ada yang peduli, tidak punya uang semua, jangkrik kan!	Uwieee, nowadays, all people being stingy, tomorrow I was sing completely fagged out after that singing, but did not have money anymore. It is damn!
Nia : Hehehe, mangkane lek nggenjreng <u>girung</u> mu seng mantep koyok lek koen mencet irungmu. Hehehe	Hehehe, makanya kalau genjreng girung kamu yang mantap seperti pada saat kamu mencet hidungmu, hehehe	(laughter), so that is why, when you're playing your small size guitar play it steadily like when you are pushing your nose (laughter)
Dimas : Iyo, karo nyanyi lagu e Rhoma Irama. Yo katene oleh duwek yopo	Iya, sekalian nyanyi lagunya Rhoma irama. Ya mau dapat uang bagaimana	Right, while singing Rhoma Irama's song. How can we get the money
Nia : Hehehe, <u>girung</u> mu gak mbok adus i ancene, yo mesti ae.	Hehehehaha, girungmu itu tidak kamu mandiin sih, pantas saja.	(Laughter), you did not take a shower your small guitar, it is possible.
Lia : Wes wes Rek, engkok ndang o ngamen maneh. Saiki lak jum'at a, biasane nek jum'at akeh wong amal, hehehe	Sudah-sudah Rek, nanti kalian mengamen lagi saja, sekarang kan hari Jum'at, hehehe	Okey-okey, then later go around to singing again. Now, it is time to prayer, usually Friday is lucky day. (Laughter).
Nia : Oh Iyo yo, ayok engkok ngamen aku melok Gus-Agus?	Oh iya ya, ayo nanti ngamen aku ikut kamu Gus-Agus?	Oh yeah absolutely, let's singing to night. I will follow you Gus-Agus?
Agus : Iyo, Litis loh jak-en pisan, biasane mujur lek ngejak arek iku pas dino jum'at heheheha, yo Tis yo?	Iya, Litis juga ajak sekalian, biasanya mujur kalau anak itu kalau hari Jum'at, hehehe ya kan Tis?	Yes, ask litis to follow, usually he brings a lucky for us in every Friday, (laughter). It is right Tis?
Litis : Nglamak kabeh! Hehehe	Ngelamak semua! Hehehe	You are dare! (Laughter).
Nia : Pokok e kudu melok loh Tis awakmu!	Pokoknya kamu harus ikut loh Tis!	You must follow Tis!!
Litis : Yo ngene iki Mas, Mbak arek-arek lek nang aku. Aku lak male gak tego a ninggal.	Ya beginilah Mas, Mbak, anak kalau sama aku. Aku jadi tidak tega ninggalinnya	Here they are to me bro, it makes me feel a great pity for them to leave.
Rengga, X, Nia, Agus, Dimas : hehehe	Hehehe	(Laughter)

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
X : Lah katene ditinggal nang endi seh? Hehehe	Mau di tinggal kemana memangnya? hehehe	Where will you leave? (Laughter).
Nia : Katene rabi a Tis, karo Mbak Siti dodolan rokok ndek alun-alun hehehe	Mau nikah kamu Tis, sama Mbak Siti jualan rokok di alun-alun, hehehe	Will you marry Tis, with sister Siti who is a seller of cigarette in Alun-Alun there, (laughter).
Litis : Lah Masio aku lak duwe cita-cita ta Rek ora katene ngemongi koen ae, hehehe	Lah meskipun aku juga punya cita-cita Rek, tidak hanya mengasuh kalian saja, hehehe	I have a willing also, I don't belong to just keep all of you here. (Laughter).
Agus : Taek lek-lek!	Tahi lek-lek?	You are so damn brother?
Anang : Eh, tapi sumpah wingi iku apes jan sak apes apese lek wingi iku yo Nia yo?	Eh, tapi sumpah deh aku kemarin apes sekali, ya Nia ya?	But I swear that yesterday it was unlucky day, is that true Nia?
Nia : ehmmm. Lak sek dibahas ae, wes ancen guduk rejekimu,	Ehmmm, Masih dibahas saja, sudah memang bukan rejekimu.	Ehmm, why don't you just discuss that matter. That was not your lucky.
Anang : kudu sembahyang hajat ae aku.	Ingin sholat hajat saja aku rasanya	It made me want to pray of hajat.
Nia : Gendeng arek iki, emboh wes. Koen iku. Wong sembahyang subuh ae kliru lohor kate sembahyang hajat, seng nggenah tah, hehehea	Gila anak ini, tidak tahulah, kamu itu. Orang sholat subuh saja salah dzuhur, mau sholat hajat, yang benar saja.hehehe	You are crazy.. I don't mind you. You were wrong to pray in the morning became the afternoon, even want to pray hajat .
Anang : Opo seh <u>WC</u> , melok ae, koeno lo rijikoeno WC-mu, hehehe	Apa sih WC ikut saja, sana bersihkan WCmu, hehehe	What are you saying about WC, there clean up your toilet, (laughter)
Nia : Emboh, awas koen! Ngene iki loh Mas X arek-arek lek nang wong wedok ga tau ngregani blas,	Tidak tahu,awas saja kau! Beginilah Mas X anak-anak ini ke perempuan, tidak pernah menghargai sama sekali.	Nonsense, beaware with your self! Here they are brother X, they won't to appreciate me.
X : hehehe, yo seng sabar ae ya Nia	Hehehe, ya yang sabar saja ya Nia	(Laughter), just be patient Nia.
Anang : Inggeh, sepurane nggeh mbah ngapunten! Hehehe	Iya, maaf ya mbah, maaf! hehehe	Yes, I am so sorry grandma. I do apologize. (Laughter).
Nia : Taek a le!	Tahi le!	Damn you!
Anang : Loh ya ngelamak!	Loh ya ngelamak kan!	You are so dare!

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Lia : wes Rek ojo tukaran ae, ndang <u>ultah</u> iki, acara e ayo yo!	Sudah jangan bertengkar terus, cepat ini ultah acaranya ayo yo!	Enough guys don't fight ith each other, let us ultah, let' go!
Litis : Monggo monggo. Hehehe Mas X ta pangan yo Mas gawane, repot repot ae Mas sampean iku. Hehehe	Monggo monggo. Hehehe; Mas X aku makan ya bawaannya, jadi merepotkan Mas saja. Hehehe	Monggo, monggo (Javanese language to invite someone) (laughter); Brother X, let me eat your bringing, you are so busy bro, (laughter)
Nia : Oh kurang ajar arek iki dadakno lek ngomong, suwun tok ngunu loh gak kate dowo lek ngomong.	Oh, kurang ajar anak ini ternyata kalau bicara, terimakasih saja loh jangan panjang-panjang kalau bicara.	Oh what you are saying, you swear like a trooper, just say thanks do not say anything else
Litis : Gak e, koen kok ket maeng ngomel ae koyok manuk seh, dungareni,	Kenapa kamu dari tadi kok ngomel saja seperti burung, tumben sekali,	I don't mind, why are you just keep in talk. You are like a bird,
Nia : Embuuuh!	Gak tahu!	I don't care,
Litis : Heh, <u>girung</u> e engkok jaluken ndek Hanafi lek ape ngamen. Arek e maeng seng nggowo <u>girung</u> seng abang polae.	Hei, nanti ambil girungnya di hanafi kalau mau mengamen. Anaknya tadi yang membawa girung yang merah.	Hey, later ask the small guitar to Hanafi if you want to singing. Because he brought the red guitar.
Nia : Oh Iyo a? He eh engkok tak jupok e lek tis, siapppp! Tapi aku engkok gak melok nyanyi yo, aku tak seng nadah ae. ahhehehe	Oh iya? Iya nanti biar aku ambil lek Tis. siapppp! tapi aku nanti tidak ikut nyanyi ya, aku yang minta uangnya saja, hehehe	Oh yeah? I see, I will take it later Tis. Ready; but I won't to sing, I would like to ask the money. (Laughter).
Litis : Wis opo jare engkok nduk!	Sudah apa kata nanti nduk!	Okey, let see it later than little sister!
X : Atene ngamen ndeg ndi Rek ?	Mau ngamen dimana Rek?	Where will you want to sing guys?
Nia : Biasane yo cedek cedek kene Mas, palingo ndeg Rampal.	Biasanya ya di dekat-dekat sini Mas, paling di Rampal.	Usually is hear over here brother, may be in Rampal.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Anang : Iyo Mas, arek kene ga tau ngamen anjok alun-alun, sak minggu iki. La wong arek alun-alun mokoeng. Mosok lek arek kene mrono ngunu karep e jan gak oleh temenan. Tapi awak e lek ngamen nang Rampal sak karepe dewe. Padahal lah lek ndek Rampal wong wes jarang ngekek i.	Iya Mas, anak sini tidak pernah mengamen sampai alun-alun, seminggu ini. Anak alun-alun nakal sih. Masa kalau anak sini kesana tidak diperbolehkan. Tapi mereka kalau mengamen di Rampal seenaknya sendiri. Padahal kalau di Rampal orang sudah jarang memberi.	Yes bro, we never singing to Alun-Alun in one week. They are so suck. If we want to sing there, they want to forbid us. But they are singing in Rampal just like what they want, whereas people in Rampal are rarely to give us money.
X : Oh, mosok Rek?? Yo ngunu iku ojok oleh a lek nang rampal, hehehe	Oh Masa Rek? Ya kalau begitu jangan diperbolehkan mereka ke Rampal, hehehe	Oh, is that right guys? Then, do not allow them to Rampal. (laughter)
Litis : Yo karepe kene yo ngunu Mas, tapi arek arek tak penging, wegah golek perkoro karo arek alun-alun Mas, wong arek-arek iku yo akeh seng omah e ndek sekitar kene.	Ya maunya kita begitu Mas, tapi anak-anak aku larang, tidak mau aku cari Masalah dengan anak alun-alun Mas, orang anak-anak iyu juga banyak yang rumahnya disekitar sini.	Yeah, we also wanted to be like that bro, but I don't ask the children don't do that to them, I don't want to look for the problems with Alun-alun children bro, because most of them live in this area.
X : Yo pokok e lek koeno gak garai yo ojok digarai Rek yoh.	Ya yang penting kalau mereka tidak cari Masalah, ya jangan cari Masalh kalian	The important things is that if they do not look for the matter, do not do the matter guys, okey,
Litis : Yo Iyo Mas ojok sampek lah	Ya iyalah Mas, jangan sampai lah	Absolutely, it is right bro
Anang : Tapi lek moro-moro nggarai yo kari nyabet ae.	Tapi kalau tiba-tiba cari Masalah tinggal mukul saja	But if they look for the problem let us hit them.
X : Wes pokok e seng ati-ati Rek; Rek aku ta moleh sek iki selak bengi iki engkok, Iyo lek dewean iso sampek bengi yah. Aku ngejak adikku e.	Sudah, pokoknya yang hati-hati saja Rek. Rek aku mau pulang dulu keburu mala mini nanti, iya kalau sendirian bisa sampai larut malam ya. Aku ngajak adikku ini.	Okey beaware guys. Guys let me go back home the night is coming , if I am alone I can be here until tonight, but I was aaccompanied by my cousin.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Litis : Yo gak popo Mas, Masio bengi lak karo sampean ta Mas, mosok gak oleh karo Mas e dewe.	Ya tidak apa-apa Mas, meskipun malam kan sama Mas, Masa tidak boleh sama Masnya sendiri.	It is okay bro, even until the night, she is with you bro, is that possible to don't allow her with you as her nephew.
X : Yo tetep ae ojok Rek, y owes aku pamiit yo. Mene tak mrene maneh aku mene. Mene lak sabtu a yo? Mangan-mangan Rek yah. Ta gawakno sego bungkus seng koyok biasane yah.	Ya tetap saja jangan Rek. Ya sudah aku pamiit ya. Besok aku kesini lagi. Besok kan Sabtu ya? Makan-makan Rek ya. Aku bawakan nasi bungkus seperti biasanya ya.	I have to stay to do not do that guys, okey then I have to go, tomorrow I will comeback, tomorrow is Saturday, right? Let us eating together, I will bring you lunch pack like usual.
Litis : Hehehe ojok wes Mas, sungkan aku Mas, hehehe	Hehehe jangan Mas, tidak enak aku Mas, hehehe	(Laughter). Don't be like that bro. it makes me feel bad. (Laughter).
Anang : Sungkan tapi lek onok yo ra popo Mas, Iyo a?	Sungkan tapi kalau ada ya tidak apa-apa Mas, iya kan?	Feeling bad but if there is the lunch pack it is fine bro, is it right?
X : Yo Iyo ta, yo wes yo Rek.	Ya iya lah, ya sudah Rek.	Yes, it is right, well guys.
Anang : Hehehe. okeh okeh Mas, ati-ati Mas; ati-ati Mbak, suwun-suwun	Hehehe. okey okey Mas; hati-hati Mbak, terimakasih	(Laughter). Okey-okey bro, be careful bro, be careful sist, thank you
X : Beres.	Beres.	You're welcome

Conversation 4

Location : Shelter for Children in Jl.Muharto V Malang

Date : Sabtu, 23 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : Yo opo? Yo opo Rek?	Gimana? Gimana Rek?	How, how's Rek?
Andri : Hehehe yo opo apane Mas?	Hehehe gimana apanya Mas?	(Laughter), what do you mean by how's bro?.
X : hehehe, yo, yo opo kabare Rek?	Hehehe, gimana kabarnya Rek?	(Laughter), well, how's your life Rek?

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Andri : Loh kan onok seng biasane tako en yo opo dompet e a Mas, hehehe. Tapi aku ngunu gak duwe dompet male gak tau onok kabare, hehehe	Loh kan biasanya ada yang Tanya gimana dompetnya kan Mas, hehehe; Tapi aku itu tidak punya dompet jadi gak pernah ada kabarnya, hehehe	Usually there is someone who ask how's the pocket bro, (laughter). But I don't have a pocket, so there is no news, (laughter).
X : Seng penting lak onok duwek e a, Masio ganok dompet e. tak kek i, a? Aku duwe dompet akeh ndek omah. Gelem a Ndri?	Yang penting kan ada uangnya, meski gak ada dompetnya. Nanti aku beri, aku punya dompet banyak di rumah. Mau Ndri?	The important one, you have money although there is no wallet, do you want me to give you? I have many wallets in my house. Want you Ndri?
Andri : Hehehe, ojo wes Mas, gak gaul lek aku sampek duwe dompet, duwek e kricikan soale, hehehe.; Iki loh Aris ae Mas, duwek e uakeh, atusan ewu	Hehehe, jangan Mas, tidak gaul kalau saya punya dompet, soalnya uangku recehan, hehehe; Aris saja Mas, uangnya banyak, ratusan ribu.	(Laughter), don't bro, it is not cool if I have a wallet, because the money are coin, (laughter); This is Aris bro, this money is much, hundred thousands
Aris : Atusan kricik lek, podo ae, lek sampe aku duwe atusan ewu, tak jak mangan petek goreng sampean, hehehe	Ratusan tapi recehan ya sama saja, kalo aku punya uang ratusan ribu, aku ajak kamu makan ayam goreng, hehehe	Hundreds coin bro, it is same, if I have hundred thousands rupiahs I will pay you fried chicken. (laughter).
X : Yo gak oleh ngunu Rek, sopo ngerti kapan ngunu onok seng ngekek i duwek	Ya jangan gitu Rek, siapa tahu kapan2 ada yang ngasih kalian uang	Don't be like that guy, who knows somewhere you will be given money by someone.
Andri : Sopo Mas? Paling banter yo sewu, hehehe	Siapa Mas? Paling banyak seribu, hehehe	Whom bro? the biggest one is a thousand rupiah, (laughter).
X : Lah sewu iku lek dikumpulno lak iso dadi satus ewu a? Hehehe; Seng sabar pokok e Rek, lek wayahe kerjo yo kerjo.	Lah seribu ini kalau kalian kumpulkan jadi seratus ribu kan? Hehehe; Yang sabar ya Rek, kalo waktunya kerja ya kerja.	A thousand rupiah if it's collected, it can be one hundred thousand rupiah's, isn't it? (Laughter); Be patient guys, take a hard work.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Aris : Iyo Mas, kerjo tok gak oleh duwek, muteri alun alun tok sampek elek Mas dodolan keliling tok ganok seng nukoeni, hehehe iyo a?	Iya Mas, kerja saja tidak dapat uang, mengitari alun-alun terus sampai jelek jualan keliling- keliling tidak ada yang beli, hehehe, iya kan?	Alright bro, just work without money, just taking around Alun- alun until ugly bro, then selling around without buyers, (laughter), and right?
Andri : Y owes pokok e sak onok e di lakoeni Mas, karo arek-arek di koengkon wong opo ae Mas,	Ya sudah pokoknya seadanya ya dilakukan aja, sama anak- anak, di suruh orang apa saja Mas.	Well, the important one is we do everything in front of us bro.
X : Yo pancen kudu ngunu Rek,	Ya memang harus begitu Rek.	Yes, you must be like that.
Andri : Yo pancet ae ngunu iku kerjo e Mas, tapi kan wes biasa, pancene mulai cilik koyok ngene, hehehe; Mas, adik e sampean loh koengkoen lungguh ndek dengklek kene. Kene loh Mbak, anyep ndek koeno	Ya tetap seperti itu aja kerjanya, tapi itu sudah biasa, memang dari kecil kayak begini, hehehe Mas, adiknya suruh duduk di kursi sini loh, duduk disini loh Mbak, disitu dingin.	Get the same job bro, but we are able to do that, from the little, just to be like this. (Laughter); brother, ask your sister to sit down on this chair. Come here sist, it is cold over there.
X : Gak popo, wes biasa yo Ngga, Mrene o Ngga	Tidak apa-apa, sudah biasa ya Ngga, kemari Ngga.	It's okey, isn't it usuall Ngga, come here Ngga
Rengga : Hehehe, wes biasa aku Mas, sante ae wes, nandi Mbak Mbak e Mas?	Hehehe, sudah biasa aku Mas, santai aja. Kemana Mbak- Mbaknya Mas?	(Laughter), it is usuall for me bro, it's okey bro, where are the girls bro?
Aris : Onok Mbak, sek mariki lak metu, sek ndek njeroh, mariki lek krungu Mas X lak metu kabeh. Wes ngerti jatah e teko, hehehe	Ada Mbak, sebentar lagi pasti keluar. Masih di dalam, sebentar lagi kalau dengar Mas X pasti keluar semua. Sudah tahu waktunya datang, hehehe.	There they are in the house, they will be out in a moment, if they listen that there is brother X all of them will be out. They have understood their ration is coming, (laughter).
Andri : Ganok Nia karo Lia sek melok Litis nyebar brosur dikoengkoen Mas gendut, wingi mrene ngongkoen arek-arek.	Tidak ada, Nia sama Lia Masih ikut Litis nyebarkan brosur di suruh Mas gendut, kemaren kesini menyuruh anak-anak.	Nothing, Nia and Lia followed litis to share the brosur that is asked by brother gendut, he was here to ask some of us yesterday.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Aris : Oh Iyo Mbak lali aku Mbak, pantes gak ketemu blas engkok bayaran iki, hehehe; Genok arek e Mbak berarti.	Oh iya Mbak lupa aku, pantas saja tidak ketemu, nanti gajian ini, hehehe; brarti anaknya tidak ada Mbak.	Oh yeah, I was forget it sist, therefore I did not see them, we will have a salary..(Laughter). There is no girl here sist.
Rengga : Hehehe oalah	Hehehe oalah	(Laughter) , okey.
Gito : Opo Rek? Luwe, Rek, luwe; Mas, wes ket maeng a Mas?	Apa Rek? Lapar, Rek lapar; Mas sudah dari tadi Mas?	What up guys? I am starving guys, starving; Brother, have you here for along time bro?
X : Uwes, nandi ae To-Gito?	Sudah, darimana saja To-Gito?	Yes, where are you To-Gito?
Gito : Onok Mas, ndek njeruh koeno.yo opo kabar e Mas? Prei?	Ada Mas, di dalam sana Mas bagaimana kabarnya Mas? Libur Mas?	I was inside the house bro, how are you bro? Do you off?
Aris : Ndek njeruh ngitungi duwek ae lek arek iki Mas. Hehehe	Di dalam menghitung uang terus kalau anak ini Mas, hehehe	he is inside to count the money bro, (laughter).
X : Apik aku To, yo owes ngene iki saking ae nganggur. Iyo a To awakmu ngitungi duwek ae To, nyeleh aku To.	Baik aku To, ya memang tepat pada saat nganggur, benar To kamu manghitung uang saja To, pinjam aku To.	I am fine To, I just have no work to do, it is right that you just count your money To, lend me To,
Aris : Hehehe iku loh To-Sugito,	Hehehe itu loh To-Sugito	(Laughter). Listen it To-Sugito.
Gito : Oh, nglamak koen Rek. Ora-ora Mas, duwek e sopo kate di etungi;Haduh aku sumpek pol rasane, luwe.	Oh, kurang ajar kamu Rek, tidak-tidak Mas, uangnya siapa mau di hitung; Haduh tidak enak rasanya, lapar.	Oh, dare you are. No brother, whose money to be count; I am so annoyed, starving
Andri : <i>Yo koeno golek o jembleng-an.</i>	Sana carilah nasi bungkus	Look for the lunch pack there
Gito : <i>Loh, ganok jembleng a? Blas blas o?</i>	Loh, tidak ada nasi bungkusannya? Satu pun?	Loh.,there is no lunch pack...???No one,???
Andri : <i>bla!! Koen iki ngomong kok podo ae karo Nia sak karepe dewe Rek. Tuku koeno loh. Wes genok seng ngirimi, hehehe</i>	Tidak ada satupun! Kamu ini kalau bicara sama saja seperti Nia, seenaknya sendiri Rek. Beli sana. Sudah tidak ada lagi yang mengirim, hehehe	Nothing! You spoke in your way as same as Nia guy. Buy it there. There is no others who will sent it again, (laughter)

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Aris : <i>Iyo wong iki, teko-teko luwe, njaluk pisan, hehehe</i>	Iya orang ini, datang-datang lapar, minta lagi, hehehe	Yeah this people, you're coming with your straving, even asking, (laughter)
Gito : Jancok koen iku!	Jancok kamu itu!	You are jancok!
Andri : Yo lek ga percoyo takok o, iku loh onok Mbak (Rengga) seng ndelok-ndelok kene ga tau mbok kek i, opo-opo.yo Mbak yo?	Ya kalau gak percaya tanyakan, ini ada Mbak Rengga yang datang kesini tidak pernah kamu kasih apa-apa; Ya kan Mbak?	You may ask, if you don't believe it, there, there is sister (Rengga) who has come to us, but you give nothing; Isn't it sist?
Rengga : hehehe	hehehe	(Laughter).
Aris : loh, ngguyu Mbak e, hehehe; wes koeno ndang <u>ngapilan</u> . Jare kate golek sego.	Loh, tertawa Mbaknya, hehehe, sudah sana cepat ngamen dipinggir jalan, katanya mau cari nasi.	Loh, she is laughing, (laughter); Go singing on the roadside quickly, you said you want to look for a meal.
Gito : Golek dewe aku! delok en lek sampek koen mangan pisan yo, hehehe, ta entekno raimu seng koyok <u>tarsan</u> iku	Cari sendiri aku! Lihat saja nanti, sampai kamu ikut makan juga, hehehe, ku hajar wajahmu yang mirip <u>tarsan</u> itu	I will find it by my self! See, if you also eat the meal, (laughter), I will hit your face that is like the heroic children of Rampal
Tendi : heh, lek golek mangan aku tetep rokok siji ae yo, njualuk o ae nang arek-arek ndek rampal. Oyi boss!	Heh, kalau cari makan aku titip rokok satu saja ya, minta saja ke anak-anak yang di rampal. Oke boss!	Hey, if you want to look for food, bring me one cigarette yeah, ask it to the children in Rampal.Okey boss!
Gito : yo ta golekno lik.	Ya tak carikan Mas	Okey I will take it bro
Aris : Hehehe koyok <u>tarsan</u> jarene lek e. Gak salah a lek, hehehe	Hehehe, kayak tarsan katanya, tidak salah ya. Hehehe	(Laughter). Don't you know bro, this is the heroic children of Rampal, so don't make a problem with me, (laughter)
Andri : Lak diterusno ae, wes wes Ris.	Jangan diteruskan, sudah-sudah Ris.	Do not continue it, it is enough Ris.
Tendi : Endi Litis kok gak ketok?	Kemana Litis kok tidak kelihatan?	Where is Litis, why he does not come
Aris : Sek nyebar brosur karo Lia, Nia ket maeng isuk loh wong-wong iku, gak moleh-moleh.	Masih menyebarkan brosur sama Lia, Nia, sudah dari tadi pagi orang-orang itu, belum pulang juga	He is sharing the brosuers with Lia, Nia from this morning but do not go back home
Gito : Mas X, tak tinggal sek yo?	Mas X, saya tinggal dulu yah?	Brother X, let me leave you, please
X wes : Loh hiyo monggo wes	Iya silahkan	Yes, it is okey

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Tendi : Mas bro?	Mas bro?	Hey bro?
X : Woi,hehehe; Aku gak nggowo opo- opo Tend-Tendi	Woi, hehehe; Aku gak bawa apa-apa Ten-Tendi	Woi, (laughter); I do not bring something Ten-tendi.
Tendi : Lah mosok kudu nggowo saben mrene, yo ora ta Mas; Mbak Rengga yo iku yo Mas? Sek eleng aku wajah e,	Lha Masak harus bawa apa-apa kalau kesini, ya tidak begitu lah Mas; itu Mbak Rengga ya Mas ? Masih ingat aku sams wajahnya.	You should not bring something when you here brother; she is sister Rengga, bro? I still remember her face.
X : Iyo, loh wes kenalan gurung Ten?	Iya, sudah kenalan apa belum Ten?	Yes, have you got acquainted her Ten?
Aris : Tendi lek ngerti eMbak-eMbak, jan cepat.	Tendi kalau tahu Mbak-Mbak, mesti cepet	If there is a woman, you are so fast.
Tendi : Jo ngelamak ta lek-lek, hehehe; Isin karo Mbak Rengga ilo Ris. Yo Mbak yo?	Jangan kurang ajar Mas-Mas, hehehe; Malu sama Mbak Rengga loh Ris. Ya Mbak ya?	Dare you bro, (laughter). Shy to sister Rengga Ris. Is it right sist?
Rengga : Hehehe	hehehe	(Laughter)
Aris : Loh ngguyu maneh Mbak, hehehe	Loh tertawa lagi Mbaknya, hehehe	Oh, she is laughing again, (laughter).
Rengga : Lah kate yok opo Mas?	Lah mau gimana lagi Mas?	Then what should I do bro?
Tendi : Oh, pancen gendeng arek iki Mbak, jarne wes.	Oh, memang gila anak ini Mbak, biar saja Mbak.	Oh, he is crazy sist, let him to be like that sist.
X : Rek aku tak pamit sek yo, selak onok perlu.	Rek aku pamit dulu ya, mau ada perlu.	Guys, I have to go home, there is something important to do.
Andri : Mesti Mas X iki, puenting buanget hehehe	Mesti Mas X ini, penting banget, hehehe	You are always to be the important thing, (laughter).
Tendi : Hus, lambemu le, Iyo Mas, suwun yo Mas yo.	Hus, bibirmu le, iya Mas, makasih ya Mas.	Hus, (expressing something to make someone shut up). Shut your mouth up bro; okey brother thank you very much bro.
X : Suwun opo, wong gak nggowo opo- opo kok aku, suwun-suwun barang.	Makasih apa, orang aku gak bawa apa-apa kok.	For what? I have not brought anything.

Actual Utterance (Javanese)	Indonesian	English
Tendi : Yo suwun wes diparani ngunu loh Mas, lek ngene lak duwe koenco a Mas, aku karo arek-arek; Mbak Rengga suwun loh Mbak yo.	Ya terimakasih sudah di jenguk gitu loh Mas, kalo' begini kan punya teman kan Mas, saya sama anak-anak. Mbak Rengga makasih ya.	Thanks to be here brother, we have friends now bro; sister Rengga thanks a lot.
Rengga : Iya Mas, podo-podo. Monggo Mas.	Iya Mas, sama-sama, Mari Mas	Okey your welcome bro, monggo bro,
X : Y owes yo Rek,	Ya sudah ya Rek.	Okey bye guys.
Tendi : Okeh-okeh Mas, Mbak.	Oke-oke, Mas, Mbak.	Okey-okey brother, sister.

Conversation 5

Location : Shelter for Children in Jl. Muharto V Malang

Date : Tuesday, 26 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : yok opo Rek maeng ngamen a? Oleh duit akeh yo?	Gimana Rek ngamennya? Dapat uang banyak?	Did you singing today guys? So you get much money, right?
Dimas : uakeh Mas, sampek kesak ku mbrodol	Banyak Mas, sampai sakuku gak muat.	So much bro, till my pocket is ruined.
Hanafi : iyo Mas uakeh sampe kudu ngemis ae.	Iya Mas banyak, sampai mau ngemis saja.	Yes brother, so much money until it makes me want to beg.
Dimas : Saiki wong wong wes gak akeh seng gelem ngeneh-i Mas, iku, sampek Tendi ganti profesi dadi tukang gawe layangan. Hehehe	Sekarang orang-orang sudah jarang ngasih Mas, itu sampai Tendi ganti profesi jadi tukang buat layang-layang. Hehehe	Nowdays, people do not like to give us money bro, and it makes tendi change her profession to be.
Gito : Nglamak-nglamak koen Rek! Jarno ojok diReken Mas, gendeng arek-arek iku.	Berani-beraninya kalian Rek! Biarin Mas, jangan diurus Mas. Gila anak-anak itu.	Dare you guys! Let this guys, bro do not pay attention to them, they are crazy.
Hanafi : Mas, iki sego tekok sampean ta? Tak pangan sek yo?	Mas, ini nasi dari Mas? Saya makan ya?	Bro, does this lunchpack from you? Let me eat it.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Litis : Wah ultah ne yee? Melok aku Rek?	Wah ulang tahun nih? Ikut aku Rek?	Wah, eating together? I allow you guys.
Gito : Mreneo Po-lepo, kesuen temen seh! Katek gaya isin-isin barang, ndang iki loh!	Kemarilah Po-lepo, lama sekali sih! Pakai malu-malu segala. Cepat ini loh!	Come here po-lepo, so long! Do not embarrassed let's eat it.
Dimas : Iyo arek iki sisi-sisi -an barang koyok sandal ae	Iya anak ini malu-malu kayak sandal saja.	Yes, this guy is always being embarrassed, it is like a sandal.
Litis : Sisi irungmu iku a? Taek arek iki Rek!	Sisi hidungmu itu? Taek arek ini Rek!	Embarrassed your nose? Suck you guys!
Dimas, Hanafi, X: hehehe	hehehe	(Laughter).
Dimas : Wah gak oleh pok eng Le-le	Wah gak boleh marah Mas-Mas	You may not angry bro
X : Awakmu iki lek ngomong kok senengane nggawe boso seng aku gak ngerti seh Rek? Koyok boso planet	Kalian ini kalo bicara sering pake bahasa yang aku tidak ngerti Rek, kayak bahasa planet saja.	All of you when talking something like to use the language that I cannot understand guys? It is like planet language.
Dimas : Pngen urip nang planet ancene Mas, mangkane nggawe boso planet, hehehe; Ora-ora Mas, iki boso e arek-arek boso-bosoan, hehehe	Ingin hidup di planet memang Mas, makanya pakai bahas planet, hehehe; tidak-tidak Mas, ini bahasanya anak-anak, bahasa-bahasa-an, hehehe	It is true, that we want to live in the planet bro, therefore we use planet language, (laughter).; No,no,brother, this is our language it kinds of language.
Litis : Iyo langsung budal mati koen lek urip ndek planet, prasamu kenak-enopo nang planet, takoko mbahmu a sampek jenggote mbrodol gak kirane gelem urep nang planet, genok sego Le-le	Iya langsung meninggal kamu kalo hidup di planet, kamu kira enak apa hidup di planet, tanyakan ke kakekmu sampai janggutnya rontok gak mungkin mau tinggal di planet, gak ada nasi Mas-Mas	Yes, directly go to dead if you live in the planet there, you thing there is anything in the planet? Ask your grandparents till their moustache is lost, they don't want to live there, there is no rice bro
Dimas : Hehehe, taek koen!	Hehehe, taek kamu!	(Laughter), suck you!
X : Yo gak popo, iku jenenge cita-cita setinggi langit, hehehe	Ya tidak apa-apa, itu namanya cita-cita setinggi langit, hehehe	No problems, that is an aspire (laughter).

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Gito : Saking tinggi e sampek sendul nang planet yo Mas? Hehehe; Eh Hanafi loh ket maeng kutuk, genok unine; kok anteng koen Han? Luwe a le?	Begitu tingginya sampai menyentuh planet ya Mas? Hehehe; Eh Hanafi dari tadi diam saja, tidak ada suaranya, kok diam kamu Han? Lapar ya Mas?	Because it is too high till get to the planet bro? (Laughter); Hei, Hanafi you are so calm, silent, why do you so calm Han? Are you starving bro?
Hanafi : Taek koen! Menengo luwe aku, rame ae tak gibeng koen!	Taek kamu! Diam, lapar aku, ramai saja, aku hajar kamu!	Suck you! Shut up, I am starving, if you are so crawdy, I will hit you!
Dimas : Mas, sampean--	Mas, Mas--	Bro, you---
X : Loh Rek, arek- arek ndek kono iku kok gak dijak mangan pisan? Celok-en age!	Loh Rek, panggil anak-anak yang disana, ajak makan juga? Panggil sana!	Guys, why don't you ask the children over there to eat? Call them.
Hanafi : Gak popo Mas, engkok lak moro- moro dewe a Mas, ngenteni arek-arek iku yo gak ndang mangan Mas.	Tidak apa-apa Mas, nanti juga pasti kesini sendiri. Nunggu anak-anak itu ya tidak cepat makan Mas.	It's okey bro, later they will come by themselves, if we wait all of them bro,
X : Hehehe, Iyo wes lek ngunu, sekecoaken pun; Ayo Dim, entekno wes. Aku tak ndelok arek-arek gitaran iki loh.	Hehehe iya sudah kalau begitu, silakan dimakan, ayo Dim, habiskan, aku mau lihat anak- anak main gitar ini.	(Laughter). Okey then, sekecoaken pun (invite someone to taste the food), let Dim, finish it. I want to see the other children play the guitar.
Gito : Oh Iyo Mas monggo pun, hehehe. (Moving into the other place, beside the children who are eating)	Oh iya Mas silakan, hehehe	Oh, okey bro, with pleasure, (laughter). (moving into the place, beside the children who are eating).
X : Nyanyi opo Rek? Nyiptakno lagu dewe a?	Nyanyi apa Rek? Buat sendiri ya?	What are you singing guys? Do you composed your own song?.
Agus : Eh, Mas X, Iyo Mas iki sinau, nyinaoni girung	Eh, Mas X, iya Mas ini belajar, mempelajari girung.	Eh, brother X, yes bro, we learn, learning the Girung.
X : Sopo iki girung?	Siapa itu girung?	Who is Girung?
Agus : Hehehe, yo girung Mas pokok e, deloken ae talah	Hehehe, ya girung Mas, lihat aja Mas.	(laughter) .it's a Girung bro, see it.
X : Woh Iyo wes, tak sawang yo, onok ae Rek-rek	Who, iya baiklah, aku lihat saja, ada-ada saja kalian	Woh okey then, I will see you, you are so fun guys.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Lia : Lek jare wong betawi maen rahasia-rahasia an Mas, hehehe	Kalau kata orang betawi main rahasia-rahasia Mas, hehehe	The betawi people said it is playing the secret way bro, (laughter); That the style of guys bro, (laughter).
X : Oalah, onok-onok ae Rek-rek	Oalah, ada-ada saja kalian ini.	Well, here are you guys.
Lia : Iyo ben--	Ya biar--	Yes, ben --
Koiri : Ben, ben jarene Lia, hehehe	Biar, biar kata Lia, hehehe	Ben, ben, Lia said, (laughter).
Lia : Ngalio-ngalio Ri-Koiri! Tuek ngunu melok ae, hehehe, pis Cak Koiri, ngapunten nggeh!	Pergi-pergi sana Ri-khoiri! Sudah tua ikut-ikut saja, hehehe, pis Mas Koiri, maafkan ya!	Go away, go away Ri-khoiri! You are very old so why you just allow us, (laughter). Peace brother khoiri, pardon me!
Koiri : Nglamak arek wedok siji iki Mas, koen ta oleh-no nang babu mu loh nduk!	Kurang ajar perempuan satu ini Mas, kamu saya pulangkan ke orang tuamu loh.	This girl is so dare bro; I will send you to your father and mother girl!
Lia : Yo emoh tah aku, enak ae, wong aku mrene dewe kok moleh njaluk terno, weeeek!	Ya tidak mau aku, enak saja. Aku kesini sendirian kok pulang minta anter, weeeek!	I don't want it, easy, I go here by my self, so I won't be accompanied you, weeeek!(showing the tongue).
Koiri : Emboh wes, sak karep-karepmu; Mas, Mbak e iku loh koengkoen nyanyi, jak en Lia, lak podo wedok e a? Ket maeng mene ae Rek, Mbak e, hehehe yo Mbak yo?	Biar lah, terserah kamu; Mas, Mbaknya itu suruh nyanyi, ajak Lia, kan sama perempuannya, dari tadi diam saja Mbaknya, hehehe ya Mbak ya?	I don't mind, it is up to you; bro, ask your sister to sing; ask her lia, you are girls; she is so silent, (laughter) is it right sist?
Rengga : Wah gak iso nyanyi aku Mas, hehehe. Aku tak ngrungokno ae, hehehehe	Wah, tidak bisa nyanyi aku Mas, hehehe aku mendengarkan saja	Wah, I can't sing bro, (laughter), I am just listening (laughter).
Nia : Loh ayok Mbak, mosok gak iso nyayi seh? Dolenan hape ae seh Mbak e	Loh, ayo Mbak, Masak tidak bisa nyanyi? Mainan HP saja Mbak.	Lets sist, are you sure, you can't sing?; the sister just keeping in touch with her handphone
Agus : Hus, lambemu lek ngomong kok gak diatur nduk?; Sakarep e Mbak e talah, wong hape-hape ne dewe, ngurusan!	Hus, mulutmu kalau bicara kenapa tidak di atur? Terserah Mbaknya, orang itu hape-hapenya sendiri.	Huss, use appropriate words if you are talking girl!; handphone, you are so care!.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Nia : Opo seh? Aku loh guyon. Guyon yo Mbak?	Apa sih? Aku bercanda, bercanda ya Mbak?	What up? I am just kidding. Is it just joke sist?
Rengga : Iya Mbak, sante ae,	Iya Mbak, santai aja,	Okey sist, take it easy
Nia : Weeek, wong Mbak Rengga loh gak popo. Kok sampean emosi lek; Pengen nyele hape ne seh? Hehehe	Week. Orang Mbak Rengga loh tidak apa-apa, kenapa kamu emosi Mas? Ingin pinjam hapenya kan?	Week, she is doesn't matter, why do you emotin bro?; do you want to borrow her handphone? (Laughter).
Agus : Ojok ngunu Mbak e <u>sisi</u> loh C-WC Gak usah diReken Mbak, senengane caper arek iki, cari perhatian	Jangan begitu Mbaknya malu-malu loh C-WC, gak usah di bales mbak, sukanya caper anak ini, cari perhatian.	Don't do that, she is sisi C-WC; don't care about her sister, she like catching attention to
X : Ojok ngunu Mas, nangis loh engkok, hehehe	Jangan begitu Mas, nanti dia nangis loh, hehehe	Don't be like that man, she will cry then,(laughter)
Agus : Loh Iyo Mas, nangesan iki, pancen arek Blitar etan iki, hehehe	Loh iya Mas, suka nangis anak ini, anak blitar timur ini, hehehe	Oh yeah bro, she loves crying..This east Blitar guy, (laughter)
Rengga : Ora kok yo Mbak Lia; Ojok ta Mas	Enggak kok ya Mbag Lia, jangan dong Mas.	No, it was not, isn't it Lia; don't be like that guy,
Tendi : Mbak e <u>sisi</u> Mbak e Rek, hehehe, yo Mbak yo?	Mbaknya malu Mbaknya Rek, hehehe, ya Mbak ya?	Sister is being sisi guys, (laughter), isn't it sist?
Rengga : Hehehe, opo iku <u>sisi</u> ?	Hehehe, apa itu sisi?	(Laughter), what is sisi?
Tendi : Jare Lia, ada deh, hehehe	Kata Lia, ada deh, hehehe	Lia said, it is something secret(laughter)
Rengga : Hehehe	Hehehe	(Laughter)
Anang : Endi <u>girung</u> e cak?	Mana gitar yang berukuran kecilnya Mas?	Where is the small size guitar bro?
Andri : Iki lek, ayo <u>gudang garam</u> -an yo?	Ini Mas, ayo nyanyi lagu dangdut yang diciptakan group Monata ayo?	This one bro, lets take dangdut song created by Monata group
Anang : Yo-yo, ayo endi Nia? Celok en age arek ndek ngarepan, jare pengen nyanyi <u>gudang garam</u> .	Ya- ya, ayo mana Nia? Panggil dia di depan, katanya mau nyanyi lagu dangdut yang diciptakan group Monata	Okey-okey, lets go, where is Nia? Call her, in front, she said she want to sing dangdut song created by Monata group
Andri : Nya-Nia, iki loh <u>gudang garam</u> !	Nya-Nia, ini lagu dangdut yang diciptakan group Monata!	Nya-Nia, this is dangdut song created by Monata group!

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Anang : Paranono, kok mbengok. Aku yo iso lek mbengok ae!	Hampiri dia, kok teriak, aku juga bisa kalau teriak saja!	Go there, you shouldn't bawl. I also can do that if you just bawl.
Andri : Yo bos!	Iya bos!	Okey bos!
Anang : Gus, ndi <u>girung</u> e iku?	Gus, mana gitar yang berukuran kecil itu?	Gus, could you take me that small guitar?
Agus : Oh Iyo, iki cak.	Oh iya, ini Mas.	Oh yes, here is it bro,
Nia : Opo pak de?	Apa pak de?	What up bro?
Anang : Ayooo, ngowos ae Rek.	Ayo, melongo saja Rek.	Let's go, don't be chatting guys.
X : Rek, yo wes yo, aku selak kate kerjo, tak pamit disik yah?	Rek, sudah ya, aku keburu mau kerja, aku pamit dulu ya?	Guys, I have to go, I have to get work, so let me leave you, okey?
Anang : Loh lakok cepet temen seh Mas, mlebu bengi ta Mas?	Loh kok cepet sih Mas, Masuk malam ya?	It is so quickly brother, will you work at night bro?
X : Iyo mlebu bengi aku Nang, tak ngeleyeh disik, iki adikku yo selak bengi engkok, ayo owes yo moleh sek, Masio diluk pokok mampir ya.	Iya, Masuk malam aku, mau istirahat dulu, ini adikku juga kemalaman nanti, ayo ya pulang dulu, meski sebentar yang penting mampir kan.	Yes, I have to work tonight Nang, I should take a rest first, this is my sister also too late; okey then I have to go, although it is just for a while, the point is that I still drop in this place, okey.
Anang : Oyi-oyi wes Mas, ati-ati Mas yo	Oke-oke Mas, hati-hati Mas ya	Okey,okey then brother be careful bro,
Tendi : Mas suwun Mas yo	Mas terima kasih Mas ya.	Thanks a lot brother.
X : Okeh wes tah sante ae	Okeh deh santai aja.	Okey, take it easy.

Conversation 6

Location : Shelter for Children in Jl.Muharto V Malang

Date : Wednesday, 27 April 2011

Actual Utterance (Javanese)	Indonesian	English
x : Yopo Rek, lapo iki acarae?	Bagaimana Rek, apasaja hari ini acaranya?	What's up guys, what the....?

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Anang : Yo wes ngene iki Mas, sak onok e seng digarap, lek gak onok yo luntang lantung, hehehe; Mbak Rengga melok terus saiki yo Mas	Ya sudah begini saja Mas, seadanya yang dikerjakan, kalau tidak ada ya tidur-tidur, hehehe; Mbak Rengga ikut terus sekarang ya Mas.	Just like this brother, if there is something to be done, we will do it, but if it is nothing we just take it easily. (laughter); sist Rengga is always follow you bro,
x : Iyo mumpung gelem, jarene arek-arek kongkon ngejak	Iya, mumpung mau, katanya anak-anak suruh ngajak	Yas she want it, all of you said to ask her,
anang : Hehehe, iyo lek arek-arek yo sueneng pol Mas Mas; Ati-ati Mbak, hehehe	Hehehe, iya kalau anak-anak ya senang sekali Mas-Mas; hati-hati Mbak, hehehe.	(laughter); yes all children are happy brother; be careful sist (laughter).
Rengga : Gak popo aku yo seneng kok Mas dijak i mrene hehehe; nandi arek-arek liyane Mas?	Gak apa-apa aku ya senang kog Mas di ajak kesini, hehehe; Mana anak-anak yang lainnya Mas?	It is okey, I am glad to be here (laughter); where is the other bro?
Anang : Onok Mbak, iku abane Mbak	Ada Mbak, itu suaranya Mbak	There they are, that`s their voice.
Rengga : Oalah ta kiro nandi Mas	Oalah saya kira kemana Mas	Oh, I bargain they go somewhere bro.
hanafi : Loh Mas x wes teko ta? Yopo Mas, teko endi ae Mas?	Loh Mas X sudah datang ya? bagaimana Mas, dari mana saja Mas.	Loh brother X has came? How are you bro, where did you go bro?
x : Aku yo wes ngene iki, pokok e lak seger waras, sehat a ya, teko endi awakmu tak enteni gak moncol-moncol Han?	Aku ya seperti ini, pokoknya sehat ya, dari mana saja kamu, tak tunggu tidak keluar-keluar Han?	Just like this, the important one is to be fine, compeltitly right; where did you go, I have waited you but you did not come Han?
Hanafi : Tekok ndelok arek-arek gawe layangan ndek mburi iku loh Mas.	Barusan lihat-lihat arek-arek buat layangan di belakang itu loh Mas.	I just come from seeing the guys make th pit, in behind bro.
Anang : Sopo Fi!	Siapa Fi!	Who they are Fi?
Hanafi : Cak slamet mburi loh Cak, jarene kate didol mene	Mas slamet dibelakang loh Mas, katanya mau dijual lagi,	Brother slamet that lives in behind bro, he said it will be sold tomorrow.
x : Gak mbok ewangi han?	Tidak kamu bantu Han,	Didn`t you help Han?

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Hanafi : Lek bos iku bagiane ndelok Mas, hehehe; Yo ta ewangi ta Mas diluk, hehehe	Kalau bos itu bagiannya lihat Mas,hehehe; Iya saya bantu Mas, tapi Cuma sebentar, hehehe	Boss is just seeing bro, (laughter); absolutely I help him bro just for awhile (laughter)

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Dimas : Wingi Arek-arek mari oleh balon tekan arek alun-alun Cak,	Kemarin arek-arek habis dapat barang curian dari anak alun-alun Mas	Some of us got hot goods from the alun-alun children brother
Gito : Opo barang e?	Apa barangnya?	What kind of thing
Dimas : Hp nokia, cilik tipis hp ne, didol nang Roma (rombongan malam) karo Arek arek.	Hp nokia, kecil tipis, hpnya dijual ke Roma(rombongan malam) sama anak-anak	Handphone Nokia, a slim one, they sold it to Roma
Koiri : Lah Arek-arek kok iso oleh brange iku oleh endi? Sopo seng nyolong?	Lah anak-anak kok bisa dapat barang itu, dapat dari mana? Siapa yang mencurinya?	How could they get those goods? Who was stolen?
Anang : Ora, arek alun-alun mari nyopet dompet e wong, guedeh dompet e. lakok onok hp ne, duwek 500ewu, atm e uakeh. Langsung di buak karo arek e, terus hp ne di kekno arek-arek. Anang iku seng dikeki.	Enggak, anak alun-alun habis nyopet dompetnya orang, besar dompetnya. Ada hpnya juga, uangnya lima ratus ribu, ATMnya banyak. Langsung dibuang sama anak-anak, kemudian hpnya dikasih anak-anak.. Anang itu yang dikasih.	No, they have picked someone`s poket, the big one, fortunetly, there is a handphone, money five hundred thousand rupiahs, many ATM, then they thrown away directly, and then the handphone is given to the children. It is given to anang.
Koiri : Moro, didol karo Arek-arek?	Terus, dijual sama anak-anak?	Then, is it sold by them?
Anang : Iyo, tapi duik e dibagi wong akeh i	Iya, tapi uangnya dibagi orang banyak.	Right, but the money has been divided to many of us.
Koiri : Yo podo ae ngunu iku jenenge melok-melok nyolong. Hehehe	Ya sama aja itu namanya ikut mencuri, hehehe	So, that was same as you were also stole it (laughter).
Dimas : Yo ora ta Cak wong di kek I kok, gak melok nyolong, hehehe; Iyo opo ora? hehehe	Ya tidak Mas orang dikasih kog, gak ikut nyuri, hehehe; iya apa gak? hehehe	No brother we have been given by them, did not allow to it steal it..(Laughter) isn` t it? (laughter)
Agus : Sak jane seng penting iku duwek e Rek, iso gawe pesta pora bersama-sama, hehehehe	Seharusnya yang penting itu uangnya Rek, bisa dibuat pesta pora bersama-sama, hehehe	Actually, the important one is the money guys, it can be used to get the party together (laughter).
Dimas : Duwek e dengkulmu iku, lawong oleh kek I kok, lek gelem yo nyolongo dewe cak, hehehe	Uangnya lututmu itu, lha dapat dikasih kog, kalo` mau ya nyuri sendiri Mas,,hehehe	Money, suck you! It is given, if you want the money you have to steal by your self bro.,(laughter).

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Agus : Nyolong ndas mu a? hehehe; yo kan sopo ngerti Rek di ciprati titik, iso gawe tuku I am coming, yo gak?	Nyuri kepalamu ya? Hehehe; iya kan siapa tau diberi sedikit, bisa dibuat beli ayam dan kambing, ya gak?	Steal your damn! (Laughter), who knows we are given little bit, it can be used to Buy chicken and lamb, isn't it?
Lia : Ehmm, ngomonge tuku I am coming, tapi dipangan dewe key-monkey; wes gak percoyo blas nang sampean lek.	Ehmm, bilangnye beli ayam kambing, tapi dimakan sendiri key-monkey; sudah tidak percaya lagi sama kamu	Ehmm, you said you buy chicken and lamb, but you just eat it by your self key-monkey; Don't believe in you anymore guy
Agus : Wooo, ngelamak koen C-WC!	Wooo, kurang ajar kamu C-WC!	Wooo...how dare you are C-WC!)
Hanafi : Hehehe, monkey? sampean iku ancen e karep e dewe ae lek, elengo koen duwe dolor akeh Rek, hehehe	Hehehe, monkey? kamu itu memang seenaknya sendiri aja Mas, ingatlah kamu punya saudara banyak, hehehe	(Laughter), monkey? you walk on your own way guy, remember you have many brother guys, (laughter)
Lia : Ikuloh rungokno hehehea; wes ojok diterusno, nanges iku engkok, hehehe	Itulah dengarkan hehehe; sudah jangan diteruskan, nanti menangis itu, hehehe	Listen it, (laughter); don't continue it, it will make him cry, (laughter)
Hanafi : Hehehe, iku loh andri delok-en, nyelek ae lek mbadok.	Hehehe, itu loh andri lihat, ngebut aja kalo` makan.	See it Ndre, why do you take so fast when eating?, (laughter)
Lia : Ndre-Ndre, lek mangan alon-alon ta Ndre, selak ngamen a awakmu?	Ndre-ndre, kalau makan pelan-pelan ya ndre, keburu ngamen ya kamu?	Ndre-ndre, be careful when you are eating, do do you hurry to singing?
Andri : Selak luwe Ya!	Keburu lapar ya!	Will be starving ya!
Lia : Tenggorokanmu seret loh engkok Ndre, ge--	Tenggorokanmu nanti sakit loh ndre, ge--	It will swallow the wrong way in your throat Ndre, ge--
Andri : Ora!	Enggak!	No!
Hanafi : Ancene rawon, delok-en ae, engkok lak mangan wek-e koencoe maneh; kandakno Koiri Ya, hehehe	Memang rawon lihat aja,entar kan makan punyanya temannya lagi; bilangkan khoiri Ya, hehehe	Your face is like a kitchen, mark my word, later he will eat his friend's food again; tell Koiri Ya, (laughter)
Lia : Iyo ta omongno cak Ri a ewes, hehehe	Iya ya bilangkan Mas Ri saja,hehehe	Yeah let me tell him to cak Ri, (laughter)
Andri : Jare sopo cak? Aku luwe iki; age wes omongno ndang!	Kata siapa Mas? Aku lapar ini; Ayo bilangkan cepat!	Who said cak? I am straving; tell him soon!
Hanafi : Lok-en lak njegidek ae	Lihat dia diam saja.	See, he is keeping silent.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Lia : Elingo kancamu ta Ndre	Ingatlah sama temenmu Ndre	Just remember your friends Ndre
Andri : Taek, wes a gak pengen mangan a? rame ae yo. Mas x loh gak Masalah kok riko ngomel Ce-WC.	Taek, sudah tidak jadi makan? Ramai saja. Mas X saja tidak jadi Masala kenapa kamu mengomel Ce-WC?	Suck. You do not want to eat? So crowded.it doesn't matter for brother X, so why do you just keep talking Ce-WC
Tendi : Wes-wes Rek mandek! Suwe-suwe kok podo keneyh ngunu ngomonge. Ndang kongkon mrene kabeh arek-arek ndek njobo iku, mangan ta gak?; Ngene iki wes arek-arek Mas X, ojek kaget, hehehe	Sudah-sudah rek diam! Lama-laa kok jadi saling mengolok begitu bicaranya. Cepat suruh semuanya kemari yang diluar sana, makan apa tidak mereka?; beginilah anak-anak Mas X, jangan kaget, hehehe	(Okey-okey stops it! I think your speech will mock each other. Let ask all of us over there here, they want to eat or not?; this is the guys way's brother X, don't be shock, (laughter)
Lia : Yo gak ngunu, Masalah-e koen gak towo-towo ket maeng. Aku kan yo luwe cak! Hehehe	Ya bukan begitu, Masalahnya kamu tidak menawari dari tadi, aku kan juga lapar Mas! hehehe	Not to be like that, the problem is that you, were not share it just now. I also being starving bro`s. (laughter).
X : Hehehe, oalah Rek-Rek, tak kiro katene ereng-erengan koen Rek.	Hehehe, oalah Rek-rek, saya kira kalian mau berantem Rek.	(Laughter). I see guys, I thought you would fight each other guys.
Andri : Wes ngene iki arek-arek Mas, ojek kaget Mas. Ngene iki lek podo luwene Mas, yo Ya yo? Hehehe	Sudah seperti ini anak-anak, jangan kaget Mas, beginilah kalau sedang lapar Mas, yo Ya yo? hehehe	Here they are bro, do not be shock brother. Here if we are starving together bro, does it right ya? (Laughter).
Lia : Iyo hehehe, aku ingaono sak bungkus yo tak pangane karo Nia engkok, arek e sek ndek Rampal.	Iya, hehehe, aku sisakan satu bungkus ya, ntar tak makan sama Nia, anaknya Masih di Rampal	Yeah, (laughter), keep just one pack for me to eat with Nia later, she is in Rampal
Hanafi : Nia golek endegas sek-an.	Nia Masih nyari es kelapa muda	Nia is looking for coconut ice
Andri : Tepak iki Han	Tepat sekali ini Han	It's nice Han
Lia : Heeem ya, sueneng kan koen won-rawon!	Heeem ya, senangkan kamu won-rawon!.	Hemmm yeah, you are so glad won-rawon!
Andri : Buanget! Enak dadi aku iki Mas X, trimo dadi tok, rejeki nomplok. Hehehe	Buanget! Enak jadi aku ini Mas X, terima jadi saja, rejeki nomplok. hehehe	So much! So lucky to be me brother X, just take something done, get the luck, (Laughter).

Table Continued...

Actual Utterance (Javanese)		Indonesian	English
Lia	: Rejeki kok njagakno Cak-cak.	Rejeki kok dijagakan Mas-Mas	You expect your luck without ant attempts brother.
X	: Arek-arek iki betah lek dikoengkoen otot-ototan yoh?	Anak-anak ini seneng ya kalau disuruh berdebat	All of you guys like to debate each other.
Hanafi	: Lek wes wedok e metu yo ngunu iku Mas,	Kalau wanitanya keluar ya begitu Mas!	Just to be like that if there is a woman bro.
Koiri	: Wes gak usah ditambah-tambah i!	Sudah tidak usah ditambah-tambah!	Well, do not add anything!.
X	: Hehehe oalah Rek-Rek	Hehehe, oalah Rek-Rek.	(laughter). Okey then guys
Lia	: Andri iku kandanono Ri, cek gak mangap ae cangkeme,	Andri itu bilangan Ri, supaya tidak mengangah saja mulutnya	. Told Andri,Ri, to do not open his mouth
X	: Iyo wes endang entekno, aku tak pamit Rek,	Iya deh cepet habiskan, aku mau pamit Rek,	.okey then, finish it, I would like to go home guys.
Hanafi	: loh lakok kesusu seh Mas, mesti gak gelem meluk mangan,	Loh kok keburu-buru sih Mas, mesti tidak pernah ikut makan	Why do you so hurry bro, then always do not want to eat together.
X	: Aku yo wes warek ta Rek, mene aku mreng maneh Rek, oyi?	Aku ya sudah kenyang Rek, besok aku kesini lagi ya Rek,oke?	I am full guys, tomorrow I will come back here guys, alright then?
Koiri	: Suwun loh Mas yo? Mesti ngreputi ae, mene gak usah nggowo-nggowo Mas; Mbak Rengga suwun yo Mbak, mene melok o Mbak	Terimakasih loh Mas yo? Mesti ngreputi saja, besok tidak usah bawa apa-apa Mas,; Mbak Rengga terima kasih ya Mbak, besok ikut ya Mbak,	Thanks a lot brother. It is always make you busy, tomorrow, do not bring anything brother; thanks a lot sister Rengga, come back again tomorrow sister.
Rengga:	Iyo Mas, pasti aku melok maneh, hehehe	Iya Mas pasti aku ikut lagi, hehehe	Okey brother, I will come back again, surely (laughter).
Lia	: Selak nang endi seh Mas? Iki loh sek jam setengah 8, diluk temen mampire, hehehe	Keburu mau kemana sih Mas? Ini loh Masih jam setengah 8, kok cuma sebentar mampirnya, hehehe	Where will you go bro? it is still at eight thirty, it is too bit to be here,(laughter).
X	: Selak onok acara liyane Ya, oke!	Keburu ada acara yang lain Ya, oke!	I will have another activity ya, okey!.
Lia	: Okey bro!hehehe,,ati-ati Mas, Mbak yo	Oke bro! hehehe, hati-hati Mas, Mbak ya	Okey bro! (Laughter), be careful brother, sister.
Koiri	: Suwun loh Mas yo, ati-ati wes, kalem-kalem ae lek sepedaan.	Terimakasih Mas ya, hati-hati saja, pelan-pelan kalau bersepeda	Thanks you so much brother, be aware, slowly while riding your motorcycle.

Conversation 7

Location : Shelter for Children in Jl.Muharto V Malang

Date : Friday, 29 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : Rek, yok opo? Sabtu mene genok acara ta Rek di rampal?	Rek, gimana? Sabtu besok ada acara ya di rampal?	Guys, how are you is there no party in Rampal last Saturday night?
Aris : Lek saiki wes jarang-jarang Mas, guduk bulane.	Kalau sekarang sudah jarang- jarang Mas, bukan bulannya.	Today, it is unusual bro, it is not the month
Dimas : Engkok Mas pas Agustus, iku biasane mulai ra--	Ntar pas Agustus, itu biasanya mulai ra--	Letter on August, that is usually start ra--
Aris : Yo gak, biasane mulai juli iku wes onok ae acara Dim,; tapi yo gak mesti she Mas, lek genok seng nyelenggarakno yo ganok acara kan ngunu iku biasane yah?	Ya tidak, biasanya mulai Juli itu sudah ada saja acara Dim; Tapi tidak selalu juga sih Mas, kalau tidak ada yang menyelenggarakan ya tidak ada acara kan gitu biasanya ya?	No, usually it starts on july, that there are many parties Dim, but it is not absolutely brother, if there is no one organize it, then there is no prty usually, isn't it?
X : Iyo biasane yo ngunu ancene.	Iya biasanya ya begitu memang.	Yes, usually like that.
Dimas : Hehehe, taek koen! Ris, tolong jupukno korek iku Ris?	Hehehe, taek kamu! Ris, tolong ambilkan korek itu Ris?	Laughter, suck you! Ris, can you take that cigarette lighter please?
Aris : Ndi? Ndek endi?	Mana? Dimana?	Where? Where is it?
Dimas : Iku ndek sebelahmu.keler kuning	Itu disebelahmu warna kuning.	That one, in your side, the yellow one
Aris : Endi she, genok	Mana sih tidak ada.	Where, there is none
Dimas : Doooh, pancet ae lepo siji iki Rek!	Doooh, tetap aja si tidak cekatan satu ini Rek!	Ooooh...this person is very slow!
Aris : La wong pancen ganok kok ngotot!	Orang tidak ada Masih ngotot aja!	There is none so why do you keep talking!
Dimas : Lah iku loh ndek isor sekellmu, noleh o talah Rek!	Itu loh dibawah kakimu, tengoklah Rek!	There, overthere under your feet, look guy!
Nia : Opo seh Rek, kok rame ae; Mas, Mbak, wes ket ma-- ?	Apa sih Rek, kok ramai saja; Mas, Mbak, sudah dari tadi?	What's up guys, you are so crawded guys;brother, sister, have---
Aris : Opo ae Ce-WC, melok ae koen!	Apa ja kamu C-WC, ikut saja kamu!	What Ce-WC, you are meddle!

Table Continued...

Actual Utterance (Javanese)		Indonesian	English
X	: Sek tas iki Ni,	Baru saja Ni	Just now Ni,
Nia	: Tak kiro wes ket maeng Mas.; Loh Mas Git sido moleh a mene?	Saya kira sudah dari tadi Mas; Loh Mas Gito jadi pulang besok?	(Loh brother Git wants to go home tommorow?)
Gito	: Iyo ta Nya, kate ados, karo ngisi galon, iki loh wes mbluduk, mbuki. Melok a?	Iya Nia, mau mandi, sambil ganti celana ini loh sudah kotor sekali, mau ikut?	(Absolutely yes Nya, want to take a bath, then change the trouser, it has been fading and very dirty, want to come?)
Nia	: Sampean kek i opo aku lek melok? Singo a? hehehe	Kamu kasih apa aku kalau ikut? Singa ya? hehehe	What will you give me if I go? Such kind of Lion? (laughter)
gito	: Oh, gak tau nang Arjosari koen nduk, arek koeno malah garang-garang loh. Tak kenalno arek- arek engkok nduk, melok o ayo!	Oh, tidak pernah ke arjosari kamu, anak sana malah garang- garang loh. Saya kenalkan anak-anak disana. Ikut ayo!	Oh, you've never go to Arjosari nduk, the guys there are ferocious. I'll introduce you nduk, lets go with me!
Nia	: Halah, gak wes Mas Git, engkok aku gak moleh mrene maneh lek kecantol arek kono	Halah, tidak Mas Git, nanti aku tidak pulang lagi kesini kalau ikutan anak sana	Halah, no Mas Git, I wont come again, if I have the guy there
Dimas	: Loh Rek Mas X gawakno sate, wah I am coming iki Rek, wah wah ultah yuk Rek, wadoh- wadoh	Loh Rek Mas X bawakan sate, wah ayam kambing ini Rek, wah wah ulang tahun ayo Rek, wadoh-wadoh	Hey guys, brother X brings a sate for us, wah it kinds of chicken and lamb guys, wah wah let's eating together guys. Wadoh-wadoh (expression of happiness)
Nia	: Ehmm, girang e talah,, kene kek no aku, tak bagine dadi rolas, hehehe; kabeh kudu ngerasakno. Benerkan?	Ehmm, senangnya, sini kasihkan aku, tak bagi jadi 12, hehehe; semuanya harus merasakan. Benarkan?	Ehmm, you're so glad, give it to me, I will devide it into twelve, (Laughter). Every one must taste it. Right?
Aris	: Iyo Ce-WC, ndang wes benakno disik terus ndang bancakan iki, ultah temenan iki Rek; suwun loh Mas X, repot ae. Hehehehe	Iya Ce-WC, cepat dibagi dulu kemudian bancakan, ini ulang tahun yang sebenarnya Rek; makasih loh Mas X, repot aja. hehehe	Okey C-WC...devide it quickly then bancakan,,it is the real eating together Rek; thanks a lot Mas X, it makes you busy. (laughter)
Nia	: Siap bos!	Siap bos!	Ready boss!
X	: Yo mek titik Rek, saking ae; titik edeng yo Rek, hehehe	Ya cuma sedikit Rek; sedikit- sedikit ya Rek, hehehe	Just a little guys, unfortunately, little by little guys. (laughter).

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Nia : Wah iki wes ngrepoti sampean Mas, sampean kok male gelek gawakno panganan she Mas, sungkan Mas.	Wah ini jadi ngrepoti Mas, Mas kok jadi sering bawaikan makanan sih Mas, sungkan Mas	It has made you busy brother, you are continually bring us the meals, it makes us feel unwell bro,
X : Yo gak popo cek onok seng digowo ae. Hehehe	Ya tidak apa-apa supaya ada yang dibawa saja, hehehe	It is okey, just to make that there is something to be brought (laughter).
Dimas : Yo biasane lek mrene ben Jum'at tok, saiki kok gelek men ngunu loh Mas, hehehe	Ya biasanya kalau kesini hari jum'at saja, sekarang kok malah sering banget begitu Mas, hehehe	Yeah, usually you just come in here on Friday now you are continually come in brother, (laughter)
X : Hehehe. Yo gak popo ta Rek, dolen yah.	Hehehe ya tidak apa-apa ya Rek, maen ya	(Laughter). It is okey guys, just play, does it?
Rengga : Loh Mas, kok gak melok maem,	Loh Mas, kok tidak ikut makan.	Brother, why don't you join to eat?
Dimas : Iyo Mbak, engkok ae. Cekno arek-arek sek ae, engkok male genok seng ngejak ngomong sampean. Hehehe	Iya Mbak nanti aja, biar anak-anak dulu aja, nanti malah gak ada yang ngajak kamu ngobrol, hehehe	It is okey sister, latter. Let them eat early, it makes you do not have someone to speak. (laughter).
Nia : ehmm gayane iku Mbak.	Ehmm gayanya itu Mbak.	Ehmm, that is his way sister.
Rengga : Hehehe. loh gak popo sampean maem sek age.	Hehehe, loh tidak apa-apa Mas makan dulu.	(laughter), it doesn't matter, to eat it.
Nia : Wadooh, Gito Rek nyelek, koyok sepur To.	Wadoh, Gito Rek cepat sekali makannya, kayak kereta api To	Wadoh, Gito is hurry; it is like a train to.
Dimas : Jarno iku lek gak sampe seret gorok e gak kirane mandek, Masio warek..hehehe	Biarkan itu kalau tidak sampai tersedak tenggorokannya tidak berhenti, meskipun kenyang, hehehe	Let him, if his throat doesn't choking he doesn't stop it, although he is full, laughter)
Gito : Yo Masio hobi kudu eleng koenco dewe Rek lek aku!	Ya meski hobi harus ingat sama temannya sendiri kalau aku!	Yeah although it's a hobby I have to remember my friend guys!
Nia : Mosyook!	Masa!	Is that true!
Anang : Mas, monggo Mas, Mbak monggo Mbak?	Mas, monggo Mas, Mbak monggo Mbak?	Brother, monggo bro, sister monggo sist.
X : Iyo wes terusno Rek	Iya teruskan Rek.	Okey then, continue it guys,
Rengga : Iyo Mas,	Iya Mas	Yes bro,

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Agus : Ngene iki male eleng babuku Rek, mbiyen lek onok rejek i sek iso tuku sate loh aku Rek. hehehe... Saiki wes kukut, entek ambblas.hehehe	Begini ini jadi ingat sama bapak dan ibuku Rek, dulu kalau ada rejek i Masih bisa beli sate loh aku Rek, sekarang sudah habis sama sekali, hehehe	It reminds me to my father and mother guys, a long time ago when I was lucky I could buy sate guys. (Laughter), now all is up, ends. (laughter)
Gito : Loh koen kok suwi gak waru-waruan rupane le, gak moleh a le? Wes suwe koen gak moleh blas heh?	Loh kamu kok lama tidak pulang kampung kayaknya Mas, tidak pulang ya Mas? Sudah lama tidak pulang	You haven't done to going home for a long time bro, don't you go home? Haven't you gone home long?
Agus : Yo suwi cak, meh nem ulanan. Bah wes, mben ae lek wes mlebu Koran yah. Hehehe.	Ya lama Mas, sudah 6 bulanan, biarlah, nanti kalau sudah Masuk Koran ya, hehehe	It has been a long time, almost six months. But it's okey, later if I am reported in the newspaper. (laughter)
Gito : Iyo Koran berita duka,.hehehe; jare koen kangen adekmu Gus, : arek iki duwe adek wedok Mas.	Iya Koran berita duka, hehehe; katanya kamu kangen sama adikmu Gus; Agu ini punya adik perempuan Mas,	Yes, condolence newspaper (laughter); you said that you are missing your younger sister guys; this guy has a sister bro;
Agus : Ngawur ae, Iyo sakjane yo kepingin moleh nginceng adekku tok diluk, tapi mben ae lah, saiki EGP-an sek cak. Gampang lek perkoro moleh.mangan sek ae iki seng penting maneh, hehehe	Ngawur saja, iya memang ingin pulang lihat adikku saja sebentar, tapi nanti sajalah, sekarang yang penting enakan cari makan dulu Mas. Mudah kalau Masalah pulang itu. Makan saja dulu yang penting sekali, hehehe	Dare you! Yeah, actually I want to back home, to visit my sister for a while, but latte I will do it, today it is better the important one is eating, (laughter).
X : Hehehe, Iyo wes mangan ae seng penting; entekno Rek.	Hehehe, iya sudah makan dulu yang penting; habiskan Rek.	(Laughter) yes, the important one is eating; Ffinish it guys.
Agus, Gito, Rengga, Nia: hehehe	hehehe	(Laughter).
X : Rek aku gak suwe- suwe wes Rek, mangano sek wes yo aku tak moleh	Rek aku tidak lama-lama Rek, makan dulu deh aku tak pulang	Guys, I don't have time to be here for so long guys, eat it and I will go back home.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Agus : Lah mek ngampirno mangan lek ngunu sampean iku mau Mas?	Lah cuma mengirimkan makanan ini kalau begitu Mas itu tadi?	So you just take the meal to be here brother?
X : Yo Iyo, yo ora, y owes ngunu iku wes, iki loh adekku njaluk boleh iki.	Ya iya, ya tidak, ya begitulah, ini loh adikku minta pulang.	Yes, no, just like that, here my sister wants to go back home.
Nia : Lapo to em--	Ngapain to em--	What are you doing em--
Gito : To, jarene	To, katanya	To, you said.
Nia : Wees! Lapo kesusu boleh Mbak. Ndek kene ae Mbak disik.	Sudah! Kenapa terburu-buru pulang Mbak. Disini saja Mbak dulu	Enough! Why do you hurry to go home sister. Stay here for awhile sister.
Rengga : Selak onok perlu Mas, hehehe; sampean maem wes.	Keburu ada perlu Mas, hehehe; Kalian makan saja	I have to do something sister,(laughter).; just eat it.
Gito : wah semean digoleke Aris padahal Mbak,	Wah Mbak padahal dicari sama Aris Mbak.	You are looked for by Aris, actually sister,
Rengga, Nia, Dimas, X, Agus : hehehe	hehehe	(Laughter).
X : Yo wes, ojok guyon ae. Aku pamit yo	Ya sudah, jangan bercanda saja, aku pamit ya	Okey then, do not be crowded, I go.
Dimas : Okey ewes Mas. Suwun banget.	Oke deh Mas, terimakasih sekali Mas	Okey brother, thank you so much.
X : Okey. Ngomongo Koiri lek aku mrene yah.	Okey, bilang ke Koiri aku kesini ya.	Okey, tell khoiri that I was here
Dimas : Ber--	Ber--	Ber--

Conversation 8

Location : Shelter for Children in Jl.Muharto V Malang

Date : Saturday, 30 April 2011

Actual Utterance (Javanese)	Indonesian	English
X : Gak malem mingguan a engkok bengi Rek?	Nanti malam tidak malam minggun Rek?	Do not you take Saturday night tonight guys?
Litis : Embuh arek-arek iki Mas, aku ngunu manut ae.	Tidak tahu anak-anak ini Mas, aku ikut sajalah	I don't know brother, I just follow.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
X : Lapo biasane lek malem mingguan ngunu Rek?	Apa yan biasanya kalian lakukan kalau malam mingguan Rek	What are you doing on Saturday night guys?
Gito : Yo pokok e kumpul Mas	Ya pokoknya berkumpul bersama Mas	Just getting together bro
Litis : Biasane seneng- seneng tok lek arek- arek iki Mas.	Biasanya senang-senang saja kalau anak-anak ini Mas	Usually they just take a happiness brother.
X : Seneng-senenge iku yok opo?	Senang-senang bagaimana?	What do you mean by take a happines
Litis : Yo seneng-se--	Ya senang-se--	Just happy, se--
Gito : Litis tok seng seneng-senang Mas,hehe; yo we pokok e ngumpul, embuh iku lapo ae wes Mas.	Litis saja yang bersenang- senang Mas, hehehe; ya pokoknya berkumpul bersama, tidak itu berbuat apa saja Mas	Just litis who take a happiness brother. (laughter) the important one is getting together, do not what should be done.
Litis : Iyo podo koyok koen To-Gito; wingi koen lak oleh rejeki akeh a.	Iya sama seperti kamu To- gito; Kemarin kamu kan dapat rejeki banyak ya?	Yeah, same with you To-Gito, you gotten much luck yesterday.
Gito : Rejeki opo lek?	Rejeki apa Mas?	What luck bro?
Dimas : Wah opo iki Rek? Oleh opo koen To?	Wah apa ini Rek? Dapat apa kamu To?	What's up guys? What have you got To?
Gito : Lah emboh!	Tidak tahu!	Don't know.
Litis : Wengi Gito mari oleh krempyeng sak glangsi ngunu loh; iyo kan To?	Kemarin Gito dapat uang koin seglangsi loh; iya kan To?	Gito got a sack of coin money yesterday; isn't it To?
Gito : Hehehe. Oh yo Tis. Taek koen Tis- tis!	Hehehe. Oh iya Tis, Taek kamu Tis-tis!	(Laughter).oh yeah Tis, suck you Tis-Tis!
X, Rengga, Gito, Dimas, Litis: hahehehe	Hehehe	(Laughter).
Anang : Sogeh Gito saiki, duek e uakeh wes pokok e, yo To yo? Hehehe	Kaya Gito sekarang, uangnya banyak sekali pokoknya ya To ya? Hehehe	Gito is rich today his money is much does it right To? (Laughter).
Litis : Sak glangsi Rek. hehehe	Seglangsi Rek, hehehe	In a sack guys (laughter).
Dimas : Lek oleh krempyeng Masio sak glangsi lak iso gawe tuku BB. Hehehe	Kalau dapat uang koin, meskipun seglangsi tapi tidak bisa diakai beli Bir Bintang. Hehehe	If we have krempyeng, although just one sack, it can be used to buy BB.(laughter)
Anang : Iyo iso, tapi la lek krempyeng e slawean, gawe tuku permen ae gak payu, hehehe	Ya bisa, tapi kalau uang koinnya dua puluh lima perak, buat beli permen saja tidak laku, hehehe	Absolutely yes, but if the nominal of krempyeng just twenty-five, even it can't be used to buy a candy...(laughter)

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Dimas : Oh iyo yo,,hehehe;	Oh iya ya, hehehe	Oh yeah, right, (laughter)
Anang : Yo jane sek iso dipajang she To, gawe duwe-duwean To	Ya harusnya Masih bisa dipajang sih To, buat koleksi	Yes it should be shown To, as to be ownership To
Gito : Wes Rek sakarepmu! Ngene iki wes Mas, Mbak arek-arek.	Sudah terserah kalian Rek! Beginilah Mas, Mbak anak-anak	Okey then it is up to you guys! Here they are brother, sister
X : Hehehe. Yo lawanen a To,hehehe	Hehehe, ya dilawan saja To, hehehe	(laughter), against him To, (laughter)
Rengga : Iyo Mas, lawanen a Mas,hehe	Iya Mas, dilawan Mas, hehehe	Yes, brother, against him bro, (laughter)
Agus : Mas, mene mrene o Mas, arek-arek akeh seng gak ngamen, kate nggawe layangan.; melok o rene Mbak, di gawekno layangan Gito.hehee; yo To yo?	Mas, besok kesini ya Mas, anak-anak banyak yang tidak mengamen, mau membuat layang-layang; ikut kesini ya Mbak, di buatkan layang-layang Gito, hehehe; ya To ya?	Bro, come back again tomorrow brother, because many of us will not singing, we want to make kite; join with us here Sister, you will be made a kite by Gito (laughter) isn't is To?
Gito : Iyo Mbak tak gawekno Mbak,	Iya Mbak saya bawakan Mbak	Yes sist, I will make it to you sist
Dimas : Iyo wong soge kok wesan, hehehe	Iya sudah kayak ok, hehehe	Well he is rich, (laughter)
Litis : Hehehe. Wes Rek wes!	Hehehe, sudah Rek sudah!	9laughter), okey-okey guys!
Rengga : Iyo Mas, lek gak sibuk yah. Hehehe	Iya Mas, kalau tidak sibuk yah, hehehe	Yes brother, if I am not busy right. (laughter)
Agus : Nggeh wes Mbak, hehee; cak Tis, aku mene ewangono yo.	Iya Mbak, hehehe; Mas Tis, besok tolong aku ya	Okey then sister, (laughter); bro Tis, help me please, tomorrow
Litis : Lapo?	Apa?	To do what?
Agus : Gawe layangan, gak dadi-dadi I aku nggawe.	Buat layang-layang, tidak jadi-jadi aku yang buat	Make the kite, I made it but i cannot
Litis : Yo mesti ae!	Ya pasti saja	Absolutely
Agus : Yo mesti opo.o?	Ya pasti kenapa?	Absolutely what?
Litis : Lah lek koen gawe bolang iku yo gak iso sak enak e dewe, kudu ukur pisan Gus, ora pokok podo kabeh dowone.	Lah kamu membuat benang layang-layang itu, tidak bisa seenaknya sendiri, harus diukur juga Gus, tidak asal sama semua panjangnya	If you want to mif you want to make kite-string, you cannot just do it with your own way,it must be measured Gus, not just only have the same length.

Table Continued...

Actual Utterance (Javanese)	Indonesian	English
Agus : Kesuen e cak, lek di ukur. tapi dadi i kok sakjane, mek elek gak koyok wek e samean	Terlalu lama Mas, kalau diukur. Tapi jadi kok sebenarnya, hanya saja jelek tidak seperti milikmu	Too long, if it has to be measured. when it's done, it is not as good as yours
Dimas : Jaremu maeng gak dadi,	Kamu bilang tadi tidak jadi	You said just now, you cannot do it
Agus : Dadi-dadi tapi bengkong bengkong layangane, berarti lak gak dadi a ngunu iku yo?	Jadi-jadi, tapi bengkok layang-layangnya, berarti kan tidak jadi itu namanya ya?	It was dano actually, but it was bandy, so it means that it was not done, right?
X : Wes Rek otot-ototono, aku tak moleh ae wes	Sudah silahkan berdebat sana Rek, aku pulang saja	Okey talk with each other, I want to go back home
Agus : Lah! Lapo moleh Mas, sek ta Mas, wong sek kaet teko	Lah! Kenapa pulang Mas, sebentar dulu Mas, kan baru saja datang	Lah! What will you do brother, wait a moment bro, you just come
X : Kuesel Rek, sangking mampir iku maeng.	Capek sekali Rek, itu tadi cumin sekedar mampir saja	So tired guys, I just visit you just now
Litis : Lek mrene mesti mampir, tekok endi seh Mas?	Kalau kesini selalu mampir, dari mana sih Mas?	You always drop in here, where did you go bro?
X : Tekok mlaku-mlaku.hehee	Dari jalan-jalan, hehehe	I just walking around (laughter)
Litis : Ngemong Mbak Rengga a Mas, hehehe	Mengasuh Mbak Rengga ya Mas, hehehe	Do you foster sister Rengga, bro? (laughter)
Rengga : Yo gak ta Mas, iso-iso ae,	Ya tidak dong Mas, bisa saja	No brother, (laughter)
X : Hehehe; yo wes Rek yo. Suwun yo Rek.	Hehehe; ya sudah Rek ya. Terimakasih ya Rek	(laughter); okey guys thank you guys
Dimas : Suwun opo maneh Mas, ati-ati Mas, Mbak.	Terimakasih apa lagi Mas, Ati-ati Mas, Mbak	Thanks for what bro? be aware bro, sist
Agus : Mene isuk mrene o Mas, lek gak lapo-lapo	Besok pagi kesini ya Mas, kalau tidak sibuk apa-apa	Come here tomorrow morning bro, if you are doing nothing.
X : Beres wes.	Baiklah	Alright then
Agus : Okey	Okey	Okey
X : Wes yo	Sudah ya	Okey then

Appendix 2: Names of Sheltered Street Children on Jalan Muharto Malang

No	Name	Sex	Age	Birth Place	Education	Family	
						Yes	No
1.	Agus Harjono (Agus)	Male	15	Muharto, Malang	3 rd grade	√	
2.	Andri (Andri)	Male	18	Surabaya	Up to age 12		√
3.	Aris Wijianto (Aris)	Male	15	Pasuruan	Never	√	
4.	Dimas Kurniawan (Dimas)	Male	18	Blitar	Never	√	
5.	Sugito (Gito)	Male	17	Arjosari, Malang	Never	√	
6.	Sukoiri (Koiri)	Male	19	Muharto, Malang	Never	√	
7.	Tendi Jiadi (Tendi)	Male	17	Polehan, Malang	Up to age 9	√	
8.	Kurnia Sari (Nia)	Female	15	Blitar	Up to age 10		√
9.	Anang Slamet R. (Anang)	Male	19	Muharto, Malang	Up to age 9	√	
10.	Hanafi (Hanafi)	Male	16	Muharto, Malang	Never		√
11.	Wahyu Suliyah (Lia)	Female	18	Singosari, Malang	Never		√
12.	Sulistio (Litis)	Male	18	Jodipan, Malang	Up to age 10	√	

Male : 10 children between 15-19 years old

Female: 2 children are 15 and 18 years old

Appendix 3: Interview Guide

These are some questions raised to know the meaning and to describe the possible causes of jargon produced by sheltered street children on jalan Muharto Malang. The writer also includes familial relationships, economical, and educational as additional information. She also creates the questions directly within the interview.

1. *Apakah arti dari kata-kata (jargon) yang kalian gunakan berdasarkan hasil jargon yang telah saya dapatkan dari percakapan kalian beberapa waktu yang lalu?* (What is the meaning of the words (jargon) that you used based on the results that I got from your conversation some times ago?)
2. *Dari mana asal kata atau istilah (jargon) yang kalian gunakan tersebut?(where did the words (jargon) that you used come from?)*
3. *Bagaimana kalian membuat kata-kata (jargon) tersebut atau bagaimana kalian merangkai kata-kata tersebut?(How do you make that words (jargon) or how do you string that words?)*
4. *Kapan kata-kata (jargon) tersebut kalian gunakan?* (When do you use the words (jargon)?)
5. *Digunakan untuk apakah kata-kata (jargon) tersebut?* (What is the usage of those words (jargon) or the words (jargon) is used to what?)
6. *Apakah semua anggota kelompok kalian ditempat ini menggunakan kata-kata (jargon) tersebut setiap hari?* (Does the entire member of your community in this place use those words (jargon) every day?)
7. *Apakah kalian masih tetap menggunakan kata-kata (jargon) tersebut apabila ada orang lain yang bukan komunitas kalian sedang berada bersama anggota kelompok kalian?(Do you still keep using that words (jargon) if there are others who do not belong to your community?)*
8. *Bisakah kalian menceritakan keadaan keluarga kalian (kenapa bisa kalian sampai memilih tinggal ditempat ini dan meninggalkan keluarga)?(Can you*

tell your family circumstances (why do you choose to live in this place and leave your families?))

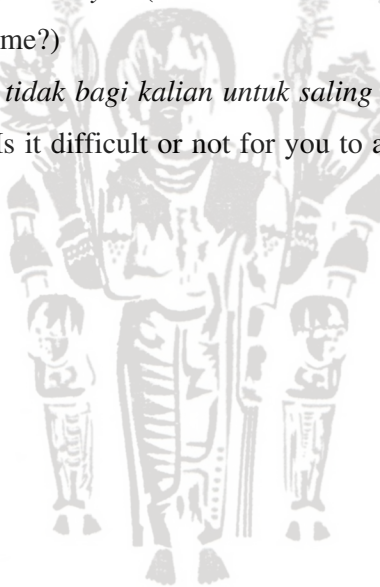
9. *Apakah kalian berfikir bahwa masalah ekonomi adalah erat hubungannya dengan keadaan kalian yang lebih memilih menjadi anak jalanan? (Do you think that economic problems are closely connected with your circumstance who prefers to be street children?)*

10. *Mengapa kalian tidak sekolah? (Why don't you go to school?)*

11. *Apakah kalian merasa nyaman dengan lingkungan kalian sekarang? (Do you feel comfortable with your environment right now?)*

12. *Bagaimana sih lingkungan seorang anak jalanan itu? Bisakah kalian menceritakannya pada saya? (How does a street children's environment look like? Can you tell me?)*

13. *Apakah sulit atau tidak bagi kalian untuk saling beradaptasi (bersosialisasi) satu sama lain?(Is it difficult or not for you to adapt (to be socialized) with each other?)*



After conducting the interview to the street children, the writer got some information as follows:

- The meaning of all thirty one jargons from the street children directly.
- The jargons are taken from their own language, which belongs to their activities during on the street and on the shelter itself, and also from their lives, especially before they choose as street children.
- The words or the jargons are taken from the other language (mainstream language) as the outsider for the sheltered street children community here. Then the words are combined through some processes as their own jargon. The process just taking the word, then modify it by cutting, blending, taking the initial letter and many things.
- The jargons are used when they are talking to their own friends inside the community, although they are talking about anyone else outside the community, since if they talk with the other outside the community, the outsider will not know about the conversation. And the jargons will not become a special language for the community if the jargons spread out side the community.
- The jargons are used as their special characteristic, that they are different with other community; to show that they have their own language, and also to make other people outside their community do not understand about the meaning of the jargon, even do not understand about what the street children talking about, actually.
- All of the member of the community inside the community use the jargons, they are also really understand about the use of the jargons, the meaning of the jargons, and when they should use the jargons. These jargons are used in everyday, in their daily conversation.
- If there are many people outside the community join to the community itself, they still used the jargon to their friend who are belong to the community, but they do not give many information about the jargon, because those jargon are exclusive or just for the street children community.

- Most of the street children here still have a family, just four of them do not have a family. One of the causes is separated from the family, especially their parents. For those who have family, sometimes they go back home in a week even months, but there are also who do not want to go back home, because they have some problems. There are many factors to make them choose to become as street children that relates to their family. One of them is caused by the family breakdown that makes them feel uncomfortable in their own house and also the economic problems that make them move on to the street. The economic problems here are that, the parents cannot fill their needs as children. From those aspect then they choose to move onto the street, to get more money, to fill up the needs, and also to be free from the family (breakdown, family violence, etc)
- The street children think that the most problems of them are the economical problems. It is the big reason why they move onto the street. Street children think that they move onto the street because they do not much money to fill up the needs even to go to school. From those economical problems, then it becomes family problems that make a dispute inside the family. Then they choose to leave their society and family to be street children. Therefore the economic problem is the big reason for them to be street children.
- They do not go to the school because they do not have much money to pay the school. Even the cost is free, they do not have much time to spend their time in the school and to work out the main job as student since they have to get money to help their parents.
- All of them feel so comfortable with their environment as the street children. It because they have many friends, although they are separated with their family. They think that they are lucky to have a decent place, to take a rest from all of their activities on the street. Even the environment is surrounded by many people who are also getting the job on the street. They can learn from their society or environment around them to stay alive, as the street children.

Appendix 4: The Documentation of the Characteristics of Sheltered Street Children on Jalan Muharto Malang

Characteristics of street children

1. From the findings of the research, it can be identified the characteristics of street children on jalan Muharto Malang as follows:
2. Most are men with the amount of 10 male and 2 female
3. Most of them are muslims
4. The average of their age are over 15 years and above. The oldest is 19 years old and the youngest is 15 years
5. Most of them was born in Malang and the others was born around East Java.
6. Most of their profession are as a singer or singing on the street
7. They stay on the street around 6-8 hours per day
8. The average earnings per day is about 14,000 for the singers (in a groups) and the others are under 14,000 per day
9. Most of them still have parents and families, four of them do not have parents and family.
10. Most of them never been in the school and the others are dropout from the school, just one of them that still go to school in the junior high school.
11. The cost to get the school is got from the parents about 50 percent and 50 percent from the income of the activity on the street.

Characteristics of street children's parents

1. Most of them is married, divorced, died and did not know the where they are.
2. Most of them have more than three children
3. The number of families who are depending on the parents or the street children are more than 3 people

4. Most of the status of their residence are their own home, rented, and even in the common place
5. Most of them live in Malang and the others are living outside Malang
6. Most of the parents do not have educational background.
7. Most of the parents are working as merchants, beggars, even jobless
8. The average incomes are below three thousand rupiahs

Some causes to become street children

1. Poverty or economic problems
2. Family breakdown (divorce, domestic violence, parents do not understand the social needs of children, etc.)
3. Based on his own desire, on the basis of a sense of wanting to be free because too much on the bridle with a family, and often beaten

Social conditions of the family

1. Most of them are experienced family conflict, whether divorce, and the relationships of the family are not in harmony
2. The conflict of father that is against mother
3. The conflict of father to the son.
4. The conflict between mother and child
5. Those conflicts often causes the family violence

Historical experience on the streets

1. All of street children inhale addictive substances
2. None of those street children join to the gangs, they just a community who live in the shelter.
3. None of them ever make sexual harassment and harassment
4. All the street children had received abuse of street children as, harassment employment, self-esteem and educational

Relations with the social environment

1. All of these street children have a good relationship with the surrounding environment that is also work on the streets as (beggars, thieves, prostitutes, singer, thugs, etc.)
2. Most of them do not have a good relationship with others street children from other regions (Alun-alun, Singosari, Lowokwaru, etc.) because of their fear

Problems that are often encountered on the streets

1. Most of them are afraid that the raids by the authorities
2. There was no response from road users is also a problem



Appendix 5: Berita Acara Bimbingan Skripsi



KEMENTERIAN PENDIDIKAN NASIONAL UNIVERSITAS BRAWIJAYA

FAKULTAS ILMU BUDAYA

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BERITA ACARA BIMBINGAN SKRIPSI

1. Nama Mahasiswa : Rengga Erlinawati
2. NIM : 0710333048
3. Program Studi : Sastra Inggris
4. Judul Skripsi : A Brief Study on Jargon Used By Sheltered Street
Children Community On Jalan Muharto Malang
5. Tanggal Mengajukan : 11 Maret 2011
6. Tanggal Selesai Revisi :
7. Nama Pembimbing : I. Dra. Endang Sasanti, M.A.
II. Emy Sudarwati, S.S.
8. Keterangan Konsultasi:

No.	Tanggal	Materi	Pembimbing	Paraf
1.	11 Maret 2011	Pengajuan dan persetujuan judul skripsi	Pembimbing I	
2.	12 Maret 2011	Pengajuan dan persetujuan judul skripsi	Pembimbing II	
3.	21 Maret 2011	Pengajuan BAB I	Pembimbing II	
4.	25 Maret 2011	Pengajuan BAB I	Pembimbing I	
5.	28 Maret 2011	Revisi BAB I	Pembimbing II	
6.	15 April 2011	Revisi BAB I	Pembimbing I	
7.	20 April 2011	Revisi BAB I	Pembimbing II	
8.	28 April 2011	Pengajuan BAB II	Pembimbing I	

9.	03 Mei 2011	Pengajuan BAB II	Pembimbing II
10.	13 Mei 2011	Revisi BAB II	Pembimbing I
11.	27 Mei 2011	Revisi BAB II	Pembimbing I
12.	06 Juni 2011	Revisi BAB II	Pembimbing II
13.	10 Juni 2011	Pengajuan BAB III	Pembimbing I
14.	15 Juni 2011	Pengajuan BAB III	Pembimbing II
15.	20 Juni 2011	Revisi BAB III	Pembimbing I
16.	24 Juni 2011	Revisi BAB III	Pembimbing I
17.	27 Juni 2011	Revisi BAB III	Pembimbing II
18.	06 Juli 2011	Seminar Proposal	Pembimbing I
19.	06 Juli 2011	Seminar proposal	Pembimbing II
20.	12 September 2011	Revisi BAB I, II, dan III	Pembimbing I
21.	26 September 2011	Pengajuan BAB IV	Pembimbing I
22.	08 Oktober 2011	Revisi BAB IV	Pembimbing I
23.	19 November 2011	Revisi BAB IV	Pembimbing I
24.	02 Desember 2011	Pengajuan BAB V	Pembimbing I
25.	06 Desember 2011	Revisi BAB V	Pembimbing I
26.	12 Desember 2011	Pengajuan BAB I, II, III, IV, dan V	Pembimbing II
27.	13 Desember 2011	Revisi BAB I, II, III, IV, dan V	Pembimbing II
28.	14 Desember 2011	Revisi BAB I, II, III, IV, dan V	Pembimbing II
29.	12 Januari 2012	Seminar Hasil	Pembimbing I, II Penguji I, II
30.	16 Januari 2012	Revisi	Penguji I
31.	17 Januari 2012	Revisi	Penguji II
32.	19 Januari 2012	Revisi	Pembimbing I
33.	19 Januari 2012	Revisi	Penguji II
34.	23 Januari 2012	Revisi	Pembimbing II
35.	03 Februari 2012	Ujian Skripsi	Pembimbing I, II Penguji I, II
36.	06 Februari 2012	Revisi	Penguji I
37.	10 Februari 2012	Revisi	Penguji I

38.	14 Februari 2012	Revisi	Penguji II
39.	14 Februari 2012	Revisi	Pembimbing I
40.	15 februari 2012	Revisi	Pembimbing II

Telah dievaluasi dan diuji dengan nilai



Dosen Pembimbing I

Malang, 20 Februari 2012

Dosen Pembimbing II

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