BROADENING SOCIOLINGUISTICS PERSPECTIVES

Broadening
The Sociolinguistics Perspectives

Dr.Muhammad Saibani Wiyanto, M.Pd
| Asdani Putri S | Hanania S, | Septi Indra Oktavia | Laily R T
Agnelia Lavita S, | Aida Nur S, | Ainasah Lailatul F,|Amirotul I | Eka Amalia R
Eka Putri I S |Elok V | Elsa Dita K N | Farah N | Habibah S | Ilham Ramadhan
Karesta Haris P | Kartika Bhakti P | Lailatul Jannah | Lidia Indah S | M. Hafid P,
Nabiilah I | Nur A Al-Hidayah | Nur Suci I, Poppy K | Anatasya F R,| Annisa M
Azmil Laili R | Bettrisia Fela A | Deta Dwi R D.

Broadening
The Sociolinguistics Perspectives

Dr. Muhammad Saibani Wiyanto,M.Pd.
Asdani Putri S, Hanania S, Septi Indra Oktavia, Laily R T, Agnelia Lavita S, Aida Nur S, Ainasah Lailatul F, Amirotul I, Eka Amalia R, Eka Putri I S, Elok V, Elsa Dita K N, Farah N, Habibah S, Ilham Ramadhan, Karesta Haris P, Kartika Bhakti P, Lailatul Jannah, Lidia Indah S, M. Hafid P, Nabiilah I, Nur A Al-Hidayah, Nur Suci I, Poppy K, Anatasya F R, Annisa M, Azmil Laili R, Bettrisia Fela A, Deta Dwi R D.

Kata Pengantar

Buku ini merupakan kumpulan penelitian dari 31 penelitian tentang Sosiolinguistik. Berbagai permasalahan bahasa dikemukakan secara teoretis dengan mempertahanlan permasalahan-permasalahan lokal sebagai sumber utama. Kajian-kajian yang disampaikan bersifat terbuka kritik dan saran, sehingga dikemudian hari dapat menjadi pijakan dan bahkan pengembangan penelitian yang lebih komprehensif.

Dr. Muhammad Saibani Wiyanto, M.Pd et.all

Daftar Isi

POSITIVE AND NEGATIVE POLITENESS STRATEGY IN *HITAM PUTIH* TALK SHOW

Dr. Muhammad Saibani Wiyanto, M.Pd.
English Education STKIP PGRI Jombang
msaibaniwiyanto@gmail.com

Abstract

The aim of the article is to observe spoken language, especially conversations on *Hitam Putih* talk show seen by politeness strategy. The object being studied is the utterance of Deddy Corbuzier, in the Hitam Putih program on 10 September 2019. The writer analyzes the types of politeness strategies used by presenters to interview speakers. This research is a descriptive study with a qualitative approach. The method in collecting the data in this writing was documentation method because the data are taken from an electronic medium. The talk show was watched for several times to gain the information and take notes of the type of politeness strategies. The data that had been collected were classified to find the types of politeness strategies used in the conversation of Hitam Putih Talk Show. The results showed that in the Hitam Putih dialogue, the presenter used 15 utterances using the Positive Politeness Strategy, and 3 utterances used the Negative Politeness Strategy.

Keywords: Politeness Strategy, Positive Politeness, Negative Politeness, *Hitam Putih* Talk Show

Introduction

People use language to socialize, direct the actions of others, and also learn how to be good conversation partners for others because they will always share their ideas with others through

language. In communicating, it is important for people to know how to make their conversations go well and smoothly. As a result, people need to use politeness strategies to get a good response from the hearers. Based on Brown and Levinson (1987: 61) in Ronald Wardhaugh's book: An Introduction to Sociolinguistics 5th ed, there are two kinds of politeness. Positive politeness leads to moves to achieve solidarity through offers of friendship, the use of compliments, and informal language use: we treat others as friends and allies, do not impose on them, and never threaten their face. On the other hand, negative politeness leads to deference, apologizing, indirectness, and formality in language use: we adopt a variety of strategies so as to avoid any threats to the face others are presenting to us.

Talk Show is a daytime television genre which deals with sensationalist topics and whose guests are mainly ordinary citizens (Gregori, 1998, p.98). Talk Show is one of the most common programs available on electronic media such as radio and television. Talk shows on television are more interesting than other electronic devices because people can hear sounds and see pictures directly through the screen. The notion of genre varies depending on the field in which it is used.. Genre comprises a class of communicative events, the members of which share some sets of communicative purposes (Swales, 2004, p.110).

In this study, the writers analyzed the talk show program, Hitam Putih, which showed in Trans 7. This is an interesting program that addresses the topic of trends or hot issues. The writer chose this talk show because the host, Deddy Corbuzier, was known as a person who always was direct and to the point in talking with others. Sometimes, he even sounds impolite to speak the other. In this event, Deddy Corbuzier invited celebrities or commoners become a trending topic. Therefore, it is very interesting to know how the host use this type of Politeness Strategy to talk with guests.

Method

This study belongs to qualitative research. Boghdan and Biklen (1975) stated that qualitative is one procedure that produces descriptive data in the form of speech or writing and attitudes of people observed. Because data is one of the social phenomena, that is, the use of language, and the writer finds out the type of Politeness Strategy that is used by the speaker using descriptive methods.. The data of this study come from the utterances of the host in Hitam Putih Talk Show in Trans 7, September 10th, 2019 entitled "*Kisah Pengayuh Becak Mahir Berbahasa Inggris*" with the host Deddy Corbuzier and Alinurdin as the guest. The data and then categorized as primary data. The writer gets those data from www.youtube.com, as the source of the data.

The instrument of the article was the writer himself as the primary instrument. To support human as primary instrumentation, the second instrument is needed. That is in the form of notes used by the writer when taking note politeness strategies in the video.

The data collection method in this writing is the documentation method from Arikunto (1995: 135) because the data is taken from electronic media. Talk shows are watched several times to get information and take a note of the types of politeness strategies. The data that has been collected is classified according to the theories of Brown and Levinson (1987) to find the type of politeness strategy used in Hitam Putih Talk Show.

Findings and Discussions
Findings

A. Positive Politeness Strategies

This kind of strategy is oriented to satisfy the positive face of the hearer. Usually try to minimize the distance between speaker and listener by expressing a friendliness and strong interest in the listener's need to be respected, valued, approved and liked which can make the listener feel good about himself, his interests, and ownership. The speaker threatens the listener as an ingroup

member, friend or person whose desires and personalities are known and liked.

1. Notice, Attend to H Interests, Wants, Needs, Goods (Strategy 1)
   "kalau orang bule berbahasa Inggris kan wajar, kalau orang Indonesia bisa berkomunikasi dengan bahasa Inggris dan bahasa-bahasa lain ya pak, bisa bahasa apa lagi pak?"
   "bapak katanya juga kangen anak-anak pak?"

2. Exaggerate (Interesst, Approval, Sympathy with H) (Strategy 2)
   "ini nih luar biasa, ini harus diingat karena menarik sekali. Kalau kita salah ketik atau berucap dalam bahasa Indonesia pasti dikata-katain sama orang, tapi dia bilang kalau salah dalam bahasa Inggris nggak dikatain sama bulenya, tapi dibantu dan dibenarkan. Kita harus belajar hal seperti itu"

3. Intensify Interest to H (Strategy 3)
   "bisa apa aja Pak? Jepang, Inggris apalagi?"
   "itu yang bapak kangen satu anak atau semua pak?"

4. Seek Agreement (Strategy 5)
   "keren nggak tuh?"
   "ya intinya ditipu lah, dimanipulasi kan ya?"

5. Joke (Strategy 8)
   "gapapa ya, nanti mungkin bapaknya pengen lepas topi, biar kita lihat upin-ipin bersatu"
   "uang ini bisa buat beli becak yang baru pak, bisa sepuluh becak"

6. Be Optimistic (Strategy 11)

"mudah mudahan dengan yang sedikit kita bantu, bisa bikin pak Ali bisa bertemu dengan Rudi dan bisa usaha lainnya atau betulin becaknya"

7. Give (or ask for) Reason (Strattegy 13)
   "bagaimana bapak bisa berbahasa Inggris?"
   "kenapa bapak ingin berbahasa Inggris?"
   "kenapa bapak makannya Cuma sekali?"
   "bapak ditipu bagaimana?"

8. Give Gifts to H (Goods, Sympathy, Understanding, and Cooperation) (Strategy 15)
   "Oh, kalau bapak makan uangnya 10 ribu, kan dia doang yang ngerasain makanannya, tapi kalau dibawa pulang bisa makan sama istrinya dirumah"

B. Negative Politeness Strategies

The negative politeness strategy is oriented primarily to satisfying the negative face of the hearer, the basis for claiming territory and self-determination. The tendency to use negative politeness is that the speaker is aware of and respects the social distance between the speaker and the hearer.

1. Question or Hedge (Strategy 2)
   "Ini siapa?"
   "ada anak?"
2. Be Pessimistic (Strategy 3)
   "orang yang menipu pengayuh becak itu ada ya?"

Discussion

A. Positive Politeness Strategy

From the Positive Politeness Strategy, the Sub-Strategies used are:

1. Notice, Attend to H Interests, Wants, Needs, Goods (Strategy 1)

   From the utterance, "kalau orang bule berbahasa Inggris kan wajar, kalau orang Indonesia bisa berkomunikasi dengan bahasa Inggris dan bahasa-bahasa lain ya pak, bisa

bahasa apa lagi pak?" (*If foreigners speak English, it's natural, if Indonesians can communicate in English and other languages, sir, what language can you speak, sir?*) and "bapak katanya juga kangen anak-anak pak?" (*you say you miss your children too, sir?*) the host Deddy told to the audience that he was showed his attention to the hearer which could satisfy Alinurdin's positive face, which wants to be noticed, admired and cared about.

2. Exaggerate (Interest, Approval, Sympathy with H) (Strategy 2)

   Here, Deddy showed his approvement to the hearer, that can be seen by his utterance "ini nih luar biasa, ini harus diingat karena menarik sekali. Kalau kita salah ketik atau berucap dalam bahasa Indonesia pasti dikata-katain sama orang, tapi dia bilang kalau salah dalam bahasa Inggris nggak dikatain sama bulenya, tapi dibantu dan dibenarkan. Kita harus belajar hal seperti itu" (*This is extraordinary, this must be remembered because it is very interesting. If we make a typo or say in Indonesian, we must be insulted by other people, but he said that if we make mistakes in English, we don't say the same thing, but we help and justify it. We have to learn things like that*).

3. Intensify Interest to H (Strategy 3)

   In a few sentences pronounced Deddy like, "bisa apa aja Pak? Jepang, Inggris apalagi?" (*what could it be, sir? What's more about Japan, England?*) and "itu yang bapak kangen satu anak atau semua pak?" (*Is that what you miss, one child or all, sir?*) shows that the host is increasingly interested in the listener.

4. Seek Agreement (Strategy 5)

   "keren nggak tuh?" (*Isn't that cool?*)

   "ya intinya ditipu lah, dimanipulasi kan ya?" (*The point is to be cheated, to be manipulated right?*)

   Based on the utterance above we could say that the way Deddy indicates that he is seeking for an agreement to the hearer.

5. Joke (Strategy 8)
Deddy also added a joke like in the following statement ”uang ini bisa buat beli becak yang baru pak, bisa sepuluh becak” (*this money can be used to buy a new rickshaw sir, can be ten rickshaws*) to make the listener more relaxed and bring a positive face.
6. Be Optimistic (Strategy 11)
“mudah mudahan dengan yang sedikit kita bantu, bisa bikin pak Ali bisa bertemu dengan Rudi dan bisa usaha lainnya atau betulin becaknya” (*hopefully with a little help we can make Mr. Ali can meet with Rudi and can try other businesses or fix the rickshaw*) From those utterance, Deddy is using politeness strategies be optimistic. Deddy believe that the assistance he provided could be useful for Mr. Alinurdin.
7. Give (or ask for) Reason (Strattegy 13)
Some of the expressions used by Deddy to ask Mr. Alinurdin's reasons were aimed at finding out more about him.
8. Give Gifts to H (Goods, Sympathy, Understanding, and Cooperation) (Strategy 15).
Deddy showed his understanding after hearing the reason from Mr. Alinurdin with words “Oh, kalau bapak makan uangnya 10 ribu, kan dia doang yang ngerasain makanannya, tapi kalau dibawa pulang bisa makan sama istrinya dirumah” (*Oh, if you eat with 10 thousand, it's only him who tastes the food, but if you take it home you can eat with his wife at home*).

Positive Politeness strategies that concern on satisfying the positive face are found here. The host applies positive politeness strategy such as notice to hearer's wants, joke and give complement to the hearer in order to minimize the distance between the host and the guest and he also wants to show his solidarity or attention to the hearer.

B. Negative Politeness Strategy
From the Negative Politeness Strategy, the Sub-Strategies are:
1. Question or Hedge (Strategy 2)
   "Ini siapa?" (*Who is this?*)
   "ada anak?" (*is there a child?*)
   From that questions above, we can know that the question is not polite when asked, which can bring a negative face from the hearer. The question can be fixed to " Bapak ini siapa?" dan " Apakah ibu memiliki seorang anak?" (*who is this person? and Do you have a child?*)
2. Be Pessimistic (Strategy 3).
   "orang yang menipu pengayuh becak itu ada ya?" (*is there a person who cheats rickshaws?*)
   From the dialogue above, it is feeling that he felt pessimistic about the Alinurdin's story. His utterances can be considered as negative politeness strategy be pessimistic which inserted feeling doubt about the hearer's possible act.

Negative Politeness Strategy is also implemented by the host. Because the concept of this talk show is to uncover a person's life problems, which can be a sensitive area and threaten their faces. So, it is important for the host to be vigilant and careful with his words. He must be smart in choosing the right strategy to talk with them. When he asks guests questions, he prefers to choose this strategy to give the listener freedom to act or freedom from all obstacles by keeping a distance as a symbol of respect for his guests.

Conclusion
From the result of this articles, the writer draws some conclusions which are obtained from the analysis of the data in the form of the kinds of Politeness Strategy used by the host in Hitam Putih talk show. The writer found 3 (three) utterances using Negative Politeness Strategy, and 15 (fifthteen) utterances using Positive Politeness Strategy. The most frequent of the use of the kind of Politeness Strategy by the host is Positive Politeness

Strategy. In this research, Positive Politeness strategy such as attend to interests, approval, intensify interest, seek agreement, joke, be optimistic, ask for reason, and give understanding to the Hearer is used to minimize the distance between the host and the guest. While, Negative Politeness strategy such as question or hedge and be pessimistic to keep the distance between the participants. The Speaker is Deddy Corbuzier, the host of Hitam Putih talk show. He is known as a person who is always be direct and to the point in talking to others. Sometimes, he even sounds to talk impolitely to others. Therefore, to make utterances sound more polite in conversation, he uses several Politeness Strategies in his utterances that can make listeners feel comfortable with each other in conversation, because as the host, he must maintain the ranking of the show. So, he should be able to please guests, not insult them too much. Hopefully this article is useful and provides useful references for learning English, especially in sociolinguistics. The recommendation of this article for the host is to try to always use polite language in conversation, so as not to impress keeping a distance and can bring a positive face from the listener.

References
Arikunto, Suharsini. (1993). *Prosedur Penelitian suatu Pendekatan Praktik*. Jakarta:
    BinaAksara.
Bogdan, R. C., & Biklen, S. K. (1995). *Qualitative Research for Education*. Boston: Allyn
    and Bacon, Inc.
Brown, P., & Levinson S. (1987). *Politeness: Some Universals in Language Usage*.
    Cambridge: Cambridge University Press.
Dewi, A. (2014). Politeness Strategies Performed by The Host Of Kick Andy Show
    "Berprestasi Di Usia Muda". *Thesis, not published*. Universitas Brawijaya.

Dharmayanti, N. K. E., Sukarini, N. W., & Savitri, P.W . (2018). Politeness Strategies Used
     in Ellen DeGeneres's TV Talk Show with Barack Obama as the Guest Star. *Jurnal Humanis, Fakultas Ilmu Budaya Unud*, 22(1), 142-146.

Gregori, C. (1998). *The Overall Structure of Tabloid Talk Show: Studies in English*
     Language and Linguistic. Valencia: Universidad de Valencia.

Santoso, F. D., & Musyahda, L. (2014). Politeness Strategies in Hitam Putih Talk Show.
     Anglicist, 3(2), 81-89.

Siadari, L. (2014). Politeness Strategies of The Host's Utterance in Hitam Putih Talk Show.
     Thesis, not published. Universitas Diponegoro.

Swales, J., & Feak, C. (2004). *Academic Writing for Graduate Students (2rd ed.). A course*
     for Nonnative Speaker of English. Michigan: The University of Michigan Press.

Wardhaugh, R. (2006*). An Introduction to Sociolinguistics 5th ed*. United Kingdom:
     Blackwell Publishing Ltd.

Wiyanto, M. S., & Asmorobangun, P. W. (2020). Gender Differences of Students' Ability in
     Writing Descriptive Text. *JOLLT Journal of Languages and Language Teaching,* 8(2), 153-161. DOI: https://doi.org/10.33394/jollt.v%vi%i.2314

Youtube. (2019, September 10). *Kisah Pengayuh Becak Mahir Berbahasa Inggris* [Video
     file]. Retrived from https://youtu.be/fBNhquy8j3c

REGISTERS AN ONLINE SHOP SELLER IN THE SHOPPING APP

〜✦〜

Asdani putri supriantika
English Education STKIP PGRI Jombang
putryasdani@gmail.com

Abstract

This study aims to describe the register of online shop sellers in shopping applications. Based on the form of the register, language function, meaning and use of language in the seller's speech when describing or offering goods on the homepage video feed or caption. This research is a qualitative descriptive study. The subject used in this study is an online shop seller's speech when making an offer of goods on the home video feed or caption in a shopping application. The object of this research is the form of the register, the function of the language, the meaning of the language and the use of the register language of the online shop seller in the shopping application. The data obtained by reading and recording technique with note technique. Data were analyzed by using previous research method. The validaty of the data obtained through literature and colleague examination technique.The result about this research showed that: first,form of the registration of online shopper in Shopee shopping app been categories by the form of registration. The function of the registration of online shopper in Shopee shopping app (1) instrumental function, (2) representative function, and heuristic function. Third, the meaning of the registration of online shopper in social media instagram is (1) primary meaning and (2) secondary meaning. Fourth, the use of language of the registration of online shopper in Shopee shopping app could be categories by (1) code mixing and (2) code switching.

INTRODUCTION

The languages of people in society are different from each other. For example, the language that is used by the teacher and the doctor are different. Each of them has its characteristics, Sociolinguistic range widely in their interest,and the term sociolinguist has very broad application. Some observes draw adistinction between "thesocilogy of language'',with a focus on sociological matters and"sociolinguistic'',with on language.In many instances the same inquiry and the same analysis may be viewed by some as sociological and by others as linguistic. According to Holmes (1992), particularly sociolinguistics studies the rationship between language and society. They were interested in explaining why people speak differently in different social contexts, and they were concerned with identifying the social functions of language and the ways it was used to convey social meaning (1992: 1). Holmes (2001) states "sociolinguistic was the study the relationship between language and society. They were interested in explaining why we speak differently in different social contextand they areconcerned with identifying functions of language and the ways it was used to converysocial meaning" In Sociolinguistics it is called Register.

Wardhaugh (1998: 48),Register was another complicating factor in study of language varieties beside style. Register was a set of language items which is associated with occupation or social groups. Every profession, such as pilot, bank manager, musician, sales clerk, and sport commentator Employ different registers. Holmes (1992: 277) says that people when talk about sporting event usually use different language. Register also involves features, such as syntactic reduction and inversion of normal word order in sentence. The Concept of Registering According to Functional Systemic Linguistics Halliday (1978: 32) explains that registers were a form of prediction, in the sense of knowing the

situation and social context of language usage, language that will occur and be used. Thus, the phenomenon of registering certainly will experience a development, both from the vocabulary and expressions, and developments in reference to its meaning. The presence of technology in various fields makes it easy for globalization to touch Indonesian society.The development process of globalization was initially marked by advances in the field of information and communication technology, one of which is the internet. The internet also introduces social media, and several merchant shopping applications.

Holmes (1992:246) states that the term register here describes the language of groups of people with common interest or jobs, or the language used in situational associated with such groups. The differences of each language are related with the context of situation, which consist of field, mode, and tenor. In terms of language, online stores come from two syllables, namely stores and online. According to the Big Indonesian Dictionary, a store means a permanent place or building to sell goods (food, drinks, etc.). Whereas online Indonesian language translation was in the network or abbreviated online according to wikipedia was the situation when someone was connected to a larger network or system. So departing from the two meanings in the language we could interpret the online store as a place of occurrence of trade activities or buying and selling goods that were connected to a network in this case the internet network.

Online shop becomes a big business opportunity because there was not market limit. Everyone in all corners of the world can access the website business. The market is very big. This business is also open 24 hours, and does not limit time. Online business is indeed different from conventional business, the difference is the means used. If in conventional business (offline), the parties who play a role in business meet and interact directly in a place in the real world, then online businesses were parties that play a role in the online business world. Online shopping is the process of buying goods and services from merchants who sell their merchandise on the internet. Shoppers can visit web store or

online shop from their home by connecting to the internet with a personal computer. Consumers buy a variety of items such as shoes, bags, clothes, foods. A lot of new words are created in that group especially at online shop. In Online shop's languages, online shop is acted as the field, buyer and seller as the tenor and the spoken or written language as the mode. One of the shopping applications that are influential and widely used in today's society is shopee.

Shopee is an easy-to-use online shopping application to offer manufacturers' products. Through the phenomenon of the buying and selling process that is encountered between the seller and the shopee application, the offer transaction can be enjoyed online, so that sellers and prospective buyers do not need to meet face-to-face when making transactions. However, the implementation of online buying and selling in practice can also cause some problems for sellers or traders, for example, buyers who should be responsible for paying a certain price for the products they buy but do not make payments when they choose the CoD system (pay on the spot). Transactions of buying and selling carried out by traders and prospective buyers are carried out directly without payment problems such as those in online buying and selling transactions. Online shop sellers in the shopee online shopping application have registers that are found on the home feed or caption every time they upload a video or photo of a product. The utterances which is more varied than the transaction offering goods on Instagram, this occurs in the comments and captions column. There are many uses of terms that are often dominated by captions that use English.

This research is limited to the text in the home feed or seller's caption which is dominated by single words, phrases, and abbreviations. This can be studied to get a deeper meaning regarding the language register of online shop sellers in the shopee online shopping application. Research on online shop seller registers in this shopee shopping application is expected to increase knowledge and skills.

METHOD

This research is a qualitative descriptive research. The source of data in this study is the narrative of online shop sellers when offering goods on the homepage video or caption in the shopee shopping application. The focus of this research is the form of the register, the function of the language in the text containing the register, the meaning of the register and the use of language in the register of the online shop seller in the shopee shopping application. The validity of the data was obtained through library techniques.

This research has some data to be analyzed. The data from this research is the homepage offer video on the online shop seller that appears on the home page of the shopee shopping application user.

RESULT AND DISCUSSION

Based on the seller's register form online shop within the shopee shopping applications found in previous research, namely words and phrases. The form of the word consists of the form singular and derivative forms,while the form of the phrase consists of nominal phrase, adjective phrase, phrase numerals and verbal phrases. Here are some words found by previous research by captions on the home video of the shopee shopping application.

shopee_id Siapa di sini yang hobi masak atau hobi makan? 😋 Yuuk merapat! Mimin punya rekomendasi tempat bumbu dapur yang cantik dengan harga DI BAWAH 30RB aja, lho! 😋 Yuk, langsung checkout sebelum kehabisan~

Sobat Shopee pilih yang mana? 🧡 KOMEN pilihanmu di bawah sebanyak-banyaknya kalau mau mimin beliin 😉 #ShopeeRecommendation

yashcollectionofficial Ada model among us baru nih kak 😍 😍

Buruan Order Sebelum Kehabisan yaa❤️

1. The word order in the caption means "order" the order can be made at that time,and 'checkout' is an order for goods that want to be announced immediately. (KBBI, 2008:1022).

15

2. "Dear, this PO is not ready, make sure you are ready to wait patiently to get quality shoes" The word PO is a word identified as an abbreviation with the Online Shop Seller perpetuating the initial letters of each component. The word PO is an abbreviation. Abbreviation, which is one of the results of the shortening process in the form of letters or a combination of letters, both spelled letter by letter (Kridalaksana, 2010: 165). The word PO comes from English, which is short for Pre Order. PO or Pre Order is an abbreviation in online buying and selling which refers to a system of purchasing goods by ordering and paying in advance before production begins, with a grace period of waiting (estimated or estimated) until the goods are available. This abbreviation is formed from the first word Pre which is taken as the initial letter P and the second word Order which is taken from the initial letter O, so that it becomes the word PO.

3. "Start from knittings, blouse clothes, trousers, skirts, etc." In these words the seller offers clothes, Ramlan (2012:65) states that the process of repetition or reduplication is the repetition of grammatical units, either in whole or in part, with or without phoneme variations. Reduplication of knitting comes from the basic word knitting which undergoes repetition in combination with the process/affixing of affixes to the second word so that knitting + knitting becomes knitting. Knitting refers to the results of the Online Shop Seller Register (Astrid Yulinda Putri) knitting work or clothing materials made with tanan or knitting machines.

4. Mentioned in the caption also include prices such as, "Reseller special 28k." said reseller experienced the process of word formation in the form of compounding. Compound words are also a combination of lexemes with lexemes which are all words that have special phonological, grammatical and semantic patterns according to the rules of the language concerned (Kridalaksana, 2008: 111). The compounding of resellers comes from the English vocabulary, namely re which means subject and seller which means seller so that it becomes a reseller which refers

to people or online stores who will market the seller's products. Resellers experience word compounding in the form of a combination of two words that form a new word reseller and new meanings that cannot be inserted or exchanged.

5. "Speedy by Bagtitude, a sling bag with a long strap that is easy to adjust, loads a lot and has an elegant design with a matching color combination." Slempang bag Nominal phrases are phrases that have the same distribution as nominal words (Ramlan, 2005:145). The phrase sling bag is a combination of two words, namely the word bag (nomina) and followed by the word sling (nomina) which refers to a type of bag that is worn or worn on the shoulder, slung across the chest towards the right or left waist.

a. Language function

According to Halliday (via Sudaryanto, 1990:14), language functions consist of instrumental, regulatory, representational, interactional, personal, heuristic, and imaginative functions. However, the function of language in the text containing registers in previous studies was only found as many as 4 kinds of functions, namely instrumental, regulatory, representational, and heuristic functions. The language functions that contain the online shop seller register in the shopee shopping application are as follows.

• Instrumental Functions

The instrumental function is the producer of certain conditions that cause certain events to occur, and is reminiscent of what is commonly known as an order (Sudaryanto, 1990:14). This function also aims to regulate a person's behavior. This function is marked by a command sentence, request, appeal, request or seduction. The following is an example of an instrumental function in a text containing an online shop seller register in a shopee shopping application.

• Representation Function

The function of representation in the text is to talk about objects or events in the surrounding environment or culture in

general. This function is marked with sentences that contain explanations, descriptions, arguments, statements or reports. The following is an example of the results of the research on the representation function in the text containing the register of online shop sellers in the shopee shopping application

Example : "Platinum crepe hijab, not transparent and very comfortable to wear. This hijab is usually made in many styles dear, one of them is like this."

Which has an explain representation function. This function is carried out by the seller's shopee account @ammellescarft to explain about the platinum crepe hijab which is not transparent and comfortable when worn. This representation function is intended so that the reader (potential buyer) obtains clarity about the products sold by the online shop seller.

b.Language Meaning

According to Santoso (2013: 9) meaning is a concept, idea, idea, or understanding that is coherently with the linguistic unit as a marker, namely the word, phrase or sentence. Research on online shop seller registers in shopee shopping applications is divided into two, namely primary meaning and secondary meaning. the explanation is as follows.

1.Primary Meaning

The primary meaning is the meaning the essence of the word. The primary meaning is also a definite meaning without going through the context, it can still be interpreted. The examples of primary meaning in this study are as follows.

Example : "PROMO! Bye Bye big belly! If you want a flat stomach, just wear this belly corset"

There is a promo word that is identified as a single word that has a primary meaning. Promo is the primary meaning which refers to the discount given by online shop sellers to potential buyers with certain terms and conditions. The primary meaning in the word promo is this and straightforward meaning that can be understood in a free (stand-alone) condition and without the help of context.

2. Secondary Meaning

Secondary meaning is a meaning that cannot be interpreted without the help of a certain context. Vocabulary belonging to the secondary meaning undergoes specialization of meaning because the vocabulary is used in everyday life but can be categorized in the online shop seller register in the shopee shopping application because of the context that follows it and can claim vouchers As for examples of vocabulary that contains secondary meaning.

• Language Usage

The use of language in this study is in the form of code mixing and code switching. The discussion in this study is as follows.

a. Code Mix

Mix code when a speaker using a language dominantly support an utterance inserted with elements of another language. According to Suwito (2008:44), this situation will lead to language contact between the two cultures that have different characteristics.

b. Codeswitch

Code switching is a transition from one language code or language variety to another. According to Kridalaksana (2008:9), code switching is the process of transferring information from one language or language variation (called the source language) to another language or language variation.

CONCLUSIO AND SUGGESTION

Based on the results presented in the previous chapter, conclusions can be drawn regarding the online shop seller register research in the shopee shopping application as follows.

1. Online seller registration form shop in the shopee shopping application has been categorized based on the form of words and the phrase. The word form consists of a singular form and a derivative form which includes affixation, abbreviation, reduplication, and compounding. Phrase form consists of registers which are classified into nominal, adjective, verbal and numeral phrases.

2. The language function found in the text containing the online shop seller register in the shopee shopping application found three functions, namely instrumental functions, representation functions and heuristic functions. The instrumental function can be an invitation or seduction to prospective buyers to buy goods that have been offered by online shop sellers. The regulatory function consists of an approval function and a rejection function. The representation function is a function that describes the goods offered by online shop sellers, provides statements and explanations. The heuristic function is a function that can be in the form of questioning or knowledge acquisition.

3.The meaning of the online shop seller register in the shopee shopping application includes types of meaning, namely primary meaning and single meaning. Primary meaning is meaning that can be identified without the help of context (core meaning), while secondary meaning is meaning that can only be identified with the help of other contexts.

4. The use of the online shop seller register language in the shopee shopping application includes code mixing and code switching. Code mixing occurs when a speaker uses a language that dominantly supports an utterance with other language elements, while code switching is a transition from one language to another due to certain factors that influence it.

REFERENCES

Wiyanto, M. S. (2020). USING SPEECH FUNCTION ON EFL CLASSROOM. English Education:Journal of English Teaching and Research, 5(2), 143-148 https://doi.org/10.29407/jetar.v5i2.14662

Mapaung,Fauziah (2019). A Study Of Register On Online Shop In Facebook. University Of Muhammadiyah Sumatera Utara.

http://repository.umsu.ac.id/bitstream/123456789/3272/1/A%20Study%20Of%20Register%20On%20Online%20Shop%20In%20Facebook.pdf

Alfi,Nur,Farikha. (2013). A Sociolinguistics Analysis Of Register Used In Online Shop Of Social Media. Publication Articles. Muhammadiyah University Of Surakarta. http://eprints.ums.ac.id/23163/14/02. PUBLICATION ARTICLES.pdf

Putri,Yulinda,Astrid. *Register Penjual Online Shop Dalam Media Sosial Instagram.*University Of Yogyakarta. 500-518 http://journal.student.uny.ac.id/ojs/index.php/bsi/article/download/7994/7616

Holmes, J. (2001). An Introduction to Sociolinguistics. Wellington: Pearson Education.

Holmes, J. (2013). An Introduction to Sociolinguistics (Fourth Edition). New York: Routledge.

Wardhaugh, R. (1998). An Introduction to Sociolinguistic. Oxford: Blackwell.

Wardhaugh, R. (2006). An Introduction to Sociolinguistic. Oxford: Blackwell.

Kridalaksana, H. 2008. Kamus Linguistik. Jakarta: PT. Gramedia Pustaka Umum. 2010.

Ramlan. 2005. Ilmu Bahas Indonesia: Sintaksis. Yogyakarta: C.V. Karyono.

AN ANALYSIS OF CODE SWITCHING AND CODE MIXING USED BY NAJWA SHIHAB AND NIKI IN CATATAN NAJWA PROGRAM ENTITLED NGOBROL BARENG NIKI: YANG DIRINDUKAN DARI INDONESIA

Hanania Salsabila
English Education, STKIP PGRI Jombang
hanahanuuspace@gmail.com

ABSTRAK

The objective of this study is to analyze the use of code switching and code mixing used by Najwa Shihab and Niki in the Catatan Najwa program on YouTube with the title Ngobrol bareng Niki:Yang dirindukan dari Indonesia. This study used a descriptive qualitative method through direct observation to analyze this conversation from the vidio. The focus in this study is to analyze the use of codes based on one of Hoffman's seven theories, namely repetition for clarification used in Najwa Shihab and Niki's conversations. The data from this study are sample of conversations between Najwa Shihab and Niki and their reasons for using the code. From the data then analyzed and it can be seen that the use of code switching and code mixing is relatively often used by Najwa Shihab and Niki. In the data table, it can be seen that there are 18 repetitions for clarification used by Najwa Shihab and Niki. The use of repetition for clarification is used with reasons to clarify the explanation so that it is easily understood by the listener.

Keywords: Code Switching, Code Mixing, Catatan Najwa Program

INTRODUCTION

Language is a tool that makes it easy for humans to communicate in order to provide aspirations and ask for the information needed. In the social context, language is individual property and community ownership, which implies that certain individuals in certain communities may behave linguistically differently from those bound within other communal boundaries because a single language can be spoken in many ways in other communities. As (Wardhaugh, 2006) says " I have observed that the particular dialect or language that a person chooses to use on any occasion is a code, a system used for communication between two or more parties. I have also indicated that it is unusual for a speaker to have command of, or use, only one such code or system. Command of only a single variety of language, whether it be a dialect, style, or register, would appear to be an extremely rare phenomenon, one likely to occasion comment." So the phenomenon of using code is used to communicate where someone who uses it is used to using a certain dialect or language. So sometimes they use two languages by translating and mixing the languages when communicating. According to (Novedo, 2018) the use of two languages or more than two languages aims to build good communication based on social factors in communication, such as the social context of interaction, topics, and communication functions.

As (Wardhaugh, 2006) stated that code switching is when someone talks, they can decide and choose to switch from one code to another or mix code even in speech which is sometimes very short and thus creates new code. Code switching (also known as code mixing) can occur in conversations between speaker turns or in single speaker turn. Meanwhile (Ardi, 2010) In his writings, he explains that code switching occurs when a speaker changes the language he uses to another code (including variety) due to considerations such as the interlocutor, the speaker himself, the presence of a third speaker, creates a sense of humor, or increases prestige. And code mixing occurs when speakers mix / insert foreign words (other code) in the dominant language they use.

Now, there are many people who can speak more than one language, especially for people who live in bilingual and multilingual societies. The purpose of bilingualism is the ability of someone who can speak or communicate using two languages. In a multilingual situation, the use of different codes depends on the variability of the language and the specifics of its use as agreed by the people. As (Hoffman, 1991) stated there are seven reasons for bilingual or multilingual people to switch or mix their languages, namely: talking about a particular topic, quoting somebody else, being empathic about something, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor and expressing group identity. In this study, the researcher use Hoffman's theory based on these 7 reasons. The researcher will analyze the use of switching and mix   ing code used by Najwa Sihab and her interviewre Niki in their conversation in the YouTube video of Catatan Najwa Program Entitled Ngobrol Bareng Niki: Yang Dirindukan dari Indonesia. Najwa Shihab is a news presenter and she is currently also active in programs on her youtube channel. Catatan Najwa program is a youtube program from the Najwa Shihab channel collaborating with Narasi that invite various guests to be interviewed or chatted together. Meanwhile, Niki is a singer from Indonesia who has Go International. She is now pursuing a career in America and joining a major Asian music label, 88rising. The objective of this study is to describe about code switching and code mixing used by Najwa Shihab and Niki from their conversation. Through this study it is hoped that this research can give more understanding about code-switching to every English user and learner.

Based on the research conducted by (Sari, 2020) with the title " Code-Switching Used By Najwa Shihab And Her Interviewees In Her Youtube Vidio Entitled #Dirumahaja Chat Together Ceo Muda" with her research results showed that among the 107 code-switching times, there were 36 inter-sentence code-switching and 71 symbolic code-switching. Another research conducted by (Novedo, 2018) in their research with the title "Code Switching And Code Mixing Used By Sarah Sechan And Cinta Laura In Sarah

24

Sechan Talk Show" it aims to analyze the types of "code switching" and "code mixing" used by Sarah Sechan and Cinta Laura in the Sarah Sechan talk show. He found that Sarah Sechan and Cinta Laura always used code switching and code mixing in their code.

They, who are bilingual and multi lingual may use two or more code within their conversation, and it is called as code switching. Code-switching is part of sociolinguistics since it has relation to the way language is used based on places and people's social class. As (Wiyanto, 2020) stated that sociolinguistics studies relationship between language and society in explaining why people speak differently in different social contexts, and they concern with identifying the social functions of language to convey social meaning. The relationship between language and society is very close, where we meet many people speak differently sometimes among those who mix language with foreign languages. (Anindita, 2008) Switching and mixing codes not only verbally but also in written communication, when people express their thoughts, they sometimes use more than one code and use. Another code for another purpose.

METHODEOLOGY
Research Design
This study used a descriptive qualitative method through direct observation. By record all data that appears on the Najwa Shihab and Niki conversation in Catatan Najwa Program on her youtube entitled Ngobrol bareng Niki : Yang dirindukan dari Indonesia.

Data Sources
The source of this research data was taken from Najwa Shihab's youtube in the Najwa Notes program at the #Bertemu Indonesia with Niki event. Where the video was uploaded on 18 Aug 2020 with over one million views. Of course, in their conversation the two languages used are Indonesian and English. In this study, Najwa Shihab and Niki who are fluent in English are the research data, while Najwa Shihab and Niki's speech is the

object of research. That's because the author wants to focus on their conversation in the video.

Data collection techniques
The procedures of this research are as follows:
1. The researcher watches the video of Najwa Shihab few times for understanding.
2. The researcher takes notes or manuscript the conversation of Najwa Shihab and Niki based on the vidio.
3. The researcher marks the code-switching used by Najwa Shihab and Niki in the video.
4. The researcher finds out the reason of code-switching used by Najwa Shihab and Niki in the video.

Data Analysis
In the process of analyzing the data, the researcher chose the data that had been obtained from Najwa Shihab's youtube video between her conversation with Niki. Then, the data is analyzed based on Hoffman's theory which mentions seven reasons for bilingual or multilingual people to switch or mix their languages. Then, discuss the reasons for using code switching and mixing based on one of the Hoffman theory namely repetition used for clarification.

RESULTS AND DISCUSSION
In this section, the author will present the results and discussions that have been carried out based on the research data sources, namely videos on Najwa Shihab's youtube channel. Regarding code switching and code mixing used by Najwa Shihab and Niki in their conversation. The author will analyze code switching and code mixing based on Hoffman's theory. Hoffman stated seven theories related to the reasons why multilingual and bilingual people switch and mix the language they use. Seven of these theories are: talking about a particular topic, quoting somebody else, being empathic about something, interjection,

repetition used for clarification, intention of clarifying the speech content for interlocutor and expressing group identity.

However, in this study the researcher will only focus on one of Hoffman's theories. Researchers will use the theory of "Repetition used for clarification". Researchers will analyze the reasons for using code switching and code mixing used by Najwa Shihab and Niki by using one of the theories of repetition used for clarification by providing evidence of conversation along with the reasons why the code was used by them. It would be better if the researcher provided an explanation of the definitions of the seven theories presented by Hoffman. besides those reasons there are also a number of reasons for the code switching from one language to another by (Hoffman, 1991) as cited by (Novedo, 2018). There are seven reasons for bilinguals to switch their languages. Based on the seven reasons why bilingual or multilingual people do switching and mixing code presented by Hoffman, it is explained as follows:

a. Talking about a particular topic
    It is used for the reason that sometimes speaker feels free and more comfortable to express their emotions in a language other than their native language.
b. Quoting somebody else
    It is used for the reason that sometimes people often quote their favorite words, sentences, and phrases from famous people. Sometimes, quotes or words of wisdom from different languages are because they want to express and emphasize sometimes to look better.
c. Being empathic about something
    It is used for the reason that when someone who is speaking a language that is not their native language suddenly wants to be assertive about something.
d. Interjection
    It is used for the reason that interjection is a type of sentence filler or sentence connector that is often used by

people naturally and as an interjection including exclamations or sentence fillers.
   e. Repetition used for clarification
   It is used when the speaker wants to clarify his utterance. so that it will be better understood by the listener, he can sometimes use both languages he is fluent in saying the same utterance (speech is said repeatedly).
   f. Intention of clarifying the speech content for interlocutor
   It is used when a bilingual or multilingual speaks to another bilingual or multilingual, such as there is no code switching in order to make the content of the conversation run smoothly and can be understood by the listener.
   g. Expressing group identity.
   It is used to indicate the identity, profile of the speaker. Because the way one community communicates is different from people outside the community.

The following data is an analysis of the use of code switching and code mixing used by Najwa Shihab and Niki in the video that airs on her YouTube channel with the Catatan Najwa program with the title "Ngobrol Bareng Niki : Yang Dirindukan Dari Indonesia." The analysis is based on the theory of repetition used for clarification which is used by someone to clarify her speech so that the speech is repeated. In this study, researchers will describe their conversations related to the theory. The analysis presentation will be presented in the form of a table containing evidence of talks from Najwa Shihab and Niki and their reasons for using it.

The following data is about the conversation between Najwa Shihab and Niki based on repetition used for clarification:

Part of Dialog	Reason
Najwa Shihab: " Iya beneran sampe **I put it on my playlist** loh. Seriously, **I put it on my playlist** karena sekali denger langsung seneng. And now I'm talking to you beneran tuh."	In this statement the reason Najwa Shihab repeats her words " I put it on my playlist" because she wanted to convince Niki that she was very happy

	with Niki's Loose song until it was put on his playlist.
Najwa Shihab: **" I love it, I love it** apa namanya kan **aku suka** nada yang ballad-ballad gitu aku ampe apal liriknya loh. I don't need a reason. Gitu kan ki ?"	In this statement the reason Najwa Shihab repeats her words " I love it "because she tried to explain to Niki that he really liked the song.
Najwa Shihab: " **Ngga, ngga** mungkin ntar dimarahin jutaan penggemar Niki nanti ya. **Tapi tapi but** the song , itu bagian lagu yang akan released September gitu kan."	In this statement the reason Najwa Shihab repeats her words " Ngga, ngga" dan " Tapi tapi but "because she wanted to clarify his words so that Niki could understand.
Niki: " Nope. **Sama sekali ngga kepikiran**. Aku tuh bener–bener pikir aku ke US untuk sekolah. Terus aku jujur aja aku tuh ngga punya plan **sama sekali.** Aku cuma mikir aku tuh sekolah dulu terus nanti maybe I'll figure it out gitu ya. Cuma dari kecil aku bener-bener mencintai musik. Kalaupun aku ga jadi penyanyi ya mungkin aku tuh kerja di industri musik apalah gitu. Tapi untuk bisa sampai ketitik ini sih **ngga kepikiran sama sekali**. So I'm very-very bless."	In this statement the reason Niki repeats her words " Sama sekali ngga kepikiran aku, sama sekali, ngga kepikiran sama sekali " because Niki was trying to clarify what she was saying in order to make sure that she didn't even think that she could get to the point where she wanted to be.
Najwa Shihab : " Dan aku yakin pasti **banyak sekali orang,** ini memang mimpi **banyak orang** sih bisa punya **kesempatan** gitu untuk menunjukkan passion gitu dan aku tuh dari dulu percaya kesempatan itu ya memang harus	In this statement the reason Najwa Shihab repeats her words " banyak sekali orang, banyak orang" dan " kesempatan " because she wanted to clarify her words that many people have

dicari bener-bener you have to work for it gitu. Nah, makanya aku pengen denger cerita dari kamu sih. How do you work for it untuk bisa sampai ke titik ini **kesempatan** apa sih yang kamu cari ?"	dreams and opportunities to be able to show their passion like Niki.
Niki: "As I mention ini memang udah mimpinya Niki dari dulu as I dream. Aku pengen I always want to write song, **dari kecil tuh aku tertarik untuk nulis. Nulis apa aja deh.** Nulis karya apa aja. My favourite class itu kelas-kelas yang berbahasa entah itu English atau Indonesian I really loved language. **Jadi aku dari dulu pengen jadi penulis,** entah penulis buku, jurnalis. Tapi, um ujung-ujungnya this is like um its great happy medium karena I can combine my love for music and writing. "	In this statement the reason Niki repeats her words " Dari kecil tuh aku tertarik untuk nulis, nulis apa aja deh" dan " Jadi aku dari dulu pengen jadi penulis" because Niki wanted to clarify what she said by making sure that she had always liked to write anything. And now it's proven by him that not only is he a songwriter but he's also a singer.
Niki: " Biasanya kan ada fruit bowl ya **dimana-mana kek dimana-mana itu ada.** Kalau ada aku makan kalo ga ada aku berdoa ajalah. "	In this statement the reason Niki repeats her words "dimana-mana" because her goal was to clarify what she said about the fruit bowls that are everywhere at concerts. Because in the previous question, Niki always looking for bananas in the fruit bowl to get rid of nerves.
Najwa Shihab : " Whats your day like **hari-hari ini di pandemi.**	In this statement the reason Najwa Shihab repeats her

Kamu kan **hari-hari ini** kan you're in LA right now kan ? **Hari-hari ini gimana nih di pandemi,** quarantine and everything."	words " Hari-hari ini di Pandemi" because it clarifies the question about what Niki's days are like during the pandemic.
Niki: " Iyaa aku baru I get a dog. Namanya Lucy. Thankfully hari-hari ini ada Lucy jadi aku ngerasa **tetep busy**. **Tetep sibuk** ngurusin Lucy. Terus aku juga lagi cooking, aku juga banayk masak um and ya mostly working on my album sih."	In this statement the reason Niki repeats her words " Tetep busy, tetep sibuk" because she wanted to make it clear that she was still busy during this pandemic taking care of his dog Lucy.
Najwa Shihab : " Iyaa banyak yang patah hati loh, **aku udah beli tiket lo**. **I have my 10 ticket**."	In this statement the reason Najwa Shihab repeats her words "tiket"for making it clear that she had already bought tickets for the Head in the clouds festival / Niki's concert which was canceled due to the Covid-19 pandemic.
Niki : " Aku juga, aku heartbroken banget deh. Pokonya head in the clouds harus setelah pandemi **when the world gets, you know yeah when the world is heal, udah pulih** dan we'll do it of course first stop Jakarta."	In this statement the reason Niki repeats her words "when the world is heal, udah pulih "because hse wanted to clarify his words that when the pandemic was over the first concert would be held in Jakarta.
Niki : " **The food** lah mba Najwa of course. **Makanan** iyaa. Di LA untungnya ada restoran Indonesia aku selalu datengin itu."	In this statement the reason Niki repeats her words " the food, makanan "because she wants to make it clear that what she misses in Indonesia is the food.

Niki:" Jadi aku keluar dari Indonesia terus aku tinggal disini my appreciation to Indonesia itu **berkembang** and bener-bener just **really growth** karena um yeah when you're far, distance makes the heart **growth founder**."	In this statement the reason Niki repeats her words " berkembang, really growth, growth founder "because she want to make it clear that when we are away from home we can become more developed individuals.
Niki: " Yes, karena itu tanggal 17 ya jadi I tought you know ini adalah festival di US untuk ditargetinnya itu untuk **Asians** right ! **that Asian minority** jadi aku sebagai Asian specifically Indonesian. Aku merasa its not right if I don't paid tribute to my homeland. So, I gonna do something in the beginning. Yeah, jadi itu Indonesia rayanya itu au bener-bener nyanyi voice memo kaya gini. " Indonesia Tanah Airku " terus aku langsung **buka laptop** terus aku bikinlah itu. What you hear yang di display itu karya Niki sendiri, Niki bikin sendiri **di laptop** bener-bener pake handphone sama pake programnya itu logic terus aku download speechnya Bung Karno **dari laptop** terus aku potong-potong jadi aku scepter si sekitar the whole track ya terus jadilah itu. The intro of my show."	In this statement the reason Niki repeats her words " Asian, that Asian, Asian minority "because she wanted to make it clear that the head in the clouds festival in LA which was held on August 17th was targeted at Asians there. While the repetition of the word " laptop" because she wanted to make it clear that the intro to the song Indonesia Raya and Bung Karo's speech on the festival display that day were Niki's own creations, which she made from her laptop.
Niki: " Honestly kan aku udah rehearsal ya, aku udah latihan	In this statement the reason Niki repeats her words "

berkali-kali itu udah aku run ada **kali 20 kali**."	berkali-kali "because she explained that she had done the exercises many times.
Najwa Shihab : " So **it's important for you,** penting untuk kamu menunjukkan identitas. This is me Indonesia bagian dari Asia **its important for you** to show that ya."	In this statement the reason Najwa Shihab repeats her words " it's important for you" because she wants to explain to Niki that showing herself from Indonesia is part of Asia abroad so that Indonesia is better known.
Najwa Shihab : " Pernah **ngerasa ada kesulitan ngga ki** atau ada ketika memperkenalkan diri sebagai Indonesia and you **feel pernah ngerasa ada sulit** gitu untuk Indonesia tuh apasih untuk yang gatau di luar negeri pernah meraa gitu ?"	In this statement the reason Najwa Shihab repeats her words " pernah ngerasa ada kesulitan ngga ki, pernah ngerasa ada sulit "because she wanted to clarify her question whether Niki had any difficulty introducing Indonesia.
Niki : " **It's very important to me** to for people yang gatau Indonesia itu dimana **it's very penting untuk Niki** educate mereka"	In this statement the reason Niki repeats her words " it's very important to me, its very penting untuk Niki" because he wanted to make it clear that she considered that introducing Indonesia abroad was very important to her.

From the analysis of the table above, it can be seen that the use of repetition used for clarification found in the conversation between Najwa Shihab and Niki is relatively often used by them. In the table shows which there are 18 repetitions for clarification used by Najwa Shihab and Niki. This is used when the speaker wants to clarify his speech. The language in code switching and

code mixing they use two languages, namely English and Indonesian. So that it will be better understood by the listener, they can sometimes use both languages that is fluent in saying the same utterance (speech is said repeatedly). From the data above, it can be seen that Najwa Shihab as an interviewer often uses code switching and mixing with repeated words to clarify the question so that it is easy for Niki to understand. Likewise Niki, who uses English in her daily life. The data displayed also seems to often use switching and mixing codes in their speech which is done by repeating the words with the aim of providing clarification on the answer so that it is easier to understand. From the results obtained, it can be concluded that the code switching and code mixing used by Najwa Shihab and Niki is relatively often by repeating the words used through the use of English and Indonesian with the aim of clarifying what they convey.

CONCLUSION AND SUGGESTION

The conclusion of this study, the authors found that Najwa Shihab and Niki always use code switching and code mixing in their code. This study uses Hoffman's theory in which he states that there are seven theories including talking about a particular topic, quoting somebody else, being empathic about something, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutors and expressing group identity. However, this study uses one of the seven theories, namely repetition used for clarification. The reason for using repetition used for clarification in switching and mixing code is to clarify expressions. The code switching and code mixing used by Najwa Shihab and Niki is relatively often by repeating the words used by using English and Indonesian with the aim of clarifying what they convey. From the data known there are 18 repetitions for clarification used by Najwa Shihab and Niki.

For the next study, it is expected to analyze code switching and code mixing more detail looking at more than two major languages, because this study presents analysis of Indonesian-English code switching and code mixing. Regarding the reasons for

code switching and code mixing, the author hopes for the next one researchers or writers to find other findings about sociolinguistic codes especially code switching. The author suggests to further researchers to use the results of this study as an additional reference in studying code switching.

REFERENCES

Anindita, W. K. (2008). CODE SWITCHING AND CODE MIXING IN RELATION TO POLITENESS. *Seminar Nasional PRASASTI II " Kajian Pragmatik Dalam Berbagai Bidang "* , 120-125.

Ardi, H. (2010, Januari 7). *Callhavid*. Retrieved Juli 24, 2021, from Linguistics, Translation Code Switching atau Code Mixing?: https://callhavid.wordpress.com/2010/01/07/code-switching-atau-code-mixing/

Hoffman, C. (1991). *An Introduction to Bilingualism.* London: Longman, Ed.

Niki. (2020, Agustus 18). Nobrol Bareng Niki : Yang Dirindukan dari Indonesia. (N. Shihab, Interviewer)

Novedo, E. R. (2018). CODE SWITCHING AND CODE MIXING USED BY SARAH SECHAN AND CINTA LAURA IN SARAH SECHAN TALK SHOW. *Seminar Nasional Ilmu Terapan (SNITER)* , 1-8.

Sari, D. W. (2020). CODE-SWITCHING USED BY NAJWA SHIHAB AND HER INTERVIEWEES N HER YOUTUBE VIDEO ENTITLED #DIRUMAHAJA NGOBROL BARENG CEO MUDA. *JURNAL CODE SWITCHING* , 1-12.

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics FIFTH EDITION.* Oxford: Blackwell Publishing Ltd.

Wiyanto, M. S. (2020). Using Speech Function On EFL Classroom. *English Education Journal of English Teaching and Research* , 143-148.

ANALYSIS OF THE USE OF CODE MIXING IN NOVEL 5 CM BY DONNY DHIRGANTORO

Septi Indra Oktavia
STKIP PGRI Jombang
septiindra1@gmail.com

ABSTRACT

Problems examined are the forms and causes of code interference in spoken language of novels 5cm by Donny Dhirgantoro and implications on language learning and literature in high school. This study aims to describe the forms and mixed code, the code causes interference in spoken language novel 5cm Donny Dhirgantoro work and its implications.

The method used in this fieldwork was qualitative descriptive method, whereas the technique used is the technique of documentary studies. Sources of data in this study is the spoken language of novel 5cm work of Donny Dhirgantoro. The data of this study is unit language which is mix of code language in spoken language of novel 5cm Dhirgantoro Donny works. The results showed that the mixed code that occurred consisted of several forms of words, baster, repetition of words, phrases, and clauses, whilecontributing factorto the form of background speakers and language attitudes.

Keywords: code mix, mix background of code, mixed shape code.

PRELIMINARY

The diversity of languages that occur in society causes the creation of bilingual or multilingual communities that have two or more languages so that they have to choose which language or language variation should be used in a situation. Mackey, Fishman in Chaer and Agustina (2004: 84) define bilingualism as the use of

two languages by a speaker in his interaction with other people in turn.

In a social situation that bilingualism does not rule out the contact language that mutual influence between the languages of the other languages that coexist one of which is code-mixing. Code mixing is the use of language units from one language to another to expand language styles, including the use of words, clauses, idioms, greetings, and so on (Kridalaksana, 1993: 35).

Code mixing can occur if the speaker slips into another language while using a certain language intentionally or unintentionally. Generally, code mixing occurs in the form of spoken language (oral), but it does not rule out the possibility of code mixing in written language, for example in novels.

The selection of the 5 cm novel by Donny Dirgantoro as the research subject is based on the 5 cm novel which involves many characters with different cultural backgrounds and knowledge, allowing bilingualism or bilingualism to occur.

The study conducted in this study is in line with the 2006 Indonesian Language and Literature Curriculum for SMA. In the syllabus of the SMA Education Unit Level Curriculum, it is found that competence regarding literary learning with competency standards for playing characters in drama performances, while the basic competence is conveying dialogue accompanied by gestures and expressions, according to the character of characters in class XI odd semester (Depdiknas, 2006:26).

Based on the explanations and examples above, researchers are increasingly interested in examining the code-mixing contained in the 5 cm novel by Donny Dhirgantoro and its implications for language and literature learning in high school.

RESEARCH METHOD

This research uses descriptive method. Descriptive method is a method of research that tried to describe and interpret the object in accordance with what their (Best in Sukardi, 2003: 157). While the technique used is the technique dokumenter.Data research study in the form of spoken language sentences

antartokoh in a novel titled 5 cm work Donny Dhirgantoro consists of 379 pages are divided over 11 Chapters.

Data analysis technique used in this research is documentation study technique. Data collection and analysis technique in this research is text analysis technique. Steps taken by the authors to analyze the data is as follows, reading a novel 5 cm work Donny Dhirgantoro, marking the dialogues in the novel 5 cm which contains a mix of code, determine the background code-mixing in accordance with the context, classify the use of code-mixing, deciphering code-mixing into Indonesian, adding the language code, concluding the form of code mixing and the background of the code mixing, then describe the implications of code mixing in the 5 cm novel by Donny Dhirgantoro on learning Indonesian language and literature in high school.

RESEARCH RESULTS AND DISCUSSION

Based on the research, code mixing in the spoken language of Dhonny Dhirgantoro's 5cm novel, there are 256 code mixing events. Form - a form of code-mixing that occurs in the spoken language novel 5cm works dhonny Dhirgantoro this is a mixed code in the form of words, baster, repetition of words, phrases, and kalusa. The factors that cause code mixing are the background factors of the speaker's attitude and linguistic factors . Code mixing in the spoken language of Dhonny Dhirgantoro's 5cm novel takes place from Javanese, Betawi, English, Arabic, and French.

A. Research Discussion

1. Code Mixing Forms

Based on the research, there are five forms of code mixing that occurs in the spoken language of Dhonny Dhirgantoro's 5cm novel, namely word-form code-mixing, baster-shaped code-mixing, word-repetition code – mixing, phrase forming code – mixing, and clause-forming code-mixing

.a. Mixed Code that Shaped Password

Code mixing in the form of words contained in the spoken language of Dhonny Dhirgantoro's *5cm* novel occurred from three of the five languages in the novel, namely Javanese, Betawi, and

English. There are as many as 151 times that consists of 62 words of the language Java, 1kata of Betawi and 88kata of the language English.

1) Mixing Codes in the Form of Words from the Java Language

There are 62 code-mixing in the form of words from the Javanese language that occur in the spoken language of the *5cm* novel by Dhonny Dhirgantoro.

Peristiwa Tutur 3

Background : night day at room terrace Arial

Speakers: Ian, Zafran, Genta, Riani, and Arial

Topic: Genta pesenan design Variety language : Language Indonesia variety of casual (non-formal)

Ian : Minta duit sana sama kapal…

Genta : Besok Senin lah…. lagian masalah duit bukan sama gue.

Ian : Lo minta duit kok sama bos. Sama bendahara dong…

Riani : Masa di perusahaan masih ada kata bendahara. Emang kita pengurus kelas waktu SD?

The word *nyuwun is* used by Zafran to ask for compensation for his services in making designs for Genta's work. Things behind Zafran perform code-mixing is the attitude of the speaker, the speaker who has the same social background with a partner he says can perform code-mixing when communicating. This is done so that the atmosphere of the conversation becomes familiar.

2) Mixing Codes in the Form of Words from Betawi Language

Based on the research only found one time code-mixing form of word of Betawi which occur in spoken language novel *5cm* works dhonny Dhirgantoro.

Peristiwa Tutur 29

Background : afternoon at the top of the jeep towards Ranu Pane

Speaker : Ian, and Daniek

Topic : camera

Variety language : Language Indonesia variety   of casual (non-formal)

Ian : Jangan panggil Mas, Ian saja. Bawa! Gue bawa BW kok.

Daniek: Keren ya, Niek pakai BW di Semeru. Semuanya jadi dramatis hitam putih.Pakai asa rendah BW-nya?

Ian : Gue bawa Ilford asa 100.

Daniek: Gue bawa asa 50, Ilford juga. Wah itu kamera hebat Yan. Bandel banget tuh udah pake aperture (pengatur cahaya otomatis di kamera) kan?" (210)

Ian : Yo'i ini punya **(Dt-188/Ck-Kt/BB/Sp)** .

        Lensa?

Daniek:Wide, lensa cembung, zoom.

Ian : Sama... dong. Filter?

Ian dan Daniek : Polarisasi.

Ian inserts a word from the Betawi language , *babe* belongs to the noun class. Ian chose to use the word *babe* 'father' because of   the speaker's attitude background. Ian's social background, who is   a resident of Jakarta, made Ian gradually master the   Betawi   language and incorporate it into his speech.

3) Mix the Form code word of English English

Based on the research, there were 88 code- mixing in the form of   words   from English that occurred in the spoken language of Dhonny Dhirgantoro's *5cm* n ovel .

Speech Event 1

Setting : night at Arial's House

The speaker : Dinda, Zafran, Riani, Genta, and Arial

Topic : Dinda duty Variety language : Language Indonesia variety of casual (non-formal)

Arial : Alright, let's go upstairs Riani : Come on!

Dinda : Already a long time ago, Dinda was also asked to *write an* 'assignment' *paper* **(Dt-1/Ck-Kt/BI/K)** .

Zafran : ***Paper*** 'assignment / essay' **(DT- 2 / Ck-Kt / BI / K)** What, Din?

Dinda : Curve ISLM ... there who knows what?

Genta : Oh... *Investment Saving Loan Money, right* ... in micro or macro economy?

Dinda : Macro. Bang Genta know? Help ya..! It's stuck ...!

Dinda and Zafran mixed the code in the form of words, they both inserted the word *paper* which is a noun from English and has the meaning of an assignment or essay.

The background that causes Dinda and Zafran to mix the code is language, both of whom have the ability to speak English.

b. Mixed Code that Shaped Baster

Based on the research that is done in spoken language novel *5cm* works Donny Dhirgantoro there are mixed code form baster but only happens on the English language. There are 28 code-mixing events in the form of baster in the spoken language of the *5cm* novel by Donny Dhirgantoro.

Speech Event 2

Background : night day on the terrace rooms Arial

Speakers: Ian, Zafran, Genta, and Arial

Topic : movie

Variety language : Language Indonesia variety of casual (non-formal)

Ian : Siapa ayo yang main di City of Angels?

Arial : Nicholas Cage sama Meg Ryan.

Ian : Yang lain,,,, nggak tau?

Genta: Tau lah…. Paling lo yang lupa.

Arial : Terus Nicholas Cage nanya sama Meg Ryan.

Ian : Enggak! Meg Ryan-nya yang nanya…

Genta: Enggak ada yang nanya. Meg Ryan yang ngomong….quotation-nya 'kutipannya'(Dt-5/Ck-Bs/BI/K) gini kalo nggak salah…. Ian dan Zafran : Oiya!

The word *quotation* is a word of English, which means citations are included in the word class of nouns, whereas it is an augmentation of the language

of Indonesia that meaningful possession. Background behind Gen ta doing mixed code is kekebahasaan for Genta's ability to master the English language causes iaterkadang English insert in tuturannya.

c. Mixed Code that Shaped Recurrence Words

Mixed code that shaped loops are also present in language words spoken novel *5cm* works Donny Dhirgantoro. Based on the research there are five events of code-mixing -shaped looping occurring words from two languages is the Java language as much as three times and languages English two times.

1) Mixing Codes in the Form of Repeating Words from the Java Language

Based on the research, code mixing in the form of repetition of words from Javanese occurred three times in the spoken language of Donny Dhirgantoro's *5cm* novel .
Speech Event 25
Background : during the day in the station wagon Blitar
Speakers : Arial, Pemuda, and Zafran
Topic : merchants offering merchandise
Variety language : Language Indonesia variety of casual (non-formal)

Traders : Aqua, aqua… *ngombe* , ***ngombe-ngombe*** 'drink' **(Dt- 122/Ck-PK/BJ/Sp)** ice. Fan… fan, towel… towel, ***sewu - sewu*** 'one thousand' **(Dt-123/Ck-PK/BJ/Sp)**

Arial : Yah recehan gue hamper abis
(The conductor checked the ticket. There were four young men who didn't buy the ticket and ended up buying it on the train with the conductor)

One of the traders inserted the Javanese *word ngombengombe,* the rephrase of dwilingga. *Sewu -*

42

sewu 'a thousand-thousand' is a dwilingga rephrase from the Javanese language including the dwilingga reword. The background of the merchants doing code-mixing of repetition of words is due to the attitude factor of the speakers. The social background of the merchants is Javanese and uses Javanese as their daily language. cause they often insert elements of the Java language in tuturannya that uses language Indonesia.

1) Mix the code that Shaped phrase from English English
      There are 42 code-mixing in the form of phrases from English in speech events that occur in the spoken language of the *5cm* novel by Donny Dhirgantoro.
Speech Event 4
Background : night day on the terrace rooms Arial
The speaker: Ian, Zafran, and Arial Topic : moved to the *Secret Garden*
Variety language : Language Indonesia variety of casual (non-formal)
Arial : Let's go to the ***Secret Garden*** ' secret garden ' **(Dt-7/Ck-Fr/BI/K)** ....
Already started to smell asep ya.
Zafran : Difficult deh ***Mr. Healthy*** 'healthy sir' **(Dt-8/Ck-Fr/BI/K)** Just come here .
Ian : Change the atmosphere please. Take just the door if they miss.
Zafran : There are a lot of mosquitoes in the garden.
Ian : kan Abis ujan, where there are mosquitoes? Already yuk ah
....
      Code mixing that occurs in Arial and Zafran's speech. Both do code-phrase mix. Arial insert the phrase *secret garden* 'garden behind' is a phrase the noun of the language Inggris.Latar behind Arial did not mix the code is the language, arial ability to master language English caused Insert the phrase *secret garden* in tuturannya that uses language Indonesia.

Zafran insert elements   of language English the form of phrase noun *Mr. Healthy* which means sir healthy. Background Zafran rear did not mix code is the language, the language ability of English that she had caused it to insert an element of the English language in speech language of Indonesia.

4) Mix the code that Shaped phrase from English French

Mixed-shaped code phrase of the French language novel oral dalambahasa *5cm* works Donny Dhirgantoro there are five events with the phrase the same.

Speech Event 46

Background : afternoon in the Mahameru savanna

Speakers : Riani, Zafran, and Ian Topic : Mahameru's beauty

Variety language : Language Indonesia variety   of casual (non-formal)

Riani : *Titanic* , James Comeron, di Caprio en' Winslet.

Zafran : Gilee... is that *quote* in the movie *Titanic* , Ni? Though I do not ever remember there is a *quote* that on *the Titanic* . Riani : So you just said casually?

Riani : Bo'ong lo, Ple!

Zafran : I swear! Wow, that means I have the talent to be a director.

Ian : Hahaha ... was not it just ***déjà vu*** 'never seen' **(Dt-225 / Ck- Fr / BP / K)** wrote.

Zafran : No ! It means

Serendipity .

Ian insert the phrase *déjà vu* 'seen', a phrase that comes from the language of France this is the kind of phrase verba.Ian insert the phrase *déjà vu* to explain a purpose in the form of events that seems to never happen to friends temannya.Dengan Thus,   the   background behind Ian Doing code mixing is a linguistic factor.

e. Mixed Code that Shaped clause

Mix the Form Code clause of Language English

According to the research done on the novel oral language *5cm* works Donny Dhirgantoro there are eight peritiwa said containing mixed code form of the clause of the language English.

Speech Event 43

Background : during the day in Ranu Kumbolo Speaker: Genta and Zafran

Topic : life

Variety language: Language Indonesia variety of casual (non-formal)

Genta : Some say, ***the man with the greatest soul will always face the greatest war with the low-minded persons***' People are soulless big will always face the war large with low-minded and short -minded people ' **(Dt-219/Ck-Kl/BI/K).**

Zafran : What does that mean?

Genta : People who are big at heart will always face a big war with low-minded and short -minded people .

Zafran : Who said Ta? Genta : Albert Einstein.

Genta insert *The man with the greatest soul will always face the greatest war with the low-minded persons* 'People are soulless big will always face a major war with those people short and low-minded' clause of the English language. Genta did intervene code to convey meaning a quote from one of the characters to the friends of his with such background behind Genta doing mixed code is a factor of language.

CONCLUSION

The code- mixing contained in the spoken language of Dhonny Dhirgantoro's *5cm* novel takes place from 5 languages, namely Javanese, Betawi, English, Arabic, and French. The forms of code-mixing contained in the spoken language of this *5cm* novel are code- mixing in the form of words, baster, repetition of words, phrases, and clauses. The

45

factors that cause code mixing in the spoken language of this *5cm* no vel are the background factor of the speaker's attitude and the linguistic factor.

In relation to learning materials , the mixed code contained in the spoken language of Dhonny Dhirgantoro's *5cm* novel can beused as teaching material for good and correct use of Indonesian as well as contextual use of Indonesian. In relation to learning resources, this *5cm* novel by Dhonny Dhirgantoro can be used as a learning medium in drama lessons, both in understanding drama performances and in playing characters in drama performances.

LIST OF REFERENCES

Wiyanto, S. (2020). Gender Differences of Students' Ability In Writing Descriptive Text. English Lecture, English Education, STKIP PGRI Jombang, Indonesia

Chaer, Abdul. 1994. *General Linguistics* . Jakarta: Rineka Cipta.

Chaer, Abdul and Leoni Agustina. 2004. *Sociolinguistics An Introduction* . Jakarta: Rineka Cipta.

Ministry of National Education. 2006. *Education Unit Level Curriculum (KTSP).* Jakarta: Ministry of National Education.

Dhirgantoro, Donny. 2011. *5 cm* . Jakarta: PT. Grasindo

Kridalaksana, Harimurti. 1993. *Linguistics Dictionary* . Jakarta: Gramedia Pustaka Utama.

hard. 2003. *Educational Research Methodology* . Jakarta: Earth Literacy.

GENDER DIFFERENCES OF STUDENT'S SPEAKING ABILITY

Laily Rizki Trisnawati
English Education, STKIP PGRI Jombang
Email : kiki.lailyrizki@gmail.com

ABSTRACT

Speaking is an important section of the language syllabus in communicative language teaching. The gender differences" factor cannot be ignored in learning language. The study of gender is important to the study of language, and the first step to study gender is to explore the difference between male and female. One of that difference is about the ability in speaking. This paper aims to seek the difference of speaking abilities between male and female The subject of this research were the male and female of students, that included of 10 male students and 10 female of the first grade of one of the high schools in Banda Aceh, Indonesia. In this research, the researchers used descriptive qualitative method. The source of the data was students' speaking test and it is conducted to identify the male and female ability in English speaking skill, especially in the five aspects of speaking skill: pronunciation, grammar, fluency, comprehension, and vocabulary. The result showed that the female students got higher scores than the male students in speaking test. However, the male students are more confident, active, and enthusiastic than female students.
Keywords : speaking ability, gender

INTRODUCTION

Nunan (2003) states Speaking is a productive oral skill that consists of producing systematic verbal expression to transfer

meaning. Speaking is a way to utter the feeling and mind by using language. Speaking is an important section of the language syllabus in communicative language teaching. The sex differences" factor cannot be ignored in learning language, because it can influence the students" achievement and proficiency in learning. It is clear that the students may be grouped into two different sexes, male and female. Many linguists believe that there is a significant difference between the two sex groups in the acquisition of the language. According to Poynton (1985) female speak "better" (more "correctly" and with more "refined" accents) than male. It means that there is a difference between male and female in the way of their speaking.

According to Louma (2004) speaking skill has become the first priority to be taught between the four skills since communicative approach implementation has been influential in foreign language learning. Speaking is also one of the language skills that play an important role in communication human beings, especially in verbal communication. Speaking skill can serve the improvement and enhancement of other language skills. Speaking is a way of communicate the idea and messages verballying. People use communication to tell what they want and what they need from the information. Human communication is complex process person it communication when they want to say something and transmitted information. So, speaking is one of way to express their feeling to communicate.

Generally, in a classroom, there are female and male students in almost all schools in Indonesia. They learn together in the same class, get the same lesson with the same teachers without discrimination. In addition, males and females get the same knowledge and the same treatment from the teacher. However, males and females are in unequal conditions, both of them are different. They are not only different psychically or mentally but they are also different in their ability in English speaking. Swann (1992) states that verbal ability is typically dominated by girls, meanwhile spatial ability is dominated by boys.

The study of gender is important to the study of language, and the first step to study gender is to explore the difference between men and women. It is quite clear that men and women have a lot of differences in many fields. Generally speaking, females have more fat and less muscle physically; women are not as strong as men and they mature more rapidly and usually have a longer life span. Females and males often show different advantages and skills in doing their work.

If we talk about gender and their different language, both male and female have different characteristics. One of that character is about the ability in communicative. The example is in grammatical speaking, between male and female students have a special language. In fact, most of students are not aware that their English have their own features. There are differences in speaking English. Males student and females student will have their own English features. And usually this is not reliazed by people, most of students have their communities language to other students. And it can be seen by how the way they explore their English with other. When males and females student are talking, the different language will emerge.

Based on the constructivism theory proposed by Vygotsky, students will not speak fluently when they do not have the opportunity to speak even though one way for students to be able to develop their social skill is by talking or communicating. As good as structuring the classroom if the teacher is unable to facilitate the development of students' speaking, then the results will not be effective (Hardman, 2008). Each student has different speaking skill so that teachers need to pay attention to student characteristics. If the teacher has understood the characteristics of students then the teacher can design the right learning (Chappell, 2014). Therefore, before starting the lesson the teacher should be able to identify the students' weaknesses through initial speaking test. This study aims to identify speaking skill between female students and male students. Researchers will compare students' speaking skill based on aspects of speaking skill (Hwang, et al., 2016).

METHOD

    This article used a descriptive qualitative approach. The method is used to provide a systematic and factual description of the differences between the male and female students' ability in the first grade of the SMA Lab School Banda Aceh, Indonesia. The source of data in this article would be taken from the first-grade students of SMA Lab School Banda Aceh. Class IPA-2 of the first-grade students was selected to be the sample of this study. The total students in the class are 28 students, but the researchers only selected 20 students as the sample which consist of 10 male and 10 female students. To analyze the speaking test, the researchers described the scores between the male and female students in English speaking skill.

    The data of this article were collected by giving some pictures of basic, personal and survival tools and asked the students to describe them. Each student was given three minutes to speak. Their speaking performance was recorded. After collecting the data, the researcher determined the result through the students' scores. The researchers scored the speaking performance by using the scoring rubric as shown in Table 1. There are five scoring component scales as stated by Brown (2004, p. 173), namely: pronunciation, vocabulary, grammar, fluency, and comprehension. So, the researchers divided the score into 20 for each component and the total score is 100. Tables 1-5 show the checklist and criteria of scoring speaking performance by Brown (2004, p. 175), but for this study, they were modified to suit the context of this study.

Table 1. Pronunciation scoring rubric.

Score	Category	Indicator
15-20	Excellent	Errors in pronunciation are quite rare.
10-15	Good	Errors never interfere with understanding and rarely disturb the native speaker. The accent may be obviously foreign

Score	Category	Indicator
5-10	Satisfactory	Accents are intelligible though often quite faulty
1-5	Fail	Errors in pronunciation are frequent but can be understood by native speakers used to dealing with foreigners attempting to speak his languag

Table 2. Vocabulary scoring rubric.

Score	Category	Indicator
15-20	Excellent	Vocabulary is apparently as accurate and extensive as that of an educated native speaker.
10-15	Good	Professional vocabulary broad and precise; general vocabulary adequate to cope with complex practical problems and varied social situation.
5-10	Satisfactory	Vocabulary limited to basic personal and survival areas (time, food, transportation, family, etc)
1-5	Fail	Vocabulary inadequate for even simplest conversation

Table 3. Grammar scoring rubric.

Score	Category	Indicator
15-20	Excellent	Able to use the language accurately on all levels normally pertinent to professional needs. Errors in grammar are quite rare
10-15	Good	Control of grammar is good. Able to speak the language with sufficient structural accuracy to participate effectively in most formal and informal conversations on practical social, and professional topics
5-10	Satisfactory	Can usually handle elementary contractions quite accurately but does

Score	Category	Indicator
		not have through or confident control of the grammar.
1-5	Fail	Errors in grammar are frequent, but the speaker can be understood by native speakers used to dealing with foreigners attempting to speak his language

Table 4. Fluency scoring rubric.

Score	Category	Indicator
15-20	Excellent	Able to use the language fluently on the levels normally pertinent to professional needs. Can participate in any conversation within the range of the experience with a high degree of fluency.
10-15	Good	Can discuss the particular interest of competence with reasonable ease. Rarely has to grope for words
5-10	Satisfactory	Can handle with confidence but not with facility most social situations, including introduction and casual conversation about current events, as well as work, family, and autobiographical information.
1-5	Fail	(No specific fluency description. Refer to other four language areas for the implied level of fluency)

Table 5. Comprehension scoring rubric.

Score	Category	Indicator
15-20	Excellent	Can understand any conversation within the range of his experience
10-15	Good	Comprehension is quite complete at a normal rate of speech
5-10	Satisfactory	Can get the gist of most conversations of non-technical subjects (i.e., topics that requires no specialized knowledge)

1-5	Fail	Within the scope of this very limited language experience can understand simple questions and statements if delivered with slowed speech, repetition, or paraphrase.

RESULT AND DISCUSSION

Results of data analysis on gender differences in speaking ability by students of SMA Lab School Banda Aceh gave outlooks upon the inquiries of the current study. The data were taken from the result of students'speaking task. The findings of the study are presented in the figure below.

Figure 1. The scores of male and female students in English speaking skill.
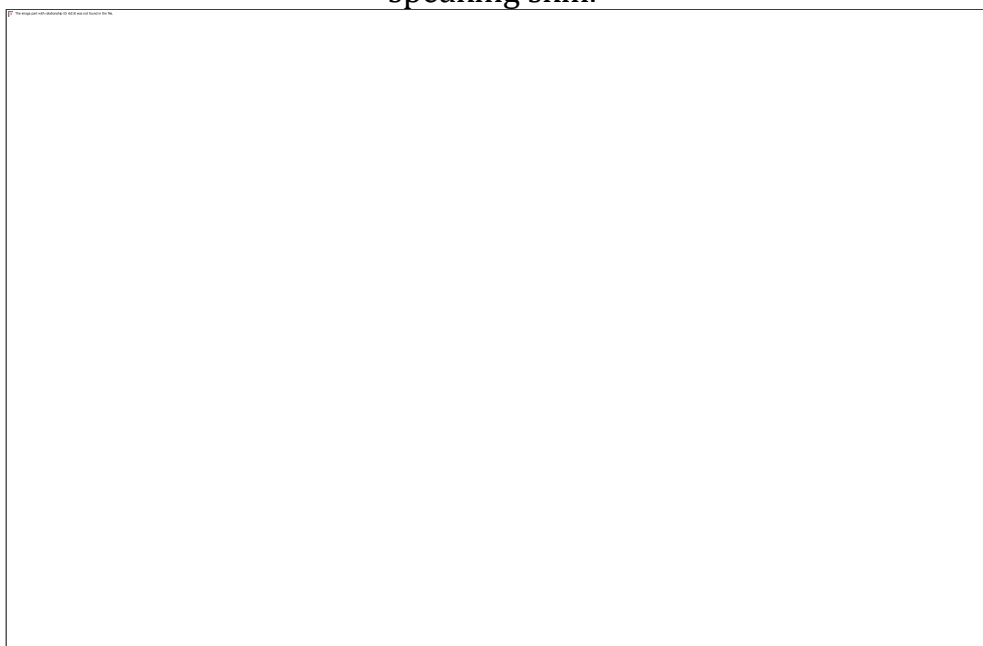
The result showed that there are three male students who got a score below 55, one male student got 59, two male students got 61, two male students got 62 and 63, one male student got 70, and 1 male student got 95. Meanwhile, Figure 1 also shows that one female student got 53, two female students got 57, two female

students got 64, one female student got 68, two female students got 73, and the rest of female students got 90 and 92. From the speaking test, it can be seen that only one male student got 95. Meanwhile, there is one male student who got 53, which is the lowest score in the speaking test. Figure 1 also shows that there is one student who got 70 while the other students did not get above 70. They only got 54, 55, 59, 61, 61, 62, and 63. To conclude, there are only two male students who achieved high scores in the speaking test, while the other male students achieved the lowest scores.

a. Pronunciation

female students got higher scores than male students. The scores of female students were 144 while male students reached 131. From the individual scores, there was only one male student who got in the category of an 'excellent' score in pronunciation, while the other male students only got 'good' scores. Thus, two female students got 'excellent' scores while the other female students got 'good' scores.

b. Vocabulary

most of the male students reached 128 of vocabulary items and the female students reached 134. There were only two female students who lack vocabulary when describing the picture of basic, personal and survival tools.

c. Grammar, fluency, and comprehension

the female students reached 123 while the male students reached 113. In fluency as well, the female students reached 135 and the male students reached 128. Meanwhile, in comprehension, the female students reached 149 and the male students reached 136.

Based on the findings of the speaking test, it showed that actually, the female students were not better than the male students in English speaking skill. They were only slightly different in the scores, in which the female students got higher scores than the male students. Although the range of scores between the male and female students was slightly different. However, when the researchers gave the speaking test to both male and female students, they found that almost all of the male students were

54

more confident, active, and enthusiastic compared to the female students in describing pictures given though they had some problems with vocabulary, grammar, and fluency. But, the female students slightly excel in comprehension and pronunciation . The result showed that female students performed better than the male students in English speaking skill, with the level of differences vary from major to minor.

CONCLUSION AND SUGGESTION

Based on the result of this article, concludes that first-grade students of SMA Labschool Banda Aceh, Indonesia, in English speaking skill. They are only slightly different in the speaking, in which the female students get middle level in speaking than the male students get low level in speaking. However, when the researchers did the observation to both male and female students. The researchers found almost all of the male students are more confident, active, and enthusiastic compared to the female students in describing pictures given though they have some problems with vocabulary, grammar, and fluency. But the male students slightly excel in comprehension, vocabulary and pronunciation. In the pronunciation aspect, female students get a good value than male students. female students reached the mean score of 68.5, and the male students reached 63.3. Regarding this study, the researchers recommend that English teachers should remember and practice of reducing gender bias in the classroom and give opportunities to all students to speak in class speaking practice to avoid the domination of some students.

REFERENCES

Matiini, G. (2019)."Gender Differences Of Elementary Level L2 Learners,". *Institut Teknologi Indonesia* , 18(2), 251-261.

Wiyanto, M. S., & Asmorobangun, P. W. (2020). "Gender Differences Of Students' Ability In Writing Descriptive Text," . *Jollt Journal Of Languages And Language Teaching* , 8(2), 153-161.

X. Xia. (2013)."Gender Differences In Using Language," . *Academy Publisher*. 3(8), 1485-1489.

Rahayuningsih, I. (2016). Language Feature Tends To Male And Female. *Thesis*. Stain Ponorogo.

Jusmawati, Zuhri, M., & Musfirah. (2020). Analyzing The Students' English Speaking Skill By Using Gender Based Small Group Discussion. *The 2nd Iconele,* 587-599.

Erdiana, N., Bahri, S., Akhmal, C. N. (2019). Male Vs. Female Efl Students: Who Is Better In Speaking Skill?. *Studies In English Language And Education,* 6(1), 131-140.

Saldaria, E., Ariawan, V. A. N., Cahyani, I. (2019). Speaking Skill Of Elementary School Students Reviewed By Gender. *Jurnal Prima Edukasia*, 7 (1), 20-27.

Rahayu, S. (2016). The Comparison Between Male And Female Students' Speaking Ability. *Eltin Journal*, Vol 4(2), 21-32.

Brown, H. D. (2004). *Language Assessment Principles And Classroom Practices*. White Plains, Ny: Pearson Education.

SEMIOTIC ANALYSIS OF LGBT ACCEPTANCE IN THAI SOCIETY IN THE FILM "YES OR NO"

Agnelia Lavita Sari
Program Pendidikan Bahasa Inggris, Jombang
STKIP PGRI Jombang
E-mail: sarilavita12@gmail.com

ABSTRACT

This study examines the acceptance of LGBT in Thai society in the film "Yes or No". The purpose of this study is to find out how public policy in Thai society accepts the existence of LGBT which is available in the film "Yes or No". This study uses a descriptive-qualitative method that describes in detail the problems shown in this study. Analysis of data on objects using semiotic analysis techniques. The concepts used in this study are: the concept of moral messages and social attitudes, then the theories used are Christian Metz's film semiotic theory and Gestalt cognitive psychology theory. The results of data analysis show that the moral in the film "Yes or No" is the lack of belief in God that causes LGBT and LGBT acceptance in Thai society which supports the emergence of LGBT and considers it normal in Thai public policy. The message is described into 6 syntagms by Christian Metz. The explanation of the moral message is more complete with the gestalt psychology-based analysis.

Keywords: Film "Yes or No"; LGBT; Moral message; Social Attitude; Semiotics; Public policy; Thailand.

ABSTRAK

Penelitian ini mengkaji tentang penerimaan LGBT pada masyarakat Thailand dalam film "Yes or No". Tujuan dari

penelitian ini adalah untuk mengetahui bagaimana kebijakan publik pada masyarakat Thailand menerima adanya LGBT yang dimaksudkan dalam film "Yes or No". Penelitian ini menggunakan metode deskriptif-kualitatif yang menjelaskan secara rinci masalah yang ditunjukkan pada penelitian ini. Analisis data pada objek menggunakan teknik analisis semiotika. Konsep yang digunakan dalam penelitian ini adalah: konsep pesan moral dan sikap sosial, kemudian teori yang digunakan adalah teori semiotika film Christian Metz dan teori psikologi kognitif Gestalt. Hasil analisis data menunjukkan kesimpulan bahwa pesan moral dalam film "Yes or No" adalah kurangnya kepercayaan kepada Tuhan yang menyebabkan LGBT terjadi dan penerimaan LGBT di masyarakat Thailand yang mendukung munculnya LGBT dan menganggapnya normal dalam kebijakan publik Thailand. Pesan tersebut dideskripsikan menjadi 6 sintagma oleh Christian Metz. Penjelasan pesan moral semakin lengkap dengan adanya analisis berbasis psikologi gestalt.

Kata Kunci : *Film "Yes or No"; LGBT; Pesan Moral; Sikap Sosial; Semiotik; Kebijakan Publik; Thailand.*

1. Introduction

Film is one of the communication media that has experienced rapid development. In addition, film is also a cultural product which is described as a continuous process of production and exchange of meaning. As the most widely recognized source of entertainment, movies have a great influence on society. Film contains informative, social, educative, and persuasive functions. All of these functions can work well because films have different characteristics from other communication media. Film has a purpose to convey a good message to society, as well as to have an influence on the human soul. Message is an idea or idea conveyed by the communicator to the communicant for a specific purpose.

Films are generally built with many signs, an important semiotic system in film is the use of iconic signs that contain certain meanings and describe something. The semiotic method can be used to analyze a film, because film is a relevant field of

study for the analysis. The film has a narrative that is formed in a certain way, so that it can represent events that are related to each other.

Film is basically formed from two important elements, namely visual and audio which complement each other. Christian Metz is one of the pioneers of film semiotics. The main concern of film semiotics is the process of meaning beginning to emerge and be conveyed through denotative elements in the film. This article discusses the acceptance of LGBT in Thai society in the film Yes or No. Christian Metz's film semiotic approach is used to sort and reassemble Yes or No. The film semiotic approach was chosen, because the method discusses the pattern and meaning of taking pictures.

Metz explains that a shot is no more like a phrase than a word, although it doesn't necessarily resemble one. The fact that must be understood in film semiotics is that the film must really be understood. Even the iconic analogy does not necessarily explain the discourse in the film, so it requires a deep understanding to read the film by using the function of "the large syntagmatic category". The film's structural language consists of eight groupings, as follows: the autonomous shot, the parallel syntagm, the bracketing syntagm, the descriptive syntagm, the alternating syntagm, the scene, the episodic sequence, the ordinary sequence. Therefore, the large syntagmatic category can be used to decipher the message contained in the Yes or No movie display.

This article also uses a gestalt cognitive psychology approach to strengthen the perception of the moral message in the film Yes or No, so that the meaning of the moral message can be unraveled clearly and provide good benefits to the community. Gestalt cognitive psychology is a theory for perceiving something that is seen as a whole, to reach an understanding. According to Wolfgang Kohler, perception is an observation based on visual vision and insight into the relationship between parts in a problem situation. The human process in achieving an understanding of the problems at hand is called insight in learning. There are six distinctive characteristics of Insight in learning proposed by

Kohler, namely: insight depending on basic abilities, insight depending on the relevant past, insight depending on experimental settings, insight preceded by a trial and error process, insight can be repeated easily because it has been understanding is formed, Insight that has been processed can be used to deal with new situations.

2. Research Method

This study used qualitative research methods. The qualitative method was chosen, because the research on the film Yes or No did not look at the number of viewers or the calculation of the influence and rating of the film. Research on the film Yes or No wants to reveal how the public policy of Thai society in accepting LGBT in the film, especially the moral message. The analytical method used in this study is descriptive analysis, so that the analysis carried out can be explained in more detail. The form of analysis in this study is semiotic analysis, because semiotics can be used to analyze sign systems that utilize media, one of which is film. The use of Gestalt cognitive psychology will strengthen the perception of the moral message of LGBT acceptance in the film.

The subject of this research is the film Yes or No by Sarasawadee Wongsompetch, while the object of this research is a shot containing LGBT acceptance in a series of scenes from the film Yes or No. This research will reveal visual signs that contain moral messages in LGBT acceptance which are shown in the film Yes or No based on Christian Metz's semiotics, and then strengthened by using Gestalt cognitive psychology.

Research data sources by type consist of primary and secondary data. Primary data is data obtained directly from observations of the film Yes or No by Sarasawadee Wongsompetch. The data of this study comes from the film Yes or No with a duration of 111 minutes, which was released on December 16, 2010 by Come On Sweet Company. Secondary data is indirect data obtained from literature in the form of books and e-books on semiotics, psychology, morality in social, research methods and others; journals and theses on semiotic analysis in

films, online articles on Yes or No films, morals, gestalt cognitive psychology and film semiotics.

The data collection techniques needed by researchers to collect data are observation, documentation, and literature study. Observations were made on the research subject, namely the film Yes or No by watching the film to gain an understanding of the acceptance of LGBT in Thai society in a film adapted to Christian Metz's semiotics. The documentation in the research is in the form of the Yes or No film which has been released on Youtube. The data obtained at this stage is a screenshot of the film Yes or No which contains a moral message. Literature study is done by studying and searching for data related to the problems in the research. Some references to literature studies that have been used are books, journals, internet articles, and other sources that are relevant to the problems discussed.

The analysis process in qualitative research according to H.B. Sutopo , can use interactive analysis techniques. The analysis technique consists of three components, namely data reduction, data presentation, and drawing conclusions. The analysis process is carried out continuously with a cyclical pattern. The researcher kept moving between the three components of the analysis during the data collection activity. After the data is collected the researcher will move between the three components of the analysis using the remaining time.

3. Research Result

Based on the process of observing the film Yes or No, several prominent moral messages were found, namely lack of belief in God that led to the occurrence of LGBT events, and Thai people's acceptance of LGBT which makes LGBT considered normal. The two moral messages are arranged based on the stages of the life process experienced by Kim and Pie. Each of these processes becomes an important point to see the deviation of the moral message and also its meaning. The researcher tries to analyze the moral message in the film Yes or No, which is divided into two events, namely the events before and after Pie Likes Kim.

The acceptance of LGBT in Thai society in the film Yes or No is then described based on the large syntagmatic category proposed by Christian Metz. The grouping of eight types of syntagms as an analytical technique can be used in a non-sequential way. The eight techniques do not have to be used all to dissect a film. A series of shots can be analyzed by one or more Metz analysis techniques.

The film Yes or No was also analyzed using the concept of insight in learning based on Wolfgang Kohler's Gestalt cognitive psychology study. Insight in learning has six distinctive characteristics that form the basis for the formation of human understanding of a problem. These six traits are used to strengthen the perception contained in the film Yes or No. The perception is based on the stages Pie goes through during the process of changing from being normal or not liking the same sex to liking Kim who is the same sex. The following analysis in the film Yes or No:

1. The lack of belief in God that causes LGBT events to happen

A sign of a lack of belief in God in the form of Kim and Pie's attitude that can make them fall in love with the same sex is found in the series of shots that are considered to represent the acceptance of LGBT in Thai society in the film. The series of shots is divided into two events that Pie experienced, namely Pie's condition when he first met Kim. The series of shots Pie's condition when he first met Kim are included in the large syntagmatic category, namely: parallel syntagma, episodic sequence, and scene. The parallel syntagma in the film Yes or No is shown in Figure 1. The episodic sequence showing the roles of Pie and Kim during the process in the approach is shown in Figure 2. The analysis of the scene in the form of an event when Kim shows a jealous attitude when Pie is picked up by her lover is shown in Figure 3.

The incident after Pie realized that he had loved Kim which showed a message of lack of belief in God that the act was deviant was shown in Figure 4. Series 4, in the large syntagmatic category, also includes scene analysis techniques. Based on the nature of

insight in learning, the events in Figure 4 are included in the processed insights that can be used to deal with new situations.

Figure 1. Parallel syntagma which shows Pie's condition when he first met Kim

Figure 2. The episodic sequence showing the roles of Pie and Kim during the process in the approach

Figure 3. The analysis of the scene in the form of an event when Kim shows a jealous attitude when Pie is picked up by her lover

Figure 4. Scene the incident after Pie realized that he had loved Kim

2. Thai people's acceptance of LGBT which makes LGBT considered normal

This acceptance of LGBT in Thai society shows in the scene when Pie and Kim's friends and family love each other. As if what they did was natural. That's what makes the rise of LGBT in Thailand. Descriptive syntagma shows when his friend finds out that Kim and Pie love each other is shown in figure 5. The scene shows when Pie goes to Kim's house to apologize, at that time Kim's family finds out that Pie and Kim love each other shown in picture 6. This series of events for accepting LGBT in Thai society is accompanied by a descriptive syntagma and a scene that shows the community considers it normal for LGBT people.

Figure 5. Descriptive syntagma shows when his friend finds out that Kim and Pie love each other

64

Figure 6. The scene shows when Pie goes to Kim's house to apologize, at that time Kim's family finds out that Pie and Kim love each other

4. Discussion

Here I will explain from the beginning how this Yes or No film. Pie comes from an upper-middle-class Thai family that adheres to traditional thoughts and customs, including being very vocal about homosexuality. Kim, on the other hand, carried herself with the masculinity held in tandem with the conference and implemented Pie at the first meeting, in such a way that she immediately requested a roommate change which the party immediately rejected. Here Pie has no same-sex attraction or moral perversion.

Pie is reluctant to talk or interact with her roommates so she takes the tape and draws boundaries in the room to separate her space from Kim's to avoid contact as much as possible. On the first day of class, Kim coincidentally meets Jane, who is still seen crying after breaking up. Kim offers a handkerchief and Jane immediately falls in love with Kim. Later that week, Jane walks into Pie and Kim's room and is embarrassed and shocked to see Kim. She quickly walked over, then reentered and exited the passage in the

hall. Jane confesses that she is in love with Kim and uses Pie to get introductions and start her pursuit of Kim.

Regardless of how hard Pie tries to reach or prevent Kim, the two begin to mingle as Kim cooks and shares with Pie and the two have brief conversations together. One day Kim receives a package from a hard worker and sends it to Aunt In. She asked Pie to help her get there but Pie hastily rejected her and gave a quick hint before leaving. Night time falls and Kim is seen sitting by the lake, completely lost. Pie finds her and offers to take her to Aunt In but only as a thank you for the meal.

It started the moment where the two started walking more and more time together and soon the "borderline" disappeared and Pie found herself drifting away from her then boyfriend, towards Kim. The two shared a lot of sweet moments, especially when Kim took Pie to the park to help her record information for school. Both share lollipops and Kim indirectly admits her interest in Pie. The latter didn't answer but she was seen smiling.

But as Pie's feelings grew, so did Jane's for kim, and Van's for Pie. Since Pie hasn't accepted that she may have feelings for Kim, and Kim is reluctant to admit it, this sparks mutual jealousy and sadness. When Van suddenly shows up at school to take Pie out, she tries to refuse but Jane comes and invites herself and forces Kim and Pie to accept her offer. During their time together, Pie seems annoyed at how close Jane is to Kim and tries several times to make Kim jealous or make them spend time alone. After an unsuccessful attempt, she and Jane leave for a moment where Van talks about Pie's mother and her dislike of homosexuals. She then goes on to say that Kim needs to leave Pie alone because Pie doesn't like it that way and neither will she, and then taunts Kim by saying that Pie would want the real thing versus the silicone (reffering to sex). Angry, Kim left. When Pie and Jane return they ask for Kim but Van says he doesn't know what happened.

Pie called Kim several times during that time period and looked for her all over the mall. Finally she was seen in the dorm with an angry expression. Kim comes in with her hands full of bags, Pie starts yelling at her for leaving and Kim yells back that she has

the Van so that's fine. Pie then yells at Kim for getting too close to Jane but instead of announcing that it's jealousy, he says that he's disgusted by the two girls together. This prompted Kim to throw away her bag and leave the room. Regretfully, Pie looks through the bag and finds Jellyfish's lap, something she tells Kim she wants. She then took the umbrella and ran to find Kim. Finally she found Kim in the phone booth, soaking wet and shivering. After finding her, Kim declares her love for Pie and that she knows even though Pie will never love her, she will. Pie then dropped the umbrella and hugged Kim. Here Pie begins to realize how she feels about Kim, there begins to see moral deviations that Pie is not aware of directly.

After the confession, the two had their first kiss and started a relationship together, without anyone knowing. Here Pie and Kim still have the shame to say they like each other same sex. The happiness was short-lived when Pie's mother stopped by the dormitory. In a hurry, Pie told her mother to go to the restroom while he took pictures of herself and Kim. Soon after, Pie and her mother sat on the bed and chatted. Kim, not knowing Pie's mother was there, came into the room. Surprised, Kim realized the situation and pretended to be a student from down the hall asking for her book back from Pie, confused and scared, Pie quickly fumbled for some books and gave them to Kim with a "Thank You". When Kim left, she left the door to teach and listened to the bad comments Pie's mother made about her, she started crying and walked away. Pie's mother is very sensitive to homosexuals.

Shortly thereafter, Kim fell ill. Pie took care of her but soon had to go to class, to make sure Kim rested she gave her some medicine and closed her eyes. Jane learns that Kim is sick and stops to visit. She lay down next to Kim and started massaging her. Eventually Pie returns to the dorms to find Kim and Jane in a romantic position, rubbing and cradling each other. Jane hurriedly got up and Kim took off her blindfold. Realizing that it was Jane who had been with her the whole time, she rushed to explain but Pie started crying and threw the glass of the Jellyfish Kim bought for her on the floor and ran out of the room. Kim tries to chase after

her but Jane holds her back, demanding she stay and what she and Pie are hiding. Here Jane begins to know that Pie and Kim love each other.

Kim ran around campus, went to all the places she and Pie always went too and kept calling her cell phone but was sent to voicemail and couldn't find it. She eventually ends up at Aunt In' who tries to find out what went wrong but Kim receives a phone call from Jane crying for an explanation and threatening to expose Pie and Kim's relationship. After Jane hung up, she pulled out a knife, ready to cut herself. But Nerd shows up and hits her. Kim runs back to the dorm and finds Jane, telling her that she just wants to be friends with her and that she loves Pie. Finally the two came to a mutual understanding. Here Jane can accept that Kim likes Pie, indirectly she and her friends do not mind the existence of a homosexual relationship.

Then, you see that Pie has gone home to her mother and is crying in bed. Her mother, who didn't know what had happened, was worried that Pie had been crying for so long. After Pie calms down she asks her mother if she will be angry if she doesn't love Van, her mother replies that she doesn't care if Pie doesn't love her. Pie then asks her mother what if she likes someone of the same gender, her mother doesn't answer but looks on with a surprised expression. Her mother here begins to suspect that the one Piee loves is Kim, a teenager she met during a visit to Pie's dorm. Kim finds her way to Pie's house a few days later and talks to mom, confessing how she feels for Pie. The mother refused and called Pie to accept Kim or not. Pie is too scared and rejects Kim in front of her mother. Heartbroken, Kim left the house.

Kim returned to her father's house and worked on the farm, after a few weeks, Pie was seen going to the farm and met Kim's father. After a brief introduction, she told her where Kim was and she rushed over to her. As soon as she saw Kim, she began to confess her feelings and stated that she would openly go against her mother and that she needed Kim in her life. Here Jane's mother begins to accept homosexuality and can do nothing for Pie and Kim. When Kim doesn't answer Pie apologizes by saying "I'm late"

and turns to leave in tears. Kim stops her with a hug and thanks for daring to love her. The two then embrace each other in a longing embrace with Pie's voice reading out the letter she left for her mother stating she is sorry but she loves Kim and will continue the relationship with her.

Although initially there was a lot of opposition from Pie and from her mother, it would not affect Pie's feelings for Kim. After the struggle of the two, the surrounding community also accepted the LGBT relationship indirectly. In the film Yes or No, this proves that in 2010 the Thai people considered LGBT matters to be normal, even though there was a little disagreement.

5. Conclusions and Suggestions

The result of the analysis process that has been carried out is the acceptance of LGBT by the Thai people which consists of five syntagms. The message of the lack of trust in God that causes the existence of LGBT through parallel syntagma methods, episodic sequences, scenes. The acceptance of LGBT in Thai society is found in the descriptive syntagma and scene. The conclusion of the statement is the lack of belief in God that causes LGBT to occur and the acceptance of LGBT in Thai society who supports the rise of LGBT and considers it normal in Thai public policy.

My advice will not change something that has happened in Thailand, namely the rise of LGBT in Thai society, but we can prevent it. How do we prevent the occurrence of LGBT? namely by strengthening trust in God so as not to commit moral deviations, and increasing self-love because LGBT also occurs because of a lack of self-love either from the dark past when being a normal person, and society considers LGBT an unnatural thing because it is a moral perversion.

REFERENCES

Yes or No Movie (2010) Subtitle Indonesia :
https://www.youtube.com/watch?v=ixstbw0NgP4

Yes or No (film) from Wikipedia, the free encyclopedia :
https://en.wikipedia.org/wiki/Yes_or_No_(film)

Analisis semiotika film christian metz: studi kasus visualisasi
pesan religi dalam film hijrah cinta oleh Alga Lilis Kusuma Dewi,
Muhammad Zamroni, Soekma Yeni Astuti :
https://jurnal.unej.ac.id/index.php/PB/article/view/5986/4436

Christian Metz (theorist) from Wikipedia, the free encyclopedia :
https://en.wikipedia.org/wiki/Christian_Metz_(theorist)

Teori Belajar Aliran Psikologi Gestalt Serta Implikasinya Dalam
Proses Belajar dan Pembelajaran oleh Abdurrahman :
file:///C:/Users/central%20sby/Downloads/929-1669-1-
SM%20(1).pdf

Berbagai Pendekatan Dalam Psikologi :
http://dita.lecture.ub.ac.id/files/2018/08/Pertemuan-
5_Pendekatan-humanistik-kognitif-dan-gestalt.pdf

Gaps in responses to LGBT issues in Thailand: Mental health
research, services, and policies by Timo T. Ojanen, Rattanakorn
Ratanashevorn & Sumonthip Boonkerd :
https://www.researchgate.net/profile/Timo-Ojanen-
2/publication/318528375_Gaps_in_responses_to_LGBT_issues_in
_Thailand_Mental_health_research_services_and_policies/links/5
96ee0e44585152dd4ab739b/Gaps-in-responses-to-LGBT-issues-
in-Thailand-Mental-health-research-services-and-policies.pdf

Homonegativity in Southeast Asia: Attitudes Toward Lesbians and
Gay Men in Indonesia, Malaysia, the Philippines, Singapore,

Thailand, and Vietnam by Eric Julian Manalastas :
http://apssr.com/wp-content/uploads/2018/03/2manalastas-053017-1.pdf

Capitalism, LGBT Activism, and Queer Autonomy in Thailand :
https://openresearch-repository.anu.edu.au/handle/1885/33838

Discrimination and Marginalization of LGBT Workers in Thailand :
https://link.springer.com/chapter/10.1007/978-3-319-29623-4_12

DIFFERENCES IN THE USE OF LANGUAGE POLITENESS BETWEEN MEN AND WOMEN IN THE INSTAGRAM COMMENT

Aida Nur Salsabillah
STKIP PGRI JOMBANG
aidanursalsabillah@gmail.com

ABSTRACT

This study examines the politeness of using language between men and women in the Instagram comments column. The data taken comes from the comments column for posting 3 Instagram accounts belonging to Indonesian public figures. Account selection is based on a large number of followers and the sensation and controversy of public figures. This research uses library research method. Data collected by recording screens or screenshots and analyzed based on the principle of language politeness according to Leech's theory. The results of this study are that there are still many comments that use inappropriate language or deviate from the principles of language politeness. Only a few comments that show sympathy and use polite language. This deviation is carried out by men and women but the use of language between the two has a clearly visible difference, namely that men are more frontal and bold in writing comments while women prefer to be sarcastic to express their opinions. Some comments from women also use polite language.

Keywords: Language politeness, Gender, Instagram comments

ABSTRAK

Penelitian ini meneliti tentang kesantunan penggunaan bahasa antara laki-laki dan perempuan pada kolom komentar instagram. Data yang diambil berasal dari kolom komentar postingan 3 akun instagram milik public figure Indonesia. Pemilihan akun berdasarkam jumlah followers yang cukup banyak dan sensasi serta kontroversi public figure. Penelitian ini menggunakan metode library research. Data yang dikumpulkan dengan cara merekam layar atau screenshoot dan dianalisa berdasarkan prinsip kesantunan berbahasa menurut teori Leech. Hasil dari penelitian ini adalah masih banyak komentar yang menggunakan bahasa kurang pantas atau menyimpang dari prinsip kesantunan berbahasa. Hanya sedikit komentar yang menunjukkan rasa simpati dan menggunakan bahasa yang santun. Penyimpangan ini dilakukan oleh laki-laki dan perempuan tetapi penggunaan bahasa antara keduanya memiliki perbedaan yang jelas terlihat yaitu laki-laki lebih frontal dan berani dalam menuliskan komentar sedangkan perempuan lebih memilih menyindir untuk mengungkapkan pendapatnya. Beberapa komentar dari perempuan juga menggunakan bahasa yang santun.
Kata Kunci: Kesantunan berbahasa, Gender, Komentar Instagram

INTRODUCTION

Humans as social beings will definitely interact, communicate, and live with other people. To facilitate the process of communication, humans need language. In this growing condition, the delivery of language or the communication process is not only direct but also virtual or online using tools. The tools that are very commonly used are gadgets or mobile phones. The development of gadgets is currently very fast, so it is expected to be able to facilitate the communication process. However, with the ease of the communication process and language development, it is not uncommon for people to pay less attention to language use. In communicating, what is taught is not the forms of language but the use of the forms of language used.

Language is used to request or receive information. The information can come from several kinds of media, such as print media, namely newspapers, magazines, or newspapers. Then, electronic media such as television and radio. Not only that, along with the development of the times, it is easier for us to communicate with social media such as Instagram, Facebook, or Twitter. Currently, social media is something that is often used by all levels from children to adults, one example is Instagram. Instagram is one of the social media that can be used as a tool to receive or provide information as well as entertainment. One of the interesting things to discuss is the comments in the comments column for posting photos on Instagram. In Instagram we can upload photos or videos of our daily lives and other people can give opinions or comments in the comments column.

According to the Big Indonesian Dictionary (KBBI), comments are reviews or responses to news, speeches, and so on. So, comments on Instagram are responses or impressions written by other people to convey their opinions on what is written in the caption or uploaded photos or videos. Comments can be in the form of praise, refutation and even blasphemy or insults. Some of these comments adhere to the principle of politeness and some are deviant.

Leench (1993:126-127) explains that in speaking, one should pay attention to politeness because politeness cannot be underestimated. For this reason, Leech expresses the principle of politeness as a speech controller to reduce unpleasant consequences that can cause conflicts, divisions or misunderstandings between speakers and speech partners. There are six principles of politeness proposed by Leech, namely the tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim.

1. Tact Maxim, the basic principle of the maxim of wisdom requires the participants to reduce the losses of others and maximize the benefits of others. If the speaker maximizes the benefits of others, the interlocutor must maximize himself. Speech in the maxim of wisdom is centered on other people. One can avoid jealousy if one

implements the maxim of wisdom. Treatment that benefits the other party is carried out so that it is considered polite and maintains the feelings of the interlocutor (Chaer, 2010: 57)

2. Generosity Maxim, the main principle of this maxim expects participants to reduce their own profit and maximize self-sacrifice. This maxim is self-centered.

3. Approbation Maxim, according to this maxim, people can be considered polite if they respect others. It is hoped that the speech participants will not demean each other because mocking is an impolite act.

4. Modesty Maxim, according to this maxim, participants can be humble by reducing self-praise.

5. Agreement Maxim, this maxim emphasizes the compatibility between the speaker and the interlocutor. It is expected that participants and speech partners will be polite if there is an agreement.

6. Sympathy Maxim, according to this maxim, participants should maximize their sympathy. One should uphold sympathy for others as when others are in trouble one should help and when one gets success one should congratulate him.

It is hoped that with the principle of politeness, humans can regulate what they want to say or write in communicating.

In terms of commenting in the Instagram comments column, it doesn't look at gender. Men or women can express their opinion. There is an interesting thing to discuss, namely the differences in linguistic elements used between men and women because they definitely have differences.

This study aims to find out and describe the language differences in commenting between men and women on Instagram based on elements of linguistic politeness. There are several references or references from previous research, such as: (1)Sociolinguistics Perspectives On Gender Patterns in Instagram, (2) Expressions of Feeling and Gender Differences on Instagram Comments.

RESEARCH METHOD

This research uses library research method. This research does not require a special place because the object of research does not require a special place. The subjects in this study are Instagram account owners with quite a lot of followers such as public figures and those who have sensations and cause controversy, such as: @denisechariesta, @vickyprasetyo777, and @attahalilintar. The source of this research data is the speech of comments from followers or netizens who express their opinions in the comments column of their posts. The data in the research taken are speeches that have politeness and deviations in linguistic elements. The data collection technique used is the free-of-conversation listening technique, which is a technique that does not involve the writer in the speech, meaning that the writer does not participate in the conversation of the people who speak. Next, the authors do the documentation. Documentation is an activity to collect data by viewing or analyzing documents made by the subject about the object under study.

The data collection technique carried out by the author, first, the author reads and listens to the speech in the Instagram comment column by using a cell phone. Second, the author recorded data by screenshot using a mobile phone. Next, move all the recorded data to the computer for typing. Finally, the data that has been collected, classified and analyzed into the politeness principle according to Leech's theory, namely the maxim of wisdom, maxim of generosity, maxim of appreciation, maxim of simplicity, maxim of consensus, and maxim of sympathy.

RESULT AND DISCUSSION

The results of this study consist of 3 Instagram accounts of public figures or Indonesian artists. The subject was chosen by the author because he has quite a lot of followers and has a sensation and causes controversy. There were 25 comments from the three accounts.

Caption Instagram Public Figure /Topics	Gender	Account's name	Statements
Attahalilintar: doakan istriku harus bed rest total dan tida boleh sering2 berdiri. Lanjut bed rest dirumah setelah ngidam 4 hari istirahat hotel… Dan baiknya istriku istirahat sosmed dulu ya. Maaf ya banyak cancel pertemuan dan kerjaan. Semoga istriku ga nakal begadang wara wiri terus ya. Happy Eid Mubarak. Maaf lahir batin Minal aidin wal faidzin. (Aurel is in the hotel and sitting in a wheelchair while Atta is standing behind the wheelchair)	Male	arifshetty	Makanya pnya istri tu jgn disuruh buat konten kasian kecapean si aurel
		istiawan.sptr	Lumpuh aja skalian
		donirmdhna_	Alah ngalem
		kholilcholifah	Bed rest forever
		anugerahnugie	Pasangan terlebay
	Female	ninkamelia	Lihat, dia sudah menjadi ratu
		riafitriii	Aamiin… jaga ka @aurelie.hermansyah ya ka @attahalilintar, aku udah ngerasain kaya ka aurel, mesti bedrest, bukan cuma fisik, pikiran juga, stress dikit ngaruh ke janin dikandungan. Sehat2 ya ka @aurelie.hermansyah & calon babynya, Taqobballahu minna wa minkum, taqobbal ya kariim.
		wulansugianti	Cepet sembuh k loli
		Nandita.mei	Bukannya apa apa ya dulu aku juga gitu baru hamil udah umbar umbar kemana kemana udah yiapin nama Derek terus beli kereta dorong juga itu masih umur 3bulan akhirnya keguguran

Denisechariesta: Definisi bahagia: ketika aku pelukan sama Choco chici @chocofloyd sambil Bobo tiap hari .. . Karena anjing lebih setia daripada manusia #denisechariesta (Photo of Denise sleeping, hugging and kissing a dog on the bed)	Male	riel_randy	Manusia tapi kelakuan sama kek anjingnya
		muhammad_sandi_ 2019	Mirip
		arifandilukmanhaki m	Yaa nikah saja sama Anjing. Khan lebih setia ???
		hermawans__	Keliatan sama
	Female	maria_newmaria	Jadi melo. Emang sih terkadang anjing yg seperti manusia.. dan manusia malah seperti anjing hehe
		yiulinglie	Cutee banget say *emoticon love
		lenzhyrogaleli	Bener banget *emoticon api
		laninaseggers	Banget .. dog is more loyal than human…that's why I love my shih tzu so much
vickyprasetyo777: "PASRAH"………	Male	Ady_saputra1996	Ngapain bang lu upload Poto sama

*emoticon note nada (Vicky Prasetyo's photo with another woman who is not his wife and looks intimate)			perempuan lain, kasihan istrimu bang, ati2 bang nanti lu kena karma
		aba_mukid	Tlg di ingat ya Mas Vicky, bahwa, selain ada Hukum Gama & Hukum Negara, tp ada jg yg namax HUKUM KARMA lho yooooo…………Thanks.
		omydharma	Duit banyak pun hasil me gorbankan perasaan istri
		jitooke334	Playboy cap kuda
	Female	nhacha	Tidak menghargai perasaan istri, karma itu suatu saat akan muncul,, pantesaaan keluar masuk penjara teru,, kelakuan melebihi,,,,,,,,pikir aja sndiri
		fi.triani2477	Ini siapa… Kalina ga yaa… Yg tabah kuat smangat mau msk penjara
		renamaryani98	Tau ah gak bisa awet gini2 mulu jadi males kalo liat brita dia dmana2
		hanoonihanan	Bentar lagi kawin lagi. Cerai lagi

Based on this research, it was found that some comments have conformity with the principle of politeness in language but there are those that deviate from the principle of politeness in language. From the table above, a conclusion can also be drawn that the delivery of language between men and women is different.

Men seem more frontal than women. If women want to make fun of them, they still use language that is a little subtle but right on target. In terms of politeness, of course, some of the comments above can trigger the heartache of the person being commented on. From some of the comments above, they fall into the category of the maxim of sympathy, namely as many as 3 comments on Atta Halilintar's Instagram account and all of them are from the female gender. Meanwhile, in the comments column of Denise's Instagram account, there are many insults that deviate from language politeness, more so than men. In contrast, the women there commented more on the caption written by Denis and agreed with what was written.The difference is that women are politeness while men are more frontal and full of bad words. Vicky Prasetyo's Instagram column is also almost entirely blasphemous, ranging from divorce, criminal matters, to the law of karma. The blasphemy was written by both men and women. From the women's point of view, it is more directed towards the wife of Vicky Prasetyo. Meanwhile, men also do the same thing but the language is less harsh and to the point.

The politeness of language between men and women in the Instagram comments column is very clear. Men are more daring to write directly than women who prefer to be subtle or show sympathy.

CONCLUSION AND SUGGESTION

Based on the results of research on the principle of language politeness in Instagram comments, it is found that between male and female genders there are language differences in commenting in the Instagram column. In terms of politeness, language also has a significant difference. Of the 25 Instagram comments, men are more daring and frontal when commenting, while women are more sarcastic. In addition, not all of them deviate from the principle of politeness in language, there are seven comments from women indicating using language politely. Comments on Instagram are also based on post captions and photos.

Based on the conclusions of the research on the use of politeness principles in Instagram comments, the suggestions obtained are as follows:

1. To researchers or writers, especially in the field of language in order to research thoroughly.

2. Further research related to language politeness still needs to be done and developed because there are still many things that have not been revealed.

3. The use of the principle of politeness in comments is a form of research that examines the speech based on the principle of politeness.

4. To the readers, this brief researcher hopefully can be used as reference material about language politeness.

REFERENCES

Budiwati, Tri Rina. (2014). *Language Use Between Men and Women.* CELT A Journal of Culture, Language Teaching & Literature 4(2) 120-124. DOI: https://doi.org/10.24167/celt.v4i2.137

Jinyu, Dong. (2014). *Study on Gender Differences in Language Under the Sociolinguistics.* Canadian Social Science 10(3) 92-96. DOI: 10.3968/4602

Journal of Cultural, Literary, and Linguistic Studies 1(1). *Expressions of Feeling And Gender Differences on Instagram Comments.* Retrived from http://ejournal2.undip.ac.id/index.php/compendium

Kamus Besar Bahasa Indonesia. (n.d). *Komentar.* Retrievied from https://kbbi.web.id/kometar.html

Kompasiana. (n.d). *Komentar.* Retrived from https://www.kompasiana.com/dhyanzen/arti-dari-sebuah-kometar-5500dbd38133110c51fa742a

Liputan6. (n.d). *Instagram adalah Platform Berbagi Foto dan Video, Ini Deretan Fitur Canggihnya.* Retrievied from https://www.liputan6.com/tekno/read/3906736/instagram-adalah-platform-berbagi-foto-dan-video-ini-deretan-fitur-canggihnya

Tupamahu, Marissa Swanda. (2017). *Sociolinguistic Perspective Of Gender Patterns On Facebook.* Jurnal Tahuri, 15(1), 44-56. Retrieved from https://ojs3.unpatti.ac.id/index.php/tahuri/article/view/1367

Wikipedia. (n.d). *Instagram.* Retrievied from https://id.wikipedia.org/wiki/instagram

Wiyanto, Muhammad Saibadi & Panji Wisnu Asmorobangun. (2020). *GENDER DIFFERENCES OF STUDENTS' ABILITY IN WRITING DESCRIPTIVE TEXT.* JOLLT Journal of Languages and Language Teaching 7(2) 153-161. DOI: https://doi.org/10.33394/jollt.v%vi%i.2314

Yuliani, Sri & Arimuliani & Ikel Srinoviati. (2020). *Sociolinguistics perspectives on gender patterns in instagram*. Journal of Education and Learning (EduLearn) 14(1) 103-113. DOI: 10.11591/edulearn.v14il.14090

DIFFERENCES IN READING AND WRITING IN ENGLISH SENTENCES

Ainasah Lailatul Fajariyah
STKIP PGRI Jombang
E-mail: ainasahlaifaj@gmail.com

ABSTRACTION:

English is the language used by people all over the world to communicate with fellow people from abroad. The purpose of the study was to find out the differences in how to read and write in English. The findings of this study prove that English is an intermediary language for people all over the world. The method used is the library method. The result of this finding is that how to read and write like the word "table is read "teble", not "table". The challenge for people who want to speak English is the layout of the grammar. We must understand where the grammar lies if we use English.

The important consequences are those that make some kind of difference to the structure of a language. At any particular time, it certainly may be possible for linguists to observe variation in language, but that variation is of little importance. Such variation must be ascribed either to dialect mixture, that is, to a situation in which two or more systems have a degree of overlap, or to free variation, that is, to unprincipled or random variation. Linguists therefore attached little or no theoretical importance to variation. Only in recent decades have some of them seen in it a possible key to understanding how languages change.

Keyword: Difference, Writing, Reading, English Sentence.

INTRODUCTION

Language has an important role for every member of the speech community. To communicate with other people we are told to talk especially with people from abroad. We use a language that has been used by foreigners for a long time. As we know if we talk to foreign people we must use English. Communication is a process by which information is exchanged between individuals through a common system of symbols, signs, or behavior.

English is a Germanic language that was first spoken in England in the Early Middle Ages and is today the most commonly spoken language worldwide. English is spoken as the first language by the majority of the population in many countries, including the United Kingdom, Ireland, the United States, Canada, Australia, New Zealand, and a number of Caribbean countries, and is the playing language in nearly 60 sovereign countries. English is the third most widely spoken mother tongue worldwide after Mandarin and Spanish. English is also used as a second and official language by the European Union, Commonwealth of Nations, and the United Nations, as well as various other organizations.

METHOD

The method used in this research is library research. Arikunto stated that the study of literature in research is a method of collecting data by seeking information through books, newspapers, magazines and other literature which aims to form a theoretical basis (Arikunto, 2006). In line with this opinion, literature study is a data collection technique by conducting a study of books, literature, notes, and reports that have to do with the problem being solved (Nazir, 1988). Literary research is research that requires more philosophical and theoretical processing than empirical testing. in the field. Due to its theoretical and philosophical nature, library research often uses a philosophical approach (philosophical approach) than other approaches. Library research methods include data sources, data collection, and data analysis (Noeng Muhadir, 1996:169). Data and information can be obtained from scientific books, research

reports, scientific articles, laws and regulations, encyclopedias, theses and dissertations, as well as other written and digital sources.

RESULTS AND DISCUSSION
RESULT

In a similar study involving a Spanish community, Holmquist (1985) describes how women show preferences for a standard variety of a language rather than a nonstandard one and for marital partners who speak that standard variety. In Ucieda, a small village near Santander in Spain, the women opt for prestigious Castilian pronunciations and look for men who use them as possible husbands. Consequently, local men cannot find women in the village to marry and must look for Castilian-speaking wives. Both kinds of marriage erode the Uciedan dialect.

What we have seen in all of the above studies are attempts made to isolate the kinds of changes that appear to be occurring in specific places. A close examination of the social context of each change also reveals the particular segment of the community which is most involved in that change and possible motivation for the involvement. These motivations can be various: to try to be like a 'higher' social group or less like a 'lower' one; to mark yourself off from 'outsiders'; to achieve a feeling of 'solidarity' with others; or to react to the pressures of the 'linguistic marketplace.' Women may be more active participants than men in some changes, but the situation may be reversed in others. Although the young are usually in the vanguard of most changes, in some it is the not so-young who lead.

From this research, several important points can be formulated from the data obtained.

Like the word "cucumber" is read "kyuwkyumber". As for the UK, the "r" is not very readable, a bit floating.

"Island" is pronounced "aylen", not "islen".

"Event" reads "ivếnt, not "event".

"High" is read as '"hay" (as if we greet people "Hi"), not "hayg" or "hig".

"Purpose" is pronounced "perpes" (read a thin R, barely audible), not "perpows".

"Wi-Fi" (Wireless Fidelity is pronounced wairles fidelity, pronounced "way-fay", not "way-fi" or "way-fii".

DISCUSSION

The Milroys (Milroy, 1992, and Milroy and Milroy, 1992) are two other linguists who are interested in how change begins. For them the key lies in network ties: with strong ties change is slow but weak ties can lead to rapid change. New forms are adopted by innovators with weak ties to more than one group. Some of these innovations are taken up by core members of the groups. Change results. Milroy and Milroy (1992, p. 9) say that 'groups linked internally mainly by relatively weak ties are susceptible to innovation' and add that 'innovations between groups are generally transmitted by means of weak rather than strong network ties (eg, through casual acquaintances rather than kin, close friends, or workmates).' They point out (p. 17) that their conclusion that change begins therefore in the middle of the social-class hierarchy 'is entirely consistent with Labov's finding that innovating groups are located centrally in the class structure, characterized by him as upper-working or lower-middle class. . . . For in British and American society at least, close-knit, territorially based, kin-oriented networks are located most clearly in the lowest classes, but upper-class networks are in some respects structurally similar, being relatively dense.' Marshall's work (2004) in northeast Scotland also showed that the most revealing factor in determining how individuals changed their speech behavior was the group towhich they oriented: 'Those with the most positive orientation to the local rural group resist change.' He adds that those 'who have a higher degree of mental urbanisation, or an attitude of openness to supra-local norms, . . . are at the forefront of change'.

Many observers have noted the weakening of network ties as social and geographic mobility increased in the late twentieth century. Social contacts increased but became shallower. One

consequence for language has been the fairly rapid spread of innovation. Some, like slang, are ephemeral. Others, like accent change, produce more lasting effects. In England the old regional dialects have been much affected. Local varieties adopted linguistic features from influential centers often with women, particularly younger women, in the vanguard. The results have been the creation of various non-localized norms interposed between the local vernaculars to which many older and less educated speakers still cling and standard RP, itself gradually atrophying.

To learn English we have to study the grammar too because it is important to know the grammar in English sentences. Because there are several versions of how to read English. UK (United Kingdom) and US (United of States) versions. Even though these two countries use English, there are differences in the spoken language of.

THE PROCESS OF CHANGE

After conducting a number of investigations of sound changes in progress,
Labov (1972b, pp. 178–80) suggests that there are two basic kinds of change:

> *1. Change from below.* Change from below conscious awareness.
> *2. Change from above. C*hang brought about consciously.

Change from below is systematic, unconscious change. Change from above is sporadic, conscious, and involves issues of prestige. Since change from above is conscious change, we might expect such a change to involve a movement toward standard linguistic norms. Change from above may not actually be initiated within the highest social group in society.
A number of linguists (see Wang, 1969, 1977) have proposed a theory of change called lexical diffusion.

According to this theory, a sound change spreads gradually through the words in which the change applies.

For example, a change in vowel quality is not instantaneous, affecting at some specific point in time all words in which that vowel occurs, as if you went to bed one night with vowel quality A in those words and got up next morning with vowel quality B. Instead, only some words that have the vowel will be affected initially, then others, then still others, and so on until the change is complete.

According to this view, change does not proceed at a uniform rate throughout the affected vocabulary. Instead, there is an S-curve effect. That is, there is an initial period of slow change in which as few as 20 percent of the relevant words undergo the change, then a shorter period of time of rapid change in which about 60 percent of the affected words show the change, and a final period, again of much the same length as the initial period, in which all or most-there is often a residue-of the remaining 20 percent of relevant words show the change. Figure 8.4 shows this process of lexical diffusion over time. This hypothesis allows us to make certain predictions. If a sound change is observed to be occurring in less than a quarter of a set of words which have the necessary conditions for changes.

CONCLUSION

In English, we must know the layout of the language because without grammar, English sentences are not as appropriate to talk about as we speak Indonesian.

Not every innovation takes root in a language. In fact, you can argue that most innovations go nowhere. Note that the kinds of changes discussed in this chapter seem to build on something that already exists in a language, that is, some existing variant that is put to use.

Up to a certain point they do not perceive the speaker "dropping his g's" at all; beyond a certain point, they perceive him as always doing so.' How would you propose to test this claim? If the claim is correct, what does it suggest about the way in which people react to language and to changes that occur in a language.

REFERENCES

https://vipuntilwhenever.worpresss.com
Wardhaugh Ronald, (2006), An Introduction to Sociolinguistics FIFTH EDITION, BLACKWELL PUBLISHING.
https://e.m.wwkipedia.org
https://e-journal.undikma.ac.id/index.php/jolt/article/view 2314

ANALYSIS OF LANGUAGE STYLE USED IN "TO ALL THE BOYS I'VE LOVED BEFORE" MOVIE

Amirotul Ikrimah
English Education, STKIP PGRI Jombang
Email: amirotulikrimah@gmail.com

ABSTRACT

Language style is the construction of language formalities used to communicate with other people. The aims of this study are to giving explanation about sociolinguistics language style theory and to analyze the kinds of language style that used in "To All The Boys I've Loved Before" Movie. The data source is taken from the film script "To All The Boys I've Loved Before". The research design is a qualitative descriptive study. This analysis is based on five language styles adopted from the theory of Martin Joos (1976); they are frozen style, formal style, consultative style, casual style and intimate style. The results showed that from the data collected, it can be concluded that the types of language styles in the movie are formal style, consultative style, casual style and intimate style.

INTRODUCTION

Sociolinguistic is the study investigating the relationship between language and society by understanding the structure and function of a language in communication (Wardhaugh, 2006:13). Sociolinguistics includes everything from considering "who is speaking, what variations of language are used, to whom and when and for what purpose the language is used" (Fishman in Wardhaugh, 2010:16).

According to Meyerhoff (2006:27), language style can also describes the personality, mindset, condition of human. For Example, A President or even a king will use a very formal language when he is giving a speech in front of his citizens. That's because the president is in a formal situation that requires them to speak formally. Language style is a choice among other alternatives in using language (Ducrot and Todorov, 1993:44). According to Martin Joos (1976), He conveyed that frozen style, formal style, consultative style, casual style and intimate style are the five of language styles.

Frozen style is a style that is used in a very formal setting such as in palaces, churches, state ceremonial speeches, and several other events. Formal language style is used for important or serious situations. Consultative style is the style used in semi-formal communication situations such as talking to strangers. Casual style is the style used for conversation in our casual or normal situations which corresponds to conversations among friends outside of class or sometimes family members. Intimate style is a language that thrive in family, lovers, and close friends. Salzman (1998:167) states that the way individuals speak varies not only according to their native and social dialect but also according to the context. It can be said that the way a person speaks depends on the circumstances and to whom the speaker is speaking.

Language style can be known in various ways, one of them is through movies. To find out the way you can do it is to watch movies. Movie is a type of visual communication using moving pictures and sound to tell stories as an entertainment (Maraden, 2016). In this article, the author chooses a movie entitled " To All The Boys I've Loved Before" to analyze the five language styles in the movie based on the theory put forward by Martin Joos (1976). The aims of this study are to giving explanation about sociolinguistics language style theory and to analyze the kinds of language style that used in "To All The Boys I've Loved Before" Movie.

LITERATURE REVIEW
Definition of Language
According to Hornby (2000:721), Language is a speech and writing that is used as a way to express ideas and feelings by using gestures, symbols and sounds. Language is an important part of social life, it is important for individuals to understand variations in language and styles, this aims to avoid misunderstandings in understanding other people's ideas. Harttman (1972:123) also defined that language is the most basic communication tool.

Sociolinguistics
Fishman in Wardhaugh (2010:16) "Sociolinguistics consists of two words: Socio means *social* or related to society and Linguistics means the *science of language*." Chaika (1982:2) also states that sociolinguistics is the study of how people use language in social interactions. Moreover, sociolinguistics is a discipline that makes a connection between sociology and linguistics.

Language Style
Language style is the choice of words used by a person when speaking in one place and in one condition. It plays an important role in expressing their ideas, a person uses a style depending on who they are talking to and where they are talking. Missikova (2003:16) also explains that language style can be divided into two; people can be very formal and very informal when talking to other people depending on the circumstances. According to Wardhaugh (2006) the level of formality is chosen for various factors: the type of event; various social differences, age, position and others.

Types of Language Style
1. **Frozen Style**
   Frozen style is the most formal communicative style, so the use of this language style is intended for very important or symbolic moments such as in palaces, churches, state ceremonial speeches, and several other moments. Judging from the grammatical sentence structure, this style tends to be more difficult than other language styles, because of the

complex grammatical structure and vocabulary that is only known by experts in certain fields, such as specialists, professional orators, lawyers, and preachers.

2. **Formal Style**
   Formal language style is defined as the style of language used for important or serious situations. The formal style usually focuses on a single topic related to facts, such as in scientific and technical reports, classrooms, formal speeches and sermons. Formal style is also used in the school environment, for example students to teachers, lecturers, principals.

3. **Consultative Style**
   Consultative style is a style of language used in semi-formal communication situations. This style is also used orally to carry out daily activities. Listeners usually respond to speakers with simple vocabulary, such as "Yes, No, Huh, Mm, That's right". This style is usually carried out in group discussions, schools or between sellers and buyers.

4. **Casual Style**
   Casual style is the style used for casual conversation or normal situations. It is usually used in conversations with our friends or sometimes family members, such as outside the classroom, when students are chatting. This style is characterized by the use of first names or even nicknames in greeting each other. His pronunciation is fast and often slurred, besides the use of slang. Another feature of this style is that sometimes the sentences pay less attention in grammar.

5. **Intimate Style**
   Intimate style is a language that is usually used in family, lovers, and close friends. Intimate style is a style that is characterized by the absence of social barriers. In this style, less attention is paid to grammar because it is more concerned with intonation. The reason for using the intimate style is to express feelings between speakers. By using an intimate style, the most informal atmosphere can be generated, and

automatically passes the distance and creates comfortable communication.

RESEARCH METHOD

This study uses the "Library Research" method which is a type of qualitative research. Qualitative is an inductive approach and the aim is to gain a deeper understanding of the experience of a person or group (Wahyuni, 2012:76).

Techniques used in collecting data. First, the researcher watched the movie and understood the story. Then the dialogue in "To All The Boys I've Loved Before" Movie is analyzed and classified into five language styles using Martin Joos (1976) theory. Then the authors make conclusions based on the analysis that has been done.

RESULT AND DISCUSSION

1. **Frozen Style**

   After the writer analyzed the movie script, the writer did not find a frozen style in the data because there were no scenes that took place at a very formal event.

2. **Formal Style**
   - At the school yard

     Teacher: Hey! Stop that! Two more laps for you, Covey!

     In the dialogue in serious conditions that occur in schools. This situation occurs when the Physical Education class. Schools show that a level of formality generally exists for those involved in school activities. So the dialogue shows a formal situation.
   - At the hotel lobby

     Greg: They said, "Greg, make sure everyone sleeps in their assigned room." And I said, "Overruled, sleep where you want, sluts."

     In this data, Greg is in charge of announcing to other students about the room to be assigned. The data above is classified as a formal style because it does not require feedback from the listener.

3. **Consultative Style**
    - At the diner
       Peter: Hey, Covey.
       Waitress: Oh... Anything for your friend?
       Lara Jean: He's not with me.
       Peter: I'd like a chocolate shake. Thanks.
       Waitress: Sure.
       The conversation took place in a restaurant whose waiters Lara Jean and Peter did not know, so it was considered a consultative conversation.
    - In the car
       Peter: Hey, little LJ, what is that?
       Kitty: A Korean yogurt smoothie. And my name, thanks for asking, is Katherine Song Covey. Kitty to my friends. You can call me Katherine.
       Peter: Yes, ma'am. She's feisty!
       This conversation took place in the car outside Covey's house. This dialogue includes a consultative style because Peter and Kitty don't know each other yet.
4. **Casual Style**
    - At the school yard
       Christine: What'd you do last night?
       Lara Jean: I finished another book. It was so good.
       Christine: Another bodice ripper, you little perv.
       Lara Jean: I enjoy them for their camp.
       Christine: Yeah, right! Don't worry, girl, no judgment.
       The dialog occurs when doing a loop for the class P.E in the current schoolyard. The phrase "bodice ripper" is informal, so Lara Jean is called little perv and girl‖, which stands for "Pervent".
    - At the party
       Lucas: Hey. Boo!
       Lara Jean: Hey. Hey, I didn't know you came.
       Lucas: Well, here I am
       The dialogue takes place at Greg's party, and it is casual in style as Lucas greets him with a surprise saying Hey. Boo!‖.

and the use of the slang "Boo" which is used to address girlfriends or boyfriends.

5. **Intimate Style**
   - At the girls' bathroom

     Lucas: Look, I didn't mean to barge in on you. I saw you run in here and I wanted to make sure you're OK, and, uh... thought you might want that back. It seemed a little personal.

     Lara Jean: Lucas, I wrote years ago.

     Lucas: Freshman homecoming, right? I had a lot of fun that night, too. But I feel like I should tell you, though, you know I'm gay, right?

     Lara Jean: I did not. Yes. Of course, yes. I... I did. I did.

     The dialogue is considered an intimate conversation, because Lucas' statement indicates that he didn't mean to break into the women's bathroom. Another statement that makes the conversation have an intimate style is because Lucas tells Lara Jean that he is Gay, which is very personal information.
   - Home

     Kitty: You're home!

     Lara Jean: Did you do this all yourself?

     Kitty: Well...

     Margot: Hey, little sister.

     Lara Jean: Oh, my God! I missed you so much!

     Margot: I missed you.

DISCUSSION

The conversation shows the intimacy between the sibling relationships. Margot and Lara Jean show how intimate the relationship between them is by saying "I missed you so much".

From the results of the analysis of the movie entitled "To All the Boys I've Loved Before" it can be concluded that there are four types of language Formal styles found, including the style with three data, the consultative style with nine data, the casual style

with seven data, and the intimate style. there are eleven data. Based on the findings, the authors tend to compare this work with previous studies using the theory of Martin Joos (1976). The movie entitled "Love Rosie" was analyzed by Sipahutar (2018) and other researchers by discussing language style, Rasyidin (2016) also analyzed the movie titled "Fury" regarding the language style in the movie.

CONCLUSION AND SUGESSTION
From the results and discussion above, it can be concluded that, There are four styles of language that exist in the dialogue movie entitled "To All the Boys I've Loved Before", these styles include formal style with three data, consultative style with nine data, casual style has seven data, and intimate style has eleven data.

Researchers are aware that this research is far from perfect. With this research is expected to provide more knowledge to readers. The researcher's hope for future research is to be able to examine language styles that can be applied to other studies, both in novels, short stories, and other film titles.

REFERENCES

Maharani, D, D. (2019). A Sociolinguistics Analysis Of Language Style In "Wild Child" Movie. *Thesis.*Universitas Muhammadiyah Mataram.

Kurnia, N. (2019). Language Variations Of The Street Children Community And Its Impact On Listeners Attitudes. *Thesis.* Universitas Muhammadiyah Sumatera Utara

Wiyanto, M, S., Asmorobangun, P, W. (2020). Gender Differences of Students' Ability in Writing Descriptive Text. *JOLLT Journal of Language Teaching.* Chapt (1).

THE USE OF TABOO WORDS IN
PARKER MOVIE
∽✦∾

Eka Amalia Rachmawati
English Department, Faculty of Education
STKIP PGRI Jombang
Email: ekaamaliarachmawati@gmail.com

ABSTRACT
This research focuses on types of taboo words that used in Parker movie. This research is a use library research. The data of this research were taken from Parker movie. Data were collected by using an observation method and non- participant technique (Sudaryanto,2015) . The data are analyzed using the pragmatic identity method (Sudaryanto, 2015). In analyzing the data, the researchers applying Battistella (2005) theory. The result of this research was presented using an informal method. The researcher found out three types of taboo word that appeared in Parker Movie. There are obscenity types, profanity types, and epithet types. Obscenity is the type with the highest number of occurrences, followed profanity type after that. Then, the least number of occurences is epithet type.
Keywords: Taboo words, Parker movie, type

INTRODUCTION

Language is a means of people to convey idea, opinion, and to express their feeling. In certain situations, every people has different ways to express their feeling. They used language which contained a word that has strong impact on others. For instance, people use to whom they speak and what the best choice of word used". It means that people ignore what word they used, good or

bad word in their language. One of the words that they used is taboo word.

Taboo word can bring strong impact on others. It because of taboo words related to bad language that has rude meaning. In expressing bad feelings, people like to utter taboo word that bring shocking effect on others.

In used language, different societies have different kinds of word. Taboo word is one of word that used by people. In certain situations, taboo words is a word cannot be used in. It because taboo words are related to bad language. According to Trudgill (2000), taboo is associated with things which are not said, and in particular with words and expressions which are not used. It means that taboo word related to the words that not used in all situation. In other words, taboo word usually used by people in informal circumtances. It because the taboo word have rude meaning that has strong impact. It can make people who heard that feel shame or even feel insulted.

Yule (2010) stated taboo terms are words and phrase that people avoid for reasons related to religion, politeness and prohibited behavior. It describes people use taboo words in certain situasions, but not in formal situations. Because taboo words will bring embarrassment and offensiveness, some people use taboo words only when they want to express their bad feeling such as anger, disappointment, and dissatisfaction. But, it means that, it can break social value. As Allan & Burridge (2006) stated that offensiveness is never an intrinsic quality of a word, and the choice between alternative expressions will always depend on context. In other words, people utter taboo words only in appropriate time and place.

There are several journals related to the taboo word topic as references in this language to express anger, upset, or disgusting feeling. When they feel anger, sometimes they don't care good or bad word that they used. People also ignore the situation at that time. As Suryani (2019, p. 77-78) stated that "sometimes they

don't care about the way they use their language. They don't pay attention study. First, the journals written by Rahmayani & Fitrawati (2018) entiteld Analysis Types and Functions of Taboo Words in "The wolf of wall street" Movie. Second, the journal written by Kusumaningsih (2019) entitled Taboo Words in 21 Jump Street Movie. Third, the journals written by Qanbar (2011) entitled A sociolinguistic study of the linguistic taboos in the yemeni society. Fourth, the journals written by Gao (2013) entitled A sociolinguistic study of english taboo language. Fifth, the journal written by Gayatri (2017) entitled Taboo Words in Borat Movie. Sixth, the journal written by Pratama (2016) entitled Taboo words and their translation in subtitling: a case study in "the help". Seventh, the journal written by Fajri & Syarif (2018) entitled The comparison of taboo words and swearwords used by men and women of suku anak dalam in desa balai rajo. Eighth, the journal written by Tajgozari & Sahragard (2018) entitled Iranian adult speakers' perceptions toward linguistic taboos and euphemisms in iranian society: a sociolinguistic view.

The phenomenon of using taboo words is also found in a movie. In this research, the researcher aims to investigated types of taboo words in Parker movie. It because Parker movie is a movie which filled of the violences, such as in words that uttered by characters.

Types of taboo words
There are four types of taboo words according to Battistella (2005). There are epithet, profanity, vugarity and obscenity.
a. Ephitet
Epithet is word or an expression that contain by existence several types of slurs, such as racial slurs, ethnic slurs, gender slurs, and sexual slurs. Some word that belong to this type are bitch, motherfucker, tit- man, etc.

b. Profanity
Profanity related to the word that related to the religious term or expressions in secular way with aiming to vilify God or anything that associated with religion. In line with Battistella (2005), he stated that "profanity is religious cursing.

c. Vulgarity
Vulgarity type is a word or expression that relate to the sexual anatomy and excretory function in a rough manner. It is related to the language that often used by a person who under-educated or lower class.

d. Obscenity
Obscenity refers to the words that are prohibited from public use. It because considered as lack of morality or abhorrent to morrality since mentions scatological references to the body or bodly function or sexual activity which can generate disgusting senses.

METHOD
In collecting data, the researcher observed the Parker movie script used observation method by Sudaryanto (2015). The technique that used by researcher in collecting data is non-participatory technique because the researcher was not involved in the conversation. Then, the researcher classified the selecting dialogues that containing taboo words.

Data Source
The data of this research were taken from the utterances that uttered by character in Parker movie script. The researcher was downloaded the script from https://www.scripts.com/script/parker_15613. Parker movie is American action movie released in 2013. Parker movie directed by Taylor Hackford and written by John J. McLaughing. This movie was choosen because filled of the violences in words that uttered by characters.

102

Method and Technique of Collecting Data
Whereas The techniques were watching the whole movie, note-taking, and classify the data based on the movie. The first step was watching and making the transcription of the movie carefully in order to obtain the data accurately. After watching and transcribing the movie, the next step was taking notes on important points found within the movie. The last step but not least was classifying and analyzing the data based on their type.

Method and Technique of Analyzing Data
The researcher used pragmatic identity method in analyzing data. According to Sudaryanto (2015) pragmatic identity method is a method of analyzing the use of language based on the context. For the technique of data analysis, the researcher using the basic technique: dividing key factors technique. Sudaryanto (2015) stated the basic technique: dividing key factors technique is the mental nature of the researchers.

Method and Technique of Presenting Data
In this research, the researcher used informal method by Sudaryanto (2015). The researcher presented the data analysis explains by words and sentences.

FINDINGS AND DISCUSSION
Taboo word is a word that used by people to express their feeling in certain circumtance. Based on the data analysis, the researcher found only three types of taboo words that uttered by character in Parker movie based on Battistella (2005) theory. There are obscenity, profanity, and profanity. Obscenity is the highest number of occurences, followed by profanity. The last type is epithet type.
a. Obscenity
  Data 1
  Hardwicke : What **fucking** idiot fires a
  shotgun in a car?

103

Melander : Shut up, Hardwick!

Hardwicke : My God!

The utterances above occurred in the car when Hardwicke, Melander, Ross, Carlson and Parker managed to rob money at the Ohio State Fair. On the way, the four of them betrayed and wanted to seize the robbery of Parker's share. On Melander's instructions, Ross tried to shoot Parker. But failed, because Parker tried to save himself. So that makes their cars lose control and almost harm them all. In data 1, there is the taboo word "fuck" that uttered by Hardwicke. This word refers to obscenity type. The taboo word "fuck" here is an expression that adrdressed to Ross. By uttering the taboo word "fuck", Hardwicke express his disgust feeling toward Ross.

Data 2

Parker : First, I should tell you myself personally. I always follow through. Always.

Bobby : **Fuck** you!

Parker : You gonna tell me what I need to know, or I'm gonna press down on this chair until it crushes your trachea.

The utterances above took place at Bobby's club, Hardwicke's brother. Parker came to ask where Hardwicke was. However, Bobby did not want to say it. So that makes Parker angry and beat Bobby. In data 2, it can bee seen the taboo word "fuck" in Bobby utterance. The taboo word "fuck" refers to obscenity type. Here, the taboo word "fuck" doesn't mean to have sexual intercourse but addressed to Parker as andisgust expression. By utters the taboo word "fuck", Bobby express his repulsion feeling toward Parker.

b. Profanity

Data 3

Parker : It's small but it hurts.

Jack : He knows we're wearing vests, he'll shoot you in the face. Now can we just get this over with so I can go to **goddamn** hospital?

Parker : Ok, Oliver. Put Jack into the other room.

The utterances above happened at Jack and Oliver's place when Parker wanted to rob their money. Previously, he injured Jack's leg by shooting him in the parking area. Then, he instructs Jack to pretend that he has been saved by him to his friend Oliver. So Oliver was fooled. Parker quickly pointed his gun at Oliver. Jack told Oliver, if Parker knew they were wearing vests and would shoot him in the face. In data 3, there is the taboo word "goddamn" in Jack's utterace. This word refers to the profanity type. It because the taboo word "goddamn" is related to the religious term that refers to the Jesus Christ and usually used in the church. Jack exprees his feeling toward Parker by utters a taboo word "goddamn" where is outside the formal occasion.

Data 4
Melander : Why the **hell** did you bring
her in here?
Hardwicke : Cos she was peeking
through the fucking window
The utterances above happened in the hideout of Melander and his friend, after they robbed millions of dollars of jewelry by Miriam Hugh Clinton, a socialite woman. Unexpectedly, Hardwicke saw Leslie, who was spying on them when they counted the robbery. He caught and brought Leslie into the house. In data 4, there is the taboo word "hell" that uttered by Melander. This word refers to the profanity type. It because the taboo word "hell" is related with religious term that has correlation with a bad and dirty place for human who are live without following the God's rule in the beyond. By uttering a taboo word "hell", he express his unlike feeling towards the existence Leslie.

c. Epithet
Data 5
Parker : Someone gets hurt, the cops
come after us. That's the big
fucking deal!
Hardwicke : **Motherfucker**!
Parker : I said behind the livestock pavilion.

The utterances above took place in a warehouse where they gathered and moved the money from the robbery. Parker was very angry toward Hardwicke and hit him. Because Hardwicke did not follow Parker's instructions to burn straw behind the livestock pavilion, but behind the dancing stage. So it hurts someone. In data 5, there is the taboo word "motherfucker" in Hardwicke's utteraces. This word refers to the epithet type. Hardwicke express his feeling toward Parker by utters a taboo word "motherfucker". The taboo word "motherfucker" is related to the sexual slurs. Hardwicke utters the taboo word "motherfucker" to insult Parker.

Data 6
Carlson : Let me see what you got.
Bitch!I'm gonna fuck you
and then you die!
Leslie : In your dreams you fat, ugly fuck!
The utterances above happened when Leslie was held hostage by Melander and his friend. Carlson tried to act indecent towards her. So she tried to fight by spitting on his face. In data 6, it can be seen the taboo word "bitch" that uttered by Carlson. The taboo word "fuck" refers to the epithet type. Carlson express his anger towards Leslie by utters a taboo word "bitch". The taboo word "bitch" is related to the gender slurs. Carlson called leslie by using the taboo word "bitch" which mean female dog.

CONCLUSION
Based on the analysis, the researcher has come to the conclusion. The taboo word is a phenomena that involve in used language in societies. The use of taboo words can also be found in utterances by the character of a movie, such as in Parker movie. It can be seen, there are three types of taboo words that used by characters in Parker movie. There are obscenity types, epithet types, and profanity types.

Based on the conclusion above, the researcher has some suggestions to the next researcher who interested to conduct same topic. First, there are other theories that can apply in conducting

taboo word topic aside from Battistella (2005) Second, there are other source that can be analyzed such as song lyrics and novel.

REFERENCES

Yule, G. (2010). *The study of language* ((4th ed.)). NY, USA: Cambridge University Press.

Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University Press.

Pratama, A. D. Y. (2016). Taboo words and their translation in subtitling: a case study in "the help." *Retorika: Jurnal Ilmu Bahasa*, *2*(2), 350–363. https://doi.org/10.22225/jr.2.2.362.3 50-363.TABOO

Gayatri, D. A. S. C. (2017). Taboo Words in Borat Movie. *Jurnal Humanis*, *20*, 217–224.

Kusumaningsih, D. G. Y. (2019). Taboo words in 21 jump street movie. *Retorika: Jurnal Ilmu Bahasa*, *5*(1), 23–31.

Wiyanto M. S. (2020). USING SPEECH FUNCTION ON EFL CLASSROOM. Journal of English Teaching and Research. https://doi.org/10.29407/jetar.v5i2.14662

PIDGIN LANGUAGE ANALYSIS ON AXIS ADVERTISING IN INDONESIA

Eka Putri Intan Sari
English Education, STKIP PGRI JOMBANG
ekaputriintansari22@gmail.com

ABSTRACT
The purpose of this study was to describe words and sentences as Pidgin in Indonesian television advertisements namely Axis advertisement. This study uses a qualitative approach. The research method in this study is the method of content analysis, especially in analyzing Pidgin in Axis advertisement. Data collection techniques use observation and note taking techniques. Data analysis techniques by: data reduction, data presentation, and verification. The validity test of the data is done by expert triangulation and validation. From the results of the study, the use of Pidgin in Axis advertisements, there are five vocabulary words from Pidgin in Axis advertisements, namely: aplot, emejing, owesome, rituit and ripet. Pidgin language can be seen from a simple language structure compared to the source language, which Pidgin language can be seen in aspects of grammar and pronunciation.
Keywords: Pidgin Language, Axis Advertisement

A. INTRODUCTION

In social life, humans cannot be separated from the use of language in their environment to communicate. This communication process experiences the diversity and variety of

the language used, not only because the speakers are not homogeneous, but also because the social interaction activities they carry out are very diverse (Chaer & Agustina, 2010: 62). This shows that language is truly arbitrary and dynamic. Language development experiences unique variations, especially based on sociological factors. Language variation based on sociological factors means that language variation is not only limited to the internal structure of the language, but also based on historical factors, its relation to other linguistic systems. Language variation based on unique sociological factors in its formation is Pidgin language. In general, the Pidgin language, in its formation, does not have the characteristics of vitality, standardization, autonomy, and historicity.

Language is an expression that contains the intention to convey something to others. Something intended by the speaker can be understood by the listener or interlocutor through the language expressed. Chaer & Agustina (2010:14) explain that the main function of language is as a communication tool. This is in line with the general function of language as a means of social communication. Sociolinguistics views language as social behavior that is used in social communication. Language is the main tool for communicating in human life, both individually and socially. Language as an arbitrary symbol system that uses a community to work together, interact, and identify themselves. Daily experience shows that there is more spoken variety than written variety. The spoken variety is different from the written variety because the conversation participants pronounce the utterance with certain pressure, tone, rhythm, pause, or song to clarify the meaning and purpose of the utterance. In addition, the sentences used by the participants in the conversation are not always complete sentences.

Wardhaugh (2018) suggests the Pidgin language as follows: "A pidgin is a language with no native speakers: it is no one"s first language but is a contact language. That is, it is the product of a multilingual situation in which those who wish to communicate

must find or improvise a simple language system that will enable them to do so".

Wardhaugh's quote implies that pidgin is a language that has no native speakers: this language is not a person's first language, but a contact language, and is the result of a multilingual situation, in which someone who wants to communicate with someone else has to find a way or develop simple codes. Pidgin is also a language that emerged as a result of the interaction between two groups who speak different languages and do not understand what is being said to each other, so they use what is called this pidgin to communicate. For example, hawkers in the Tanah Lot area speak with foreign tourists in pidgin English. English is used as the basis and the pronunciation is adapted to the Indonesian tongue, for example:

a. peri cip (very cheap) = sangat murah
b. tousen (thousand) = seribu
c. biutipul (beautiful) = cantik

The social world in Indonesia has freedom not only in the daily life that is displayed, but also freedom in terms of communicating and interacting with speakers and interlocutors. In today's millennial era, many use of words that are not appropriate in the actual context in the school and campus educational environment. The language variation suspected of having Pidgin language is found in advertising media. According to Palupi & Pambudi (2006), advertising is all forms of promotional messages for objects such as goods, services, places of business, and ideas conveyed through the media at sponsorship costs and shown to the majority of the public. Advertising as a means of expression that there are no standard rules regarding language so that language that should use good and correct language becomes like-like language or pidgin language created because it makes it easy to communicate.

The study of advertising is still limited to the study of the elements of linguistic variation, not yet seen as a study of the Pidgin language. For this reason, this discussion will focus on answering about "What are the characteristics of the Pidgin

language in Axis advertisements in Indonesia?". So it is hoped that it will provide an understanding that the advertising language also experiences variations due to sociological factors, mainly due to the needs of life in a society whose speakers are from the same or different types of professions, but with speakers from different regions.

B. METHOD

This study uses a qualitative approach with the aim of being able to describe how the Pidgin language is in Axis advertisements on Indonesian television. The research method uses content analysis methods, especially in analyzing the Pidgin language in Axis advertisements on Indonesian television. According to Hanafi (2011) qualitative research methods are "research that wants to find contextual meaning as a whole based on facts (actions, speech, attitudes, etc.) carried out by research subjects in an emic natural setting, according to what the object of research constructs to build theory. (nomothetic, looking for the law of general applicability)".

Content analysis is a method whose research technique is carried out by making contextual inferences. So, communication messages can be understood in their entirety (Sulaeman, 2017). The content in the content analysis method consists of two kinds, namely latent content and communication content. Latent content is the content contained in documents and manuscripts, while the content of communication is the message contained as a result of the communication that occurs. The three main purposes of using content analysis are to describe data, test hypotheses and make inferences.

The source of data related to this research is the Pidgin language in Indonesian TV broadcasts, namely Axis advertisements. The data collection technique used in this study was carried out with observation and note-taking techniques. Observation technique is used to review an object, namely in the form of speech in the advertisement that is being studied. While the note-taking technique is used to record the speech that occurs

and to minimize data loss, if by observing it is not clear then it can be clarified with notes and data obtained by combining the two techniques. In this research, the writer wants to know the speech of pidgin language in Axis advertisement on Indonesian television.

In this study, researchers used data analysis techniques using the Miles and Huberman model (Sugiyono, 2015: 337) in the form of a data analysis design that was carried out interactively and took place continuously until it was completed, so that the data was saturated. Activities in data analysis, namely data reduction, data presentation, and verification (Sugiyono, 2015:337). Reducing data is summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns, and removing unnecessary ones. The selected data is only data related to the problem to be analyzed. The data selected in this study is about the Pidgin language in Indonesian television advertisements.

Presentation of data (data display), in qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. After collecting data, the next step is to present the data. In this step the data is presented by preparing a recording or video that has been transcribed into written form. The last step is verification (conclusion drawing or verification). At this stage conclusions are made about the results of the data obtained from the beginning of the study. This conclusion still requires verification.

C. RESULT AND DISCUSSION
1. Research Results
In the Pidgin language research, the researcher uses Axis advertisements on Indonesian television as the object of observation. as for the results obtained by the researchers found can be shown in table 1 below.

Table 1. Use of Pidgin Language in Axis Advertisement

No	Pidgin	Original Word	Definition
1	Aplot	Upload	Upload means sending data or files from your computer to somewhere on the Internet.
2	Emejing	Amazing	Amazing: awesome, great, amazing
3	Owsem	Awesome	The meaning of the word awesome in KBBI is: to amaze; amazing.
4	Rituit	Retweet	Retweet is reposting a Tweet. The Retweet feature on Twitter helps you and others quickly share the Tweet with all your followers.
5	Ripet	Repath	The term repath is used for activities to share the status of someone's moment, such as retweeting on Twitter, or sharing on Facebook.

The following below is an example of a pidgin sentence in an Axis advertisement:
1. Aplot (Upload)
   "Cekrek cekrek aplot"
2. Emejing (Amazing)
   "Rabu...Rabu..ooo #emejing"
3. Owsem (Awesome)
   "Pakai Axis 4G Owsem"
4. Rituit (Retweet)
   "Dikit dikit rituit"
5. Ripet (Repath)
   "Dikit dikit ripet"

2. Discussion

The use of Pidgin language in Axis advertisements on Indonesian television found five Pidgin language vocabularies, namely aplot, emejing, owsem, rituit and ripet. Pidgin language can be seen from its simple language structure compared to the source language,

where Pidgin language can be seen in terms of grammar and the pronunciation. Pidgin language which initially only developed in certain communities, will slowly spread among the people and will unconsciously become part of their own language.

In this study, language development occurs due to advertisements served on various television stations in Indonesia. As stated by Suhardi (2009) that the development of language that occurs in the midst of society cannot be limited, because of the open communication that exists in the midst of society. For example, official meetings, electronic media, foreign media, and others. Everything is open and accessible to the public at large.

D. CONCLUSION AND SUGGESTION

The results showed that the use of Pidgin language in Axis advertisements on Indonesian television, there were five vocabularies from Axis advertisements, namely aplot, emejing, owsem, rituit and ripet vocabulary. The Pidgin language can be seen from the simple structure of the language compared to the source language, where the Pidgin language can be seen in terms of grammar and pronunciation. From Axis advertisements on television that use the Pidgin language, this can have a good impact on the variety of languages in Indonesia, because it adds new language variations in Indonesia, but has a very bad impact on the authenticity of the source language, because Pidgin is a new language, formed from two languages, which makes the form of the language no longer in accordance with the structure of the original language, so that it can eliminate the source language itself.

From the conclusion above, it is suggested that research focusing on Pidgin language in advertisements on Indonesian television is expected to be a reference in language development, as well as to contribute to theoretical and methodological development in the field of sociolinguistics.

REFERENCES

Wardaugh, R. & Fuller, J. M. (2015). An Introduction to Sociolinguistic, Seventh
Edition. United Kingdom: Basil Blackwell Inc

Ariyana. (2019). ANALISIS BAHASA PIDGIN PADA IKLAN PERTELEVISIAN INDONESIA. *Silampari Bisa*, 1-14.

Holmes, J. (2013). An Introduction to Sociolinguistic, Fourth Edition. New York: Routledge.

Pastika, I. W. (2012). Bahasa Pidgin dan Bahasa Kasar dalam Acara TV Indonesia. Jurnal E-UTAMA Jabatan Bahasa & Kebudayaan Melayu. Singapura: Universiti Teknologi Nanyang.

Suhardi, B. (2009). Pedoman Penelitian Sosiolinguistik. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional.

SEMIOTICS ANALYSIS OF CHRISTIAN METZ FILM: A CASE STUDY OF VISUALIZATION OF RELIGIOUS MESSAGES IN THE HIJRAH CINTA FILM

Elok Virgiawati
English Student, English Education
STKIP PGRI Jombang
elokvirgiawati23@gmail.com

ABSTRACT

This study was investigating about religion message visualization in film "Hijrah Cinta". The goal of this study was to know about religion messange visualization and it purposed in film "Hijrah Cinta". This study used the descriptive qualitative method which explained the detail of the problem showed on this study. The data analysis in the object used the semiotics analysis technic. The concept which used in this study was "religion message concept, then theory which used was film semiotics Christian Metz theory and Gestalts cognitive psychology theory. The data analysis result shown the conclusion that the religion message in "Hijrah Cinta" shot series was sincere, patient, no surrender and godfearing. Those message was described to 7 syntagmnas by Metz. The explanation of religion message was more complete with presence of gestalt psychological based analysis. 5 characteristic of insight in learning formed the comprehension about sincere, godfearing on religious proselytizing.

Keywords: *Film "Hijrah Cinta", Religion, Message, Semiotics, Visualizatio.*

ABSTRAK

Penelitian ini mengkaji tentang visualisasi pesan religi dalam film "Hijrah Cinta". Tujuan dari penelitian ini adalah untuk mengetahui visualisasi pesan agama dan tujuannya dalam film "Hijrah Cinta". Penelitian ini menggunakan metode deskriptif kualitatif yang menjelaskan secara rinci masalah yang ditunjukkan pada penelitian ini. Analisis data pada objek menggunakan teknik analisis semiotika. Konsep yang digunakan dalam penelitian ini adalah "konsep pesan agama, kemudian teori yang digunakan adalah teori semiotika film Christian Metz dan teori psikologi kognitif Gestalts. Hasil analisis data menunjukkan kesimpulan bahwa pesan agama dalam sinetron Hijrah Cinta adalah ikhlas, sabar, pantang menyerah dan taqwa. Pesan tersebut dideskripsikan menjadi 7 sintagmna oleh Metz. Penjelasan pesan agama semakin lengkap dengan adanya analisis berbasis psikologi gestalt. 5 ciri wawasan dalam pembelajaran membentuk pemahaman tentang ikhlas, taqwa dalam dakwah.

Kata Kunci: *Film "Hijrah Cinta", Religi, Pesan, Semiotika, Visualisasi*

1. INTRODUCTION

Film is one of the communication media that has experienced rapid development. In addition, film is also a cultural product which is described as a continuous process of production and exchange of meaning. As the most widely recognized source of entertainment, movies have a great influence on society. Film contains informative, social, educative, and persuasive functions. All of these functions can work well because films have different characteristics from other communication media. Film has the aim of conveying a good message to society, as well as influencing the human soul. Message is an idea or idea conveyed by the communicator to the communicant for a specific purpose. Films are generally built with many signs, an important semiotic system in film is the use of iconic signs that contain certain meanings and describe something. The semiotic method can be used to analyze a film, because film is a relevant field of study for the analysis.

founder of film semiotics. The main concern of film semiotics is that the process of meaning begins to emerge and is conveyed through denotative elements in the film. This article discusses the visualization of religious messages in the Hijrah Cinta film. Christian Metz's film semiotic approach is used to sort and reassemble the Hijrah Cinta film. The film semiotic approach was chosen, because the method discusses the pattern and meaning of taking pictures. Metz explains that a shot is no more like a phrase than a word, although it doesn't necessarily resemble one. The fact that must be understood in film semiotics is that the film must really be understood. Even the iconic analogy does not necessarily explain the discourse in the film, so it requires a deep understanding to read the film by using the function of "the large syntagmatic category". This article also uses a gestalt cognitive psychology approach to strengthen the perception of religious messages in the film Hijrah Cinta, so that the meaning of the religious message can be clearly decomposed and provide good benefits to the community. Gestalt cognitive psychology is a theory for perceiving something that is seen as a whole, to reach an understanding. According to Wolfgang Kohler, perception is an observation based on visual vision and insight into the relationship between parts in a problem situation. The human process in achieving an understanding of the problems at hand is called insight in learning.

2. RESEARCH METHOD

This study used qualitative research methods. The qualitative method was chosen, because the research on the Hijrah Cinta film did not look at the number of viewers or the calculation of the influence and rating of the film. Research on the film Hijrah Cinta wants to reveal the visualization of messages in the film, especially religious messages. The analytical method used in this research is descriptive analysis, so that the analysis carried out can be explained in more detail. The form of analysis in this study is semiotic analysis, because semiotics can be used to analyze the sign system used in media studies, one of which is film. The use of

Gestalt cognitive psychology will strengthen the perception of the visualization of religious messages in the film to the film Hijrah Cinta by Indra Gunawan. The data from this study comes from the DVD film Hijrah Cinta with a duration of 116 minutes, which was released on September 29, 2014 by PT. Navirindo Duta Audio Visual. Secondary data is indirect data obtained from literature in the form of books and e-books on semiotics, psychology, morality in Islam, research methods and others; journals and theses on semiotic analysis in films, online articles on the Hijrah Cinta film, morals, religion, gestalt cognitive psychology and film semiotics. The data collection techniques needed by researchers to collect data are observation, documentation, and literature study. Observations were made on the research subject, namely the Hijrah Cinta film by watching the film repeatedly to gain an understanding of the visualization of religious messages in films adapted to Christian Metz's semiotics.

3. RESEARCH RESULT

Based on the process of observing the Hijrah Cinta film, several prominent religious messages were found, namely sincerity, patience, never giving up, and piety. The four religious messages are arranged based on the stages of the life process experienced by Uje. Each of these processes becomes an important point to see the formation of religious messages and their meanings. The researcher tries to analyze the religious message in the film Hijrah Cinta, which is divided into two events, namely events before and after Uje repents.

The visualization of religious messages in the Hijrah Cinta film is then described based on the large syntagmatiquecategory proposed by Christian Metz. The grouping of eight types of syntagms as an analytical technique can be used in a non-sequential way. The eight techniques do not have to be used all to dissect a film. A series of shots can be analyzed by one or more Metz analysis techniques.

The Hijrah Cinta film was also analyzed using the concept of insight in learning based on Wolfgang Kohler's Gestalt cognitive

psychology study. Insight in learning has six distinctive characteristics that form the basis for the formation of human understanding of a problem. These six traits are used to strengthen the perception contained in the Hijrah Cinta film. This perception is based on the stages that Uje went through during the process of changing for the better. The following analysis in the film Hijrah Cinta:

1. Sincerity

Signs of sincerity in the form of the attitude of the family and people around Uje are found in a series of shots which are considered to represent the visualization of sincere messages in the film. The series of shots is divided into two events that Uje experienced, namely before and after Uje repented. The series of shots before Uje repented were included in the large syntagmatic category, namely: parallel syntagma, episodic sequence, and scene. The parallel syntagma in the Hijrah Cinta film is shown in figure 1. The episodic sequence showing the role of Pipik and family during the process of Uje changing is shown in figure 2. The analysis of the scene in the form of a series of events when Uje tries to escape the drug trap is shown in figure 3.

The incident after Uje repented which shows the message of sincerity is shown in Figure 4. The series of 4 pictures, in the large syntagmatique category also includes scene analysis techniques. Uje's perception of sincerity is shown in Figure 4. Based on the nature of insight in learning, the events in Figure 4 are included in insight based on basic human abilities.
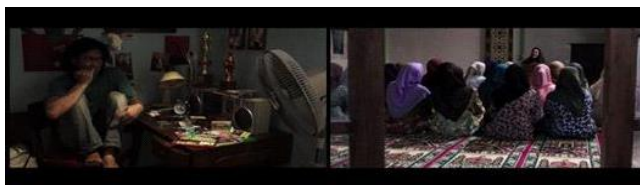
Figure 1. Parallel syntagma showing the contradictory conditions of Uje and his family

Figure 2. Episodic sequence shows Pipik's sincerity in accepting Uje's condition.

Figure 3.   The scene shows Uje's struggle to get out of the drug trap.

Figure 4. Scene shows Uje's sincerity in accepting the treatment of the people around him.

2. Patience

The message of patience is formed through a series of images in a scene. The series of pictures that contain all the events when Uje has not repented is shown in figure 5. The series of pictures based on the Metz analysis technique is included in the autonomous shot section. The series of pictures containing Uje's events after repenting are shown in figure 6. Based on the Metz analysis technique, the series of pictures 6 is included in scene analysis. The perception of Uje's understanding of the message of patience is shown in Figure 5. This understanding is part of the insight process depending on the relevant past.

Figure 5. Autonomous shot shows the past when Uje was little

121

Figure 6. Scene shows the condition of Mother when she gets a trial from Allah SWT.

3. Never Give Up

Never give up is a message that appears when the Uje process tries to change for the better. The message of never giving up is contained in a series of 7 pictures which are part of the scene analysis technique. Figure 7 shows when Uje and Pipik went to Bandung, then returned to Umi Tatu's house. Figure 8 is a series of events that occurred before Uje repented.

The series of events after Uje repented which shows the message of never giving up is shown in Figure 8. In Metz's analysis, Figure 8 is part of the ordinary sequence analysis. The perception formed in Uje's understanding of the message of never giving up is shown in Figure 8. The process of understanding that is included in insight depends on experimental settings.

Figure 7. Scene shows Uje and Pipik's struggle to get married.

Figure 8. Ordinary sequence shows the Uje process which is not easy to return to the path of goodness.

122

4. Piety

The message of piety that appears before Uje repents shows the conditions around Uje who understand all the commands of Islam. The series of pictures containing the message are pictures 9 and 10. The series of pictures according to the Metz analysis technique are included in parallel syntagma, scene, and autonomous shot.

The series of events after Uje repented which shows the message of piety are shown in Figures 11 and 12. The three series of images according to Metz's analysis technique are included in descriptive syntagma and alternate syntagma. Perceptions formed in Uje's understanding of the message piety is shown in figure 11. The formation of this understanding is part of the insight that has been learned and can be repeated easily. In addition, other perceptions formed in the message of piety can be seen in Figure 12. The events in Figure 12 are part of processed insights that can be used to deal with new situations.

Figure 9. Parallel syntagma shows the different activities carried out by Pipik and Uje

Figure 10. Scene shows the condition when Uje heard about Pipik's pregnancy.

Figure 11. Descriptive syntagma shows Uje who lived his life in the way of Allah SWT until the end of his life.

Figure 12. Alternate syntagma shows the condition of Uje who keeps trying to be better by continuing to learn from the people around him.

4.DISCUSSION

The message of sincerity is shown in pictures 1, 2, 3, and 4. Figure 1 is part of a parallel syntagma which shows the different conditions between Uje and his family that appear alternately. Symbolically, the change in the series of pictures 1 has a meaning that can be observed as Uje's hope to return to the way of Allah SWT. The religious message contained at the beginning of the story is the main goal in the film, namely sincerity and belief to move from a bad life to a better life. Figure 2 is part of the episodic sequence, namely a series of shots that have the same theme but the presentation is not sustainable. Figure 2 shows Pipik's sincerity in dealing with Uje. The whole series of pictures in this analysis shows Pipik's sincere attitude towards Uje's attitude, even though he knows that what Uje is doing is far from good. Pipik remains loyal to accompany Uje with the belief that Uje can change.

124

Figure 3 is included in the scene analysis category, because in its presentation it displays scenes that form the character's personality. The incident depicted in Figure 3 is the process of Uje struggling to escape from drug entanglement. Uje's sincerity to endure all the pain during the healing process from the influence of drugs, proves Uje's seriousness to change. Everyone must have this attitude to live a better life. Uje's confidence and sincere feelings cannot be separated from the role of Pipik who faithfully accompanies him. Series 3 shows Pipik's important role in Uje's change process. 4 when Uje showed a change in his life, even though people gave a negative response. The perception of sincerity that is formed in understanding Uje is the result of the process that Uje has gone through to return to the path of Allah SWT. The process cannot be separated from Uje's increasing maturity level. The stage that marked Uje starting to reach understanding within himself was his attitude which began to change for the better in dealing with all the problems in his life.

The message of patience can be seen in Figures 5 and 6 which show Uje's condition before and after repenting. Picture 5 is a flashback to Uje's past when he was a child studying religion with his father. According to Metz's analysis, Figure 5 includes an autonomous shot which consists of a series of single shots with a subjective insert Included in this autonomous shot are scenes related to stories about the past, either in the form of hallucinations or flashbacks. The flashbacks are an analogy of Uje's longing for the figure of his late father. Figure 5 explains that as a parent, Uje's father has carried out his obligation, namely to provide a good education for his child. The message seen in this visualization is a form of the father's patience in educating little Uje. The incident after Uje repented can be seen in Figure 6. The message of patience was formed from Uje's attitude in dealing with problems. Figure 6 shows a series of specific shots that make up Uje's new personality. Therefore, the events in the series of Figure 6 are included in the scene analysis. The message created from the series of pictures 6 is patience in the face of all trials and tests,

because Allah's help will surely appear to help his servants who are faithful, pious and always strive in His way.

The message of never giving up is found in a series of pictures 7 and 8. The condition when Uje has not repented can be seen in Figure 7 which shows Uje's efforts to marry Pipik in order to avoid slander. Uje and Pipik travel to Bandung to seek loan money, but their efforts are in vain. In picture 7 there is also a picture of Umi Tatu who is angry with Uje and Pipik's departure to Bandung, because they are not married. This condition shows Umi Tatu's care and affection for Uje and Pipik. These events occur continuously to shape the personalities of Uje and Pipik, so that a series of 7 images is included in the scene analysis. Figure 8 is a series of events that occurred after Uje repented. In Figure 8, it can be seen that Uje's struggle to return to the path of Allah SWT is depicted through a flashback when Uje gave a lecture. Figure 8 is included in the ordinary sequence, because in its presentation it seems to have jumps and is irregular. to do anything that is based on Allah, it will give results that benefit everyone. The unyielding perception formed in Uje's process of staying on the path of goodness can be seen in Figure 8. The decision to accept the offer to fill the Friday Prayer lecture opened the door for Uje to preach. Da'wah is a way for Uje to share his life experiences with everyone.

The message of piety contained in the Hijrah Cinta film can be seen in a series of pictures 9, 10, 11, 12, 13. Figure 9 shows the conditions before Uje repented, it can be seen the differences in the activities carried out by Pipik and Uje. The scenes that occur in Figure 9 appear alternately, so that the image is included in the s parallel syntagma analysis. Figure 9 shows the scene when Pipik is praying and Uje is having a party. The message contained in this analysis is the piety and sincerity of a servant in carrying out the commands of Allah SWT, even though there are many trials that test his faith. All of that will get a reward in the form of help and virtue from Allah SWT. Figure 10 is part of the scene analysis and autonomous shot. The picture shows the incident when Uje heard about Pipik's pregnancy. This condition made Uje realize and

regret his mistakes so far. Figure 10 also shows a flashback when Uje performed Umrah and saw the shadow of his late father.

Figure 11 shows the scene when Uje decides to live by blaspheming until the end of his life. The sequence of events in Figure 11 is included in the analysis of descriptive syntagma, because it displays events in one screen or setting directly. The series of 11 pictures shows a message about the final chapter of Uje's life after going through various trials and temptations of the world. Uje's thoughts before he died about his sincerity in preaching were answered when Uje died. This condition can be seen from the thousands of people who came to escort and pray for Uje at the funeral. Uje who has understood the meaning and significance piety to Allah SWT, while maintaining his loyalty to live in the way of Allah by firmly practicing his knowledge to other Muslims through the way of da'wah. Figure 12 is part of the alternate syntagma analysis, because Figure 12 combines events in two shots alternately and still has one similarity that is presented simultaneously. The series of pictures 12 shows the cause of Uje's change in attitude, namely anxiety and doubt in his heart after his meeting with Gus Ong. The meeting gave Uje a new lesson, namely sincerity in spreading religious knowledge is an attitude that must be possessed by everyone. Sincere attitude will make humans sincere in carrying out all religious commands, so humans will become pious servants. This condition made Uje think again about his da'wah attitude so far, because Uje felt that da'wah actually had the aim of providing guidance to fellow Muslims without expecting anything in return. Uje felt guilty because the material he got was the result of da'wah. Perceptions about the message of piety are formed through the series of events in Figure 12.

Human stages towards understanding are strongly influenced by the lessons that have been done previously. These lessons make it easier for individuals to understand the problem at hand. Uje who used to be a drug user chose hijrah as a way to achieve understanding in life. When Uje has achieved understanding in life, Uje transmits his understanding to others.

Da'wah is a form of conveying the understanding that Uje has achieved after living a life on a dark path. Uje's meeting with Gus Ong gave rise to a new understanding in Uje, namely that the position of humans in the eyes of Allah SWT is the same, there is no high or low. This makes Uje carry out a process of reaching a new understanding of the new situation that Uje faces. Uje also conveyed his intention to Pipik to change this and try to become a better individual. Uje also asked Pipik to follow in his footsteps in preaching Allah SWT.

5 . CONCLUSSION AND SUGGESTION

The result of the analysis process that has been carried out is the visualization of religious messages consisting of six syntagms and one autonomous shot. The message of sincerity is visualized through the parallel syntagma method, episodic sequence, scene, alternate syntagma. Patience is found in the scene and autonomous shot methods. Never giving up is found in the analysis of scenes and ordinary sequences, then piety is found in the analysis of parallel syntagma, scene, autonomous shot, alternate syntagma, and descriptive syntagma. The conclusion from this statement is that sincerity and unyielding are the dominant messages that appear when Uje has not repented, while patience and piety are messages that often appear when Uje has repented. Perception in understanding the religious message is formed through five stages of the distinctive nature of insight in learning. These five qualities direct Uje's understanding of the importance of conveying kindness to others.

REFERENCES

Hijrah Cinta Subtitle Indonesia: https://www.youtube.com/watch?v=UB3BM3hiqWc

Hijrah cinta (film) from Wikipedia, the free encyclopedia : https://id.wikipedia.org/wiki/Hijrah_Cinta

Teori Belajar Aliran Psikologi Gestalt Serta Implikasinya Dalam Proses Belajar dan Pembelajaran oleh Abdurrahman : : file:///C:/Users/central%20sby/Downloads/929-1669-1-SM%20(1).pdf

Berbagai Pendekatan Dalam Psikologi: http://dita.lecture.ub.ac.id/files/2018/08/Pertemuan-5_Pendekatan-humanistik-kognitif-dan-gestalt.pdf

Florina, Ike Desi. Representasi Represi Terhadap Buruh Dalam Film Marsinah . Tesis.Surakarta : Universitas Sebelas Maret.2014 : 19.

Sari, E. S.. Audience Research ; Pengantar Studi Penelitian Terhadap Pembaca, Pendengar, dan Pemirsa. Yogyakarta : Andi Offset. 1993 : 25.

Sobur, Alex. Semiotika komunikasi. Bandung : PT. Remaja Rosdakarya. 2013 : 128.

Bercengkrama Dengan Semiotika. Jurnal Mediator.. Vol. 3 No.1. Bandung : Universitas Islam Bandung. 2002 : 33.

Metz. Christian. Film Language : A Semiotics of the Cinema. Chicago : University of Chicago Press. 2014 : 72 dan 145

Dalyono, M..Psikologi Pendidikan. Jakarta : Rineka Cipta. 1997 : 35.

Abror, A.R.. Psikologi Pendidikan Cetakan 4. Yogyakarta : PT. Tiara Wacana. 1993 : 86.

Sutopo, H.B.Metodologi Penelitian. Surakarta : Universitas Sebelas Maret, 2006 : 113-116 dan 119

CHARACTERISTICS OF LANGUAGE USED BY INSTAGRAM USERS BASED ON GENDER DIFFERENCES

Elsa Dita Khoirun Nisa
English Student, English Education
STKIP PGRI Jombang
elsaditakhoirunnisa@gmail.com

ABSTRACT
Gender and language describe how male and female differ when they interact with other people. Differences in the language used between male and female can be observed and distinguished. The characteristics of the interaction of men and women can also be observed from their activities on social media. This research focuses on posts on social media Instagram. Instagram was chosen because this social media is very popular among the society. This article aims to find out gender differences through the linguistic characteristics of male and female who use Instagram. This research was descriptive research, which aimed at describing the finding in qualitative ways. It discussed about data collecting which had been taken from the documentation. The researcher took 8 Instagram users randomly as samples, 4 male users and 4 female users. The data source is the writing of Instagram users, while the data is the characteristics of the writings of Instagram users. The data contains several linguistic characteristics based on Lakoff's theory. This article finds two characteristics used by men and women in the use of Instagram, namely empty adjectives and avoidance of strong pronouns words. It is certain that most of what Lakoff mentioned was used by women in her posts, such as the words color, fence, and reinforcement. This shows that women feel

less sure of what is said, as well as their own statements. The use of intersifier characteristics also shows that women are more emotional than men

Keyword: Gender differences, Instagram, Linguistic characteristic

INTRODUCTION

Basically women and men have differences. Differences that occur in society do not occur naturally, but have existed for a long time. The concept of gender is a term used to distinguish between men and women based on sociocultural aspects, gender is an attribute and behavior that is formed through social processes (Feryna & Nunung, 2019). The study of gender is included in the sociolinguistic realm. According to Wardhaugh (2006:13), sociolinguistics is a study that investigates the relationship between language and society by understanding the structure and function of language in communication.

Social media is one form of the development of science and technology in the field of communication. Without requiring special skills, utilizing social media is very easy (user friendly) so that people can interact with each other. As quoted in an article from tekno.kompas.com, Michael S. Sunggiardi said that most mobile internet users only use the Internet to chat or access social media. Social media is used by teenagers to compete to make their identity as teenagers who are "up to date" by becoming active users of social media by checking in high class places, taking photos with friends, genres of music, movies and social media, popular books.

Instagram is one of the most popular social media platforms and is being loved by people today. The word Instagram comes from the word "insta" which means "instant" and "gram" which means "telegram". Based on these two words, Instagram can be interpreted to display and convey information in the form of photos quickly through applications that can be accessed by others. Instagram is a photo and video sharing application that allows users to take photos or videos, apply digital filters, and

share them on various social networking services, including Instagram's own.

Some previous studies have been taken by the writer to support the article. First, taken from the journal Sri Yuliani, et all, (2020) with the title Sociolinguistics perspectives on gender patterns in Instagram. Researchers focused on gender patterns found in the social media environment of Instagram in terms of sociolinguistics taken from 30 Instagram users as samples. Second, taken from the journal Rutmiarta Gultom, et all, (2020) with the title The Narrative Of Gender On Instagram Caption. The researcher analyzed the gender language style on Instagram endorsement captions taken from five female influencers and five male influencers. Third, taken from the journal Ye Zhang, et all, with the title Gender and Instagram Hashtags: A Study of #Malaysianfood. Researchers analyzed gender differences in the use of hashtags on Instagram taken from 1,382 Instagram posts with #Malaysianfood. Fourth, taken from the journal Marissa Swanda Tupamahu, (2017) with the title Sociolinguistic Perspective of Gender Patterns on Facebook. This study focuses on finding the differences and similarities between the way men and women use the internet, especially the social networking site, Facebook by randomly selecting 30 profiles (15 men and 15 women). Fifth, taken from the journal Yuliani, (2013) with the title Gender differences in language mastery viewed from the perspective of educational psychology. This research is focused on the psychological aspects that affect the differences in language use for different sexes. All of them focus on gender differences in the use of social media. In this article, researchers focus on analyzing gender differences between men and women in using the social media, especially Instagram. The article started with curiosity about whether gender also affects Instagram users' posts.

Linguists agree that the differences in the characteristics of the language used between men and women can be observed and distinguished. This is in line with the opinion of Holmes (1998) which says that women and men develop different patterns of language use. Differences in the characteristics of male and female

interactions can also be observed from their activities on social media. Due to the development of the internet today, it creates patterns of interaction that can be done without having to be in the same space and time. From this background, this article aims to find out gender differences through the linguistic characteristics of men and women who use Instagram. In a book entitled Language and Woman's Place, Lakoff (1975) mentions that there are several linguistic characteristics used by women, namely color words, empty adjectives, question intonation/intonational pattern, hedge, intensifier, super polite form, tag question, and avoidance of strong swear words.

This article tries to prove that what linguistic characteristics tend to be used by male and female students in using Instagram and the gender differences that are reflected in posts on Instagram. Instagram was chosen because this social media is very popular among the public and to find differences in linguistic characteristics between men and women is shown by observing the posts of several Instagram users. The reason shows that there are things that are different from the previous research above. This article is expected to be useful for anyone who wants to do research on gender differences in the use of social media, especially Instagram.

RESEARCH METHOD

This research was descriptive research, which aimed at describing the finding in qualitative ways. It discussed about data collecting which had been taken from the documentation. The researcher takes 8 Instagram user randomly as a sample, 4 male users and 4 female users. In collecting data, the researcher collected documents in the form of social media accounts and then based on gender. After getting a media account, the researchers captured the screen of the account from the Instagram user, then, the researchers made a list of gender patterns from a sociolinguistic point of view and analyzed gender patterns based on linguistic characteristics mentioned by Lakoff (1975).

Researchers took two genders (male and female) from their writings on captions or comments on Instagram.

RESEARCH FINDINGS AND DISCUSSION
Research Findings

The results of data analysis on gender differences in the use of Instagram provide insight into the current research question. The data is taken from the writings of 8 Instagram users in the captions or comments on Instagram. The results of the study are presented in the table below.

Table 1. Data Findings on the Use of Language Characteristics Presented by Lakoff in male's and female's instagram posts

Linguistic Characteristics	Instagram User	
	Male	**Female**
Color words	1	0
Empty adectives	1	1
Question intonation	1	0
Hedge	3	0
Intensifier	1	0
Super polite form	0	0
Tag questions	0	0
Avoidance of strong swear words	0	2

Table 1 shows that the color word characteristics are only found in women's posts, this shows that the color word category is indeed a vocabulary that women are more interested in than men. Because women are considered to have a more detailed and thorough nature than men. For characteristics Empty adjectives show equivalent use. This shows that these characteristics do not have a tendency towards one of the groups. The characteristics in the form of question intonation, hedge, and intensifier in both groups indicate that they are only used by women. This matter shows that women feel less sure of what is said, as well as their own statements. The use of intersifier characteristics also shows that women are more emotional than men.

However, a quite striking difference is shown in the characteristics of avoidance of strong swear words. The characteristics of avoidance of strong swear words are more commonly found in men's posts. In the post, the man has a number of words that contain meaning swearing. This shows that the male group uses this form of speech more often.

DISCUSSION
Linguistic characteristics in female's posts
a. Color word

In women's posts found the use of color words such as black.
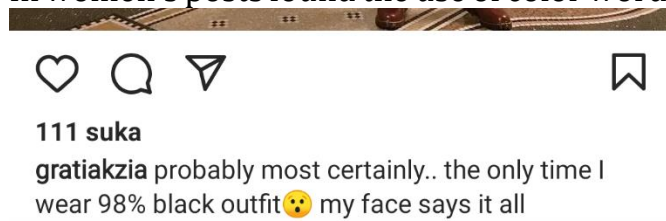
Based on the findings above, it can be concluded that the use of color words in women's posts is more than in men's posts. This proves that women are considered to have a more detailed and thorough nature than men. This can be seen from the large number of vocabularies that women have in terms of their interests, for example in the realm of color.

b. Empty adjectives

In the posts of Instagram users, there are several uses of empty adjectives used by women in their posts. The word found is beautiful.

135
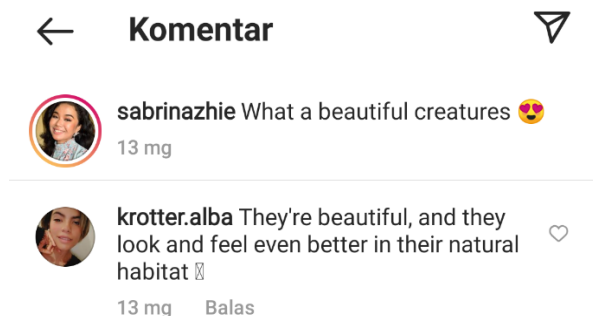
Based on the findings above, it can be concluded that the use of empty adjectives in women's posts are also used by men in their posts. Based on the data and the context of its use, in general, all data shows that empty adjective is used to express admiration on something or someone.

c. Question intonation/intonational pattern
In Instagram users' posts, it was found the use of question intonation used by women in their posts.

63 suka
antrixies Is it too late to say don't grow up too fast?
•... lainnya

The intonation pattern of sentences used by women in answering a question with a statement uses a high intonation pattern such as the yes-no question pattern. The reason women use statements like this is because they don't believe in their own statements.

d. Hedge
Some forms of hedge used in women's posts are well, I think, I didn't know

1.536 tayangan
gratiakzia Well.. we've been friends for quite some times, I can't remember which one of us is the bad influence 🙍 Nonetheless, I'm happy to celebrate another year of your super-moody-ass existence around the sun❤️

130 suka
ditaphw I won't remember the wins and losses. That's great and all, but i think i'll remember friendships and my teammates 🦊

136

138 suka

ditaphw When I first met you, honestly I didn't know you were gonna be this important to me 💕

Based on the sample data, it can be concluded that the hedge has several functions, namely to show someone's doubts, to refine speech, and make speech more polite. In the data found, hedge is only used in women's posts.

e. Intensifier

the word intensifier found, for example the word so. Here are some examples of the forms of intensifiers used by women:

157 suka

elsaprllya 3 April 2018.

A day that we've been waiting for so long 💕🎓

Intensifier can be classified into an adverb class where it has a general function to emphasize the word it is attached to and it used by speakers to convince the interlocutor to believe what has been said he said. In this finding, the intersifier was found only in women's posts. This type of word is considered a characteristic of women's language because this word contains an emotional side that is closely related to a woman's speech.

Linguistic characteristics in male's posts

a. Empty adjectives

Based on observations on men's posts on Instagram, we found examples of the use of the empty adjective used by men, namely great
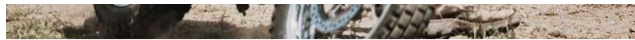
107 suka

aldianvpratama What a great sunday with
@stalenzuiger at @molakmalikmalang !!

Similar to what is found in women's posts, the empty adjective is used to describe a form of admiration for something or a form of compliment. However, in male posts, empty adjective is only found in male speech.

b. Avoidance of strong swear words

Women are considered to have a tendency to avoid using swear words, while men use them more, especially when they are talking to fellow men. Here are some of the findings in men's posts that contain swear words.

Disukai oleh **kimberly_candicee** dan **lainnya**
riozikrizal Same shit different day but still more sparkling than your highlights ✨

687 suka

riozikrizal The less you give a damn, the happier you will be (they said).

In Instagram posts, the form of swear words is only found in male writing. Although the form of a word is a swear word, but not all have a function to insult. Based on some of the data shown above, the use of swear words is only found in male posts. In addition, the frequency of using informal lexicon forms used by men is more than women.

Based on the description of linguistic characteristics in men's posts, it can be concluded that the men's writing in the caption provides the informal language side of both men and women. In some of the posts it was shown that women can also use informal speech forms by using informal lexicon forms, although with

138

different frequencies than men. In Instagram posts, male characters use more informal speech forms. In addition, it is also shown that both men and women in Instagram have the linguistic characteristics proposed by Lakoff (1975).

CONCLUSION
This study uses Instagram posts as the object of research, namely posts by men and women on Instagram. Based on the research that has been done, this study concludes several things as follows:
1. Posts of men and women, using linguistic characteristics that are mentioned by Lakoff (1975), such as, empty adjective and avoidance of strong swear. However, there is no use of super polite form and question tag in both men and women.
2. The use of color words, hedges, and intensifiers are only used in women's posts. This shows that women feel less sure of what is said, as well as their own statements. The use of intersifier characteristics also shows that women are more emotional than men.

REFERENCES

Harimansyah, G. (2021, July 25). *Badan Pengembangan dan Pembinaan Bahasa*. Retrieved from kemendikbud: http://badanbahasa.kemdikbud.go.id/lamanbahasa/node/328

Zhang, Y., Baghirov, F., Hashim, H., & Murphy, J. (n.d.). Gender and Instagram Hashtags: A Study of #Malaysianfood.

Gultom, R., Qamarina, D., Rovino, D., & Rorong, M. J. (2020). THE NARRATIVE OF GENDER ON INSTAGRAM CAPTION. *eScience Humanity Journal*.

Lakoff, R. T. (1975). *LANGUAGE AND WOMAN'S PLACE.* New York: Oxford University Press.

Rosyidah, F. N., & Nurwati, N. (2019). Gender dan Stereotipe: Konstruksi Realitas dalam Media Sosial Instagram. *Share: Social Work Jurnal* .

Tupamahu, M. S. (2017). SOCIOLINGUISTIC PERSPECTIVE OF GENDER PATTERNS. *Tahuri*.

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics.* Malden: BLACKWELL PUBLISHING.

Yuliani, S. (2013). Gender differences in language mastery viewed from the perspective of educational psychology. *PEDAGOGI Jurnal Ilmiah Ilmu Pendidikan*.

Yuliani, S., Ahmad, A., & Srinoviati, I. (2020). Sociolinguistics perspectives on gender patterns in instagram. *Journal of Education and Learning (EduLearn)*.

THE USE OF POLITENESS BY THE MAIN CHARACTER IN "AYAT–AYAT CINTA" MOVIE

〜✦〜

Farah Nadhillah
English Student, English Education
STKIP PGRI Jombang
nadhillah.farahh@gmail.com

ABSTRACT
The purpose of this study was to find the types of positive and negatives politeness strategies spoken by the three main characters in the "Ayat-Ayat Cinta" movie. The data source of this research comes from the "Ayat-Ayat Cinta" movie which is then classified based on the type of politeness. Furthermore, the classified data were analyzed qualitatively using the politeness theory proposed by Brown and Levinson (1978), and the sociological theory proposed by Ronald Wardhaugh (2010). The results of this study indicate that the characters in the "Ayat-Ayat Cinta" movie use positive politeness strategies and negatives strategy also women tend to consistently use a neutral level of politeness in speaking, while men use varying levels of politeness in talking to their interlocutors.
Keywords: Politeness, strategy, level of politeness

INTRODUCTION
        Language plays an important role in our daily communication. People use it to communicate with each other in order to express their ideas, thoughts, and feelings. Hence. language is used as a communication device to establish the relationship among people. Wardhaugh (2006) defines a language as a set of systems which contain symbols used for communication.

It means that people need language to share their ideas to others in order to have a good relationship among them. However, people should be able to decide the polite language which is appropriate in order to maintain the communication. Since language deals with how people act when they are using the language for communication, it is related to sociolinguistics. Many people think that politeness is as simple as bowing in front of people in order to show a respect, to greet someone else, or even only saying excuse me, sorry, please, or thank you. However, politeness is sometimes a complicated thing. What considers as polite in a country, perhaps it is impolite in another country. Mills (2003) states the politeness is an action of showing respect toward a person the speaker is talking to and avoiding any offenses directed to him. In other word, politeness concerns on how people maintain interpersonal relationship.

The purpose of politeness itself is to make all of the parties relaxed and comfortable with one another. Besides it also take an important role in a peace mission, politeness can avoid a conflict. Apologizing, which is a classic form of politeness, is an obvious conflict avoider as would be such expressions as you are right, please forgive me, and I was wrong, it can help create a more positive atmosphere which is likely to help minimize the feelings of conflict and opposition. According to Brown and Levinson (1987), there are four main types of politeness strategies: bald on-record, negative politeness, positive politeness, and off-record.

Based on the explanation, the writer decides to observe and to analyze the applications of politeness strategies. The writer wants to show that a movie can be a good medium to learn politeness. In this study, the focus is to observe and to analyze the use of politeness strategies in the movie entitled "Ayat-Ayat Cinta" movie. The writer chooses "Ayat-Ayat Cinta" movie because it contains the formal and informal language which is used in the daily conversation. It shows many utterances that are used by the main characters using politeness strategies. Through the daily

conversation. The writer analyzes the utterances of the main characters so that the research questions can be answered.

This movie also provides examples of how politeness strategies are used in a social context. Ayat-Ayat Cinta movie shows how society could be like. The four main characters that the writer chose from the movie are Fahri, Aisyah, and Maria. The writer analyzes politeness strategies applied by the main characters in Ayat-Ayat Cinta movie because a movie can be a good medium to study other languages and the cultures. Through a movie, people can know about the cultures of the places and the people where the movie take place. In addition, it can help English learners especially as the English Department students who study sociolinguistics and pragmatics, especially politeness strategies. Moreover, the writer found out that politeness strategies and factors influencing someone's politeness are important and also interesting to be explored. Therefore, the study is done by classifying the politeness strategies as shown by the three main characters in the movie and the factors which influence the main characters in applying the politeness strategies in their conversation.

RESEARCH METHOD
This part focuses on describing the data source (where the data were taken from), method and technique of collecting the data (how the data were collected), method and technique of analyzing the data (how the data were analyzed), as well as method and technique of presenting the data (how the data are presented).
Data source
The data of this study was taken from a movie entitled "Ayat-Ayat Cinta". That movie was chosen due to it was interesting and contained many politeness strategy which was related to the topic of this study. Ayat Ayat Cinta is a film by director Hanung Bramantyo which was released in 2008. The film, which was adapted from a novel by Habiburrahman El Shirazy, stars Carrisa

Putri, Fedi Nuril, and Rianti Cartwright. This film is set in Cairo, Egypt.

Method and Technique of Collecting Data

This research applied library research as well as documentation methods in collecting the data. Whereas The techniques were watching the whole movie, note-taking, and classify the data based on the politeness of the speakers and the level of its politeness. The first step was watching and making the transcription of the movie carefully in order to obtain the data accurately. After watching and transcribing the movie, the next step was taking notes on important points found within the movie. The last step but not least was classifying and analyzing the data based on their type and level of the politeness.

Method and Technique of Analysing Data

The data of this study was analyzed using descriptive qualitative method. Qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help us understand social life through the study of targeted populations or places. The politeness strategy within "Ayat-Ayat Cinta" movie was analyzed by using theory of politeness strategy proposed by Brown and Levinson (1978).

Method and Technique of Presenting the Analysis

In this study, the used of politeness strategy in The "Ayat-Ayat Cinta" movie was presented in informal method. The analysis was descriptively explained by using words to give a clear explanation.

RESULT AND DISCUSSION

This section describe the result of the analysis of the utterances by the three main characters of "Ayat-Ayat Cinta" movie namely, Carrisa Putri, Fedi Nuril, and Rianti Cartwright.

A. Types of Positive Politeness Strategies found in The Patriot Movie.

144

Positive politeness strategy is an attempt to minimize the damage to the hearer's face. This strategy is showed awareness of the hearer's needs that includes such things as compliments and friendly forms of address. Brown and Levinson (1987) state that positive politeness is a redress directed to the positive face, the want to be approved, accepted, and desired. This type is commonly found to minimize the minimize the distance between the speaker and hearer.

Brown and Levinson (1987) have classify the sub-strategies of positive politeness strategy into three big mechanisms of the sub-strategies. These mechanisms are claiming common ground, conveying that speaker and hearer are cooperators, and fulfilling hearer's want.

a. Claiming Common Ground

This type involves the speaker to claim the hearer in the common ground by indicating the speaker and hearer being to a particular group. This particular group is sharing specific desires or wants which includes goals and values.

Strategy 1 – Noticing hearer's interest, wants, need, and good (9:30 – 10:35)

Maria   : Fahri, Where will you go?

Fahri   : I will go to Al-Azhar

Maria   : Can I get a CD? It's hot outside.

Fahri   : **I will buy the CD for you Maria. Thanks for the mango drink.**

The example above shows that the speaker is paid attention to the hearer. It indicates that the speaker notices the hearer's condition.

Strategy 2 – Exaggerating interest, approval, and sympathy with the hearer. (31:00 – 31:27)

This strategy can be done by saying something in a way that is higher than its actual status using exaggerating adjective.

145

Fahri : Aisyah, I have a senior friend in Talaki, Syech Utsman, he's a Turk living in Talaki Mahdi.
Aisyah : If I may guess, his name is Iqbal right?
Fahri : **Ya that's right, Subhanallah... the world is so small huh...**

Strategy 3 – Giving and asking for reason (36:17 – 37:10)
This strategy shows that the speaker and hearer are cooperators through the act of asking and giving reason.
Fahri : **I'm just a child selling tape, I don't have a permanent job yet, I feel unworthy.**
Syech Utsman : Istighfar fahri, Marriage is a form of worship. Later the door of sustenance will be opened for you.

B. **Types of Negative Politeness Strategies found in The Patriot Movie.**
Brown and Levinson (1987) define negative politeness as redressive action addressed to the addressee's negative face: his want to have his freedom of action unhindered and his action unimpeded. It means that the redress concerns hearer's freedom of action and autonomy. Negative politeness focuses on the action of minimizing particular imposition carried by the FTA. This strategy presume that the speaker will be imposing on the listener. Negative face is the desire to have freedom of action.

Strategy 1 – Being Pessimistic (1:02:39 – 1:03:30)
Do not coerce hearer means that the speaker does not persuade hearer to do something forcefully. This can be done by stating an option for the hearer that may not do the act.
Ifwul : What are you looking for, Aisyah?
Aisyah : **I just want to find out, who is my husband? Who is Fahri? No one helped me.**

Strategy 2 – Apologizing (1:58:05 – 1:59:35)
By apologizing the speaker can show the unwillingness to threat the face of the hearer or to impinge on hearer.

Maria   : **I am sorry Fahri, Aisyah.**
Fahri   : Nothing's wrong Maria.
Maria   : **I'm sorry it wasn't my fault. But now I just know between love and desire to have is not the same.... I'm sorry Fahri, Aisyah I'm sorry.**

CONCLUSION AND SUGGESTION

From the results and discussion in this study, it can be concluded that This research is a study of the use of politenes strategies in Ayat-Ayat Cinta movie. It particularly intends to categorize politeness strategies and to analyze the factors influenced the three main characters of Ayat-Ayat Cinta movie's politeness in speaking. The writer employed Brown and Levinson's (1987) politeness strategy the basis politeness concept. The first researeh problem was aimed to find out what kind of types of politeness strategies used by the main characters of Ayat-Ayat Cinta movie. The first research result showed that the types of politeness strategies used by the main characters in Ayat-Ayat Cinta movie were positive politeness strategy and negative politeness strategy. The second research result showed that the factors underlay the choice of the strategies by the main characters of Ayat-Ayat Cinta movie were the payoffs and sociological variables. For positive politeness. the payoffs was the desire to maintain social closeness toward the hearer Meanwhile. For negative politeness, the payoffs was the want to respect the hearer. Sociological variables were the factors that mostly related each other. It varied depended on the context.

Regarding to the gender of the character, in this case, women consistently tend to use neutral style when they have a conversation both with woman or man. It is due to woman psychologically tend to be involved with one another and to be mutually supportive and non-competitive. On the other hand, men is using various level of formality when they having a conversation, such as formal style, informal style, and neutral style. It is due to men is tend to take control the conversation and try to dominate the hearer when they are talking.

REFERENCES

Aryani, Natalia Sulistya. (2017). English Language Education — The Politness Strategies used bt the Main Characters of Twilight Movie. *A Sarjana Pendidikan Thesis.* Sanata Dharma University.

Agustina, Isriqomah Dewi dan Dyah Prasetiani. (2018). Kesantunan Berbahasa Jepang dalam Film Hotaru No Hoshi melalui Kajian Sosiolinguistik. *CHI'E: Journal of Japanese Learning and Teaching 6(1).*

Herlianingsih. (2013). Analisis Nilai-Nilai Moral Ayat-Ayat Cinta Karya Habiburrahman El Shirazy. *Artikel E-Journal.* Universitas Masitim Raja Ali Haji Tanjungpinang.

Isnawijaya. (tanpa tahun). *Analisis Isi Film Ayat-Ayat Cinta dalam Memasyarakatkan Pendidikan Islami.* Artikel. Universitas Baturaja Sumatera Selatan.

Mutunda, Sylvester. (2020). *A Sociolinguistic Study of Politeness Strategies in the Lunda Culture.* University of Arizona Tucson. Retrieved from https://aaref.com.au/wp-content/uploads/2020/05/17-2.pdf.

Puspani Made. (2020). Positive Politeness Strategies Used by the Character in the Movie The Patriot. Denpasar, Bali, Indonesia. *Journal of Arts and Humanities.* Udayana University.

Wiyanto, Muhammad Saibani dan Panji Wisnu A. (2020). Gender Differences of Students' Ability in Writing Descriptive Text. *JOLLT Journal of Languages and Language Teaching Vol. 8, No. 2.*

WHAT IS THE DOMINANT TYPE OF CODE MIXING IN HAN YO RA'S INSTAGRAM CAPTION

Habibah Setyaji
STKIP PGRI Jombang
Habibahsetyaji8@gmail.com

ABSTRACT

Instagram is one of the social media that has many users. There are many interesting video and photo sharing features. In sharing videos or photos, Instagram provides a feature to add messages and captions for each upload, this is called a caption. Currently, many users use a mixture of 2 languages in the caption which is called code mixing. This is an interesting phenomenon. This study aims to determine the types of code mixing used and the dominant type of code mixing used in Han Yoo Ra's Instagram caption. This study uses a qualitative method by taking caption data on Instagram. The results of the analysis of this study are the dominant type used in Han Yoo Ra's Instagram caption is insertion of words in Noun.

Keyword : Code Mixing, Bilingual, caption and Han Yoo Ra.

INTRODUCTION

Language is a tool or tool used by humans to communicate with each other. Language is also used as a tool to convey one's feelings, emotions and thoughts to communicate with others. In social life, the role of language is very important, because so that there is no misunderstanding in the delivery of messages or intentions to listeners or the intended people. The use of the right language is also one of the aspects considered, because if you use the wrong

language, there will be misunderstandings for the listener. However, in social life everyone cannot have the same understanding of language, we as social humans also need to talk to other people to communicate and make understanding to others about what we are talking about. According to Williams (1977: 21), language is a definition of human being in the world which always explains something implicitly or explicitly. It is from this that humans have different views on what they are talking about and different understandings of what they are talking about. Their language will be in accordance with what they have experienced or their experience. Because with language they can exchange opinions, experiences, and also convey their feelings or emotions. So that there is no human who does not have language. In this day and age, most people no longer have only one language. They have the ability to speak more than one language. The ability to speak two languages is called bilingual. Meanwhile, people who have the ability to speak more than 2 languages are called multilingual. The phenomenon of people having more than one code (language) is called bilingualism or multilingualism (Wardhaugh, 1986a) .As according to Titone (1993:175) shows that bilingualism is the ability to speak two languages using structures and concepts that are different from that of that language, not paraphrasing from the original language. In Indonesia itself is multilingual, because it has more than 2 languages, namely Java, Sundanese, Betawi languages and others. However, in bilingual areas, people usually use 2 languages as their daily language. In Indonesia, the mother tongue is Indonesian. People used to use this when together with tribes or from other regions in Indonesia. And there is also our international language, namely English. English in Indonesia is the third language for the people. In Indonesia, many people mix their mother tongue, namely Indonesian and English, in their daily lives. They use this mixture of languages according to the place, time, atmosphere, and people they are talking to and communicating with. Like in Jakarta, people often use a mix of Indonesian and English in their daily life because of their environment.

From the use of one or more languages in communication, the goal is that when communicating, understanding each other and good communication occurs, the passage of good communication is in accordance with the discussion, the topic of understanding of both parties. Mixing the two languages is called code switching. The use of code-switching shows the ability of the language user in choosing words according to the situational context, the topic of conversation, etc (Shay, 2015). Hymes (1974) also describes code-switching as "a common term for alternative use of two or more languages, varieties of a language or even speech styles". Code mixing can be found on social media because now everyone is telling their daily life on social media. The online platform used to communicate is called social media. According to Obar, Jonathan A.; Wildman, Steve (2015), social media are computer-mediated technologies that facilitate the creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. Social media today is not only for conveying feelings, communicating or just a means of sharing stories. However, now they have made social media their job because it can generate sufficient income. This has become one of the jobs in this millennial era for today's teenagers. In this study, the focus is on social media called Instagram. Instagram is a social media platform that can share videos and photos of its users. In the Instagram feature, you can also add a caption in every uploaded post so that users can convey their intentions and express their feelings through photos and videos with captions. To limit the problems discussed, this study discusses code mixing in the Instagram caption of one vlogger and also an artist who comes from Korea but has long lived and has a career in Indonesia named Han Yoo Ra. With his background who comes from Korea but has lived in Indonesia for a long time he often communicates in 3 languages, but more often in 2 languages, namely Indonesian and English. He can use language according to the situation he is in with his interlocutor. So he is suitable as an example of a bilingual person who is good at code mixing.

151

There have been many previous studies on code mixing used in bilingual Instagram captions. However, no one has discussed the code mixing used in Han Yoo Ra's Instagram Caption. This research focuses on the types and most of the uses of code mixing.

RESEARCH METHOD
This research uses qualitative method. The data is then analyzed in order to see the type of code switching and the function of code switching used in sunnydahye's Instagram post. The analysis of data is done through the help of a table of categorization. This table is used to simplify the visual of the data. Afterwards, the data will also be classified for each category (for type of code switching and function of code switching). The total result of each category will later be summed and counted for its percentage. Thus will show which type and function of code-switching is used in Sunny Dahye's Instagram caption. The data is taken from several posts that use Indonesian and English. The data was taken from Han Yoo Ra's Instagram by sampling several captions from Matet 2021 posts to June 2021. The data were in the form of words, phrases and sentences used. The data is used to analyze the type of code mixing used and the dominant type of code mixing used by Han Yoo Ra' Instagram Caption. A categorization table is used to make it easier to analyze the data. So that the data can be classified according to their respective types.

Finding and Discussion
The following table captions the results of identification and classification by type. The selected caption is a caption that uses code switching in it. From the analysis of Han Yoo Ra's Instagram caption, it is known that there are several types of code mixing.

The following are the results of the analysis of Han Yoo Ra's Instagram caption.

Word
The word is appearing between spaces and also between hyphens. In sentences the words are not all meaningful but there are also words that are considered small but also have meaning in language. Words can be divided into adjectives, verbs, nouns and

also adverbs. In code mixing that combines two languages, the insertion of words in adjectives, nouns is usually used.

Example : :Aku ingin membantu para pembisnis kecil yang lagi **struggle** karena covid ini di Indonesia karena aku sebagai cici olshop batik juga merasakan betapa susahnya sediain uang untuk marketing utk **influenser**"

Phrase

In a phrase is inserted two or more words that have a relationship in the language. A phrase is a group of two or more words as a meaningful unit within a sentence or clause (Nordquist, 2019c).

Example : "Tapi pastinya aku gk mau **fake review** ya!!!"

Clause

A clause must contain a subject and a verb. There are two kinds of clauses: independent and dependent clauses (Nordquist, 2019a).

Example : "Bedah KPOP is back"

"Turun 2 kg tanpa menderita **yey I'm so coolz**"

HYBRID

Hybrid is a word that is formed by adding affixes from other languages. In Indonesian the affixes are [me-][ber-][pe-][di-][-nya][-ing] and [-an]. In a hybrid, there is an insertion of hybrid in code-mixing, the speaker inserts words added affixes of language into another. In this research, there are some insertions of hybrid.

Example :"**Packagingnya** lucu banget mau mati(enak bwt di instagramkan wkwk"

"**My jidat** is glowing brighter than my future"

REIRETATION

Reiteration means that speakers may repeat the same content in each of their languages in order to clarify or emphasize certain messages. A word is a combination of sounds that symbolizes and communicates a meaning (Nordquist, 2019b).

Table 1. Code Mixing in Insagram' caption

Type of Code Mixing	Data	Percentage
Adjective	2	14,3%
Noun	6	42,8%
Noun phras	1	7,1%
Clause	3	21,4%
Hybrid	4	28%
Repetition	0	0%

From the results of the table above, it can be analyzed that almost all types of code mixing are used in Han Yoo Ra's Instagram caption. In the caption it is known that Han Yoo Ra's daily life uses several languages that she often uses and mixes them in their use. He uses 3 languages, however, dominantly Indonesian and English. Of the five types, the most dominant type is insertion of word in noun. There are several types of code mixing, namely insertion of words in Adjective, Noun, Noun phrase, Clause, Hybrid and Repetation. From the results of this analysis, it is known that insertion of words in adjectives is 14.3%, insertion of words in nouns is 42.8%, insertion of noun phrases is 7.1%, insertion of words in clauses is 21.4%, insertion of words in hybrid is 28%, and insertion of words in repetition is 0%. .

Conclusion

Currently, Instagram has become the most important part of the lifestyle of the social community. Instagram is a place of appreciation for everyone. One of the Instagram users is Han Yo Ra, an artist who has a long career in Indonesia from South Korea. This study found about the type of code mixing used by Han Yoo Ra in his personal Instagram caption and also what type was most dominantly used by Han Yoo Ra. Of the five types, the most dominant type is word insertion in nouns. There are several types of code mixing, namely word insertion in Adjective, Noun, Noun phrase, Clause, Hybrid and Repetation. From the results of the

analysis, it is known that word insertion in adjectives is 14.3%, word insertion in noun 42.8%, noun phrase insertion 7.1%, word insertion in clause 21.4%, word insertion in hybrid is 28%, and word insertion in hybrid is 28%. word in repetition is 0%. Insertion of words here means, there is the insertion of part of speech or class of words, for example nouns, adjectives, verbs, conjunctions, and adverbs.

REFERENCE

Hymes, D. (1974). Foundations in sociolinguistics: An ethnographic approach.

Nordquist, R. (2019a, June 28). Learn the Different Types of Clauses and How to Use Them in Grammar. ThoughtCo. https://www.thoughtco.com/what-is- clause-grammar-1689850

Nordquist, R. (2019c, August 9). What Are the Different Types of Phrases in English Grammar? ThoughtCo. https://www.thoughtco.com/phrase- grammar-1691625

Philadelphia: University of Pennsylvania Press.

Procedia: Social and Behavioral Sciences, 462-469.

Shay, O. (2015). To switch or not to switch: Code-switching in a multilingual country.

Titone, R. (1993). Bilinguismo precoce ed educazione bilingue. In Armando (Ed.). Roma.

William, Raymond. 1994. The Analysis of Culture, in John Storey (ed.) Cultural Theory and Popular Culture.

Wardhaugh, R. (1986a). An Introduction to Lingusitics. Great Britain: Hartnolls Ltd. Bodmin.

Wiyanto, Muhammad Saibadi & Panji Wisnu Asmorobangun. (2020). *GENDER DIFFERENCES OF STUDENTS' ABILITY IN WRITING DESCRIPTIVE TEXT.* JOLLT Journal of Languages and Language Teaching 7(2) 153-161. DOI: https://doi.org/10.33394/jollt.v%vi%i.2314

THE USE TABOO WORDS IN "AMERICAN REUNION" MOVIE
(A SOCIOLINGUISTIC ANALYSIS)

Karesta Haris Prastiwa
English Student, English Education
STKIP PGRI Jombang
Karestaharis86@gmail.com

ABSTRACT

This research is motivated by finding of problems that is to classify the taboo words in the movie "American Reunion". Therefore, the writer identifies taboo words that areused in the movie with the aims to classify and describe the types of taboo words by using the theory of Wardhaugh (1986). The result shows that there are seven types of taboo words, those are taboo words related to mother in law, animal, sex, death, excretion, bodily function, and religion. Based on the theory of Trudgill (1974), there were eight types of taboo words in which they related to the magic, death, left-hand, family relationship, animal, sex, excretion, and Christian religion. This research uses descriptive method and conducted in three steps: first preparation, in this case the writer watches the movie to get a good understanding. Second, data collection, the writer accesses the internet to get the movie script, then the writer reads the script and find out the conversations that contain taboo words. Third, analyzes data descriptively based on the theory of Wardhaugh. After doing identification, classification, and analysis, the conclusion is that taboo words which are used in the movie are expressing the feelings and describing regards intimacy within a group.

I. INTRODUCTION

Language is a communication tool to convey ideas and thoughts in society. Language is the most important means of communication. The study of everyday language with people is called sociolinguistics. Sociolinguistics is a part of linguistics that deals with language as a social and cultural phenomenon and how language functions in society. Communication (Wardhaugh, 1986). In human relations or between groups, language is an important means of interacting and communicating. In some societies there are certain types of words that should not be said or said. These wordscalled taboo words. If taboo words are mentioned or spoken in a society, it will be considered impolite.The word taboo is a loan word that comes from Tongan, a Polynesian language that describes activities that are forbidden or should be avoided. In the Oxford Learner's Pocket dictionary (1995: 421) taboo is something that is forbidden because of strict customs or religion

Trudgill (1974: 29-30) says that taboo words as things related to behavior that are believed to be supernatural are prohibited or considered immoral and inappropriate to say. Taboo words occur in most languages and misuse of them often leads to punishment or public embarrassment. Wardhaugh (1986: 229) says that taboo is related to the cultural meaning expressed in language. Wardhaugh (1986: 230) further says that the word taboo is one of the ways used by people to express an action or habit that is believed to be harmful to them, caused by behavior or attitudes that do not comply with moral rules. Thus it can be said that language is used to avoid saying something that is considered immoral and inappropriate to say in certain cases.

The film "American Reunion" by John Hurwitz and Hayden Schlossberg is a type of comedy film that tells the story of 5 teenagers who are very obsessed with sex, this film tells about their ridiculous lives after 13 years they graduated from high

school, and now they have their own lives. They then plan to reunite before attending a high school reunion. Several conflicts occur in this film, such as Jim who feels his household with 'the girl band player' Michelee Flaherty is no longer harmonious since they have a son. Oz who is now a TV artist and has a lover, reunites with his old love Heather. Kevin, who is married, is reunited with his first love, Vicky Lathum. The nosy Steve still holds a grudge against Finch for having slept with his mother. This film is still funny, silly and vulgar, this film is full of nostalgia.

To analyze taboo words in the movie script "American Reunion", the author uses a sociolinguistic approach because it is related to language and society (social phenomena). The author finds taboo words that are widely used by all characters in films such as fuck, shit, motherfucker, ass and so on.

II. METHOD

This study uses a descriptive method, namely research whose purpose is to present a complete picture of a phenomenon or social reality, with the following steps:

1. Data Collection

The writer watches the film American Reunion repeatedly to get a good understanding, then the writer accesses the internet to get the Bad Teacher movie script, then the writer reads the film script to get conversations that contain taboo words. The taboo words obtained were recorded in small notes, identified based on the theory that became the author's basis and then grouped according to their types.

2. Data Analysis

The data that has been identified is then analyzed descriptively based on Wardhaugh's theory of taboo words as described in the theoretical basis.

III. RESULTS AND DISCUSSION

1. Taboo Words Related to Mother-in-law. Taboo words related to mother-in-law are:

- Motherfucker

The word motherfucker 'mother fucker' is considered taboo because this word refers to someone as an insult with accusations, someone has sexual relations with the mother. This word is not appropriate to be used in public speech, so this word is inappropriate and means that the person has sexual relations with his mother, so this word is taboo by the English-speaking community.

- Son of Bitch

The word son of bitch 'son of a whore' is an adaptation of the word son of God 'son of God' then they change the word God to bitch with the aim of insulting someone when someone else is in an emotional state, so this word is taboo in conversation in situations common for English-speaking people because when used in public it will be criticized by the community as a person who does not have manners and manners, this word is usually used to express someone's anger.

2. Taboo Words Related to Animals

- Horse

The word horse which actually means 'horse' in taboo words refers to the male genitalia which is considered taboo because it is rude to say or discuss it in public situations, because it would sound very embarrassing. This word is an expression of contempt for others so that the word is taboo.

- Dog

The word Dog, which literally means 'dog', refers to the behavior of people who are considered lecherous which describes the behavior of a dog that is shameless and has an impolite character. This word is considered taboo because it will be very disrespectful if humans are equated with animal behavior and is an insult to those who do aimed. This word is often issued or spoken because of a very high sense of resentment towards someone who is addressed because of his behavior.

3. Taboo words related to sex
- Fuck

The word Fuck 'to have sex' is a taboo word by the English speaking community. It is said to be taboo because it means that men and women who are not legally bound by marriage have intercourse. As a result of such intercourse, they will get punished or will be excommunicated from society, because it is contrary to the norms of decency and decency. The word fuck is used depending on the factors that influence a person so the word fuck is spoken in a high level of emotion.

- Bitch

Bitch 'bitch' or 'slut', this word refers to a woman who invites any man to have sex with anyone who wants it. When this word is said in public, it sounds very rude and goes against social and moral norms. This word becomes taboo when spoken especially in formal situations. This taboo word is also said if someone is feeling annoyed with the other person who has offended and hurt his feelings.

- Suck

The word suck is actually not a harsh word, but the word is often associated with body parts and is considered taboo because as something that describes a person's habit of sucking intimate parts of the body, even though the actual meaning in the sentence below is "it sucks". ' or something unpleasant but, in a state of irritation, the speaker uses the word as a substitute for speaking to the other person, then the word is taboo.

- Hooker

Hooker's word 'whore' refers to a woman who has sex with anyone who wants to use her services. This word is considered taboo if used by speakers in public. The interlocutor addressed by the speaker will feel offended if he hears the word. This word is an insult to a woman, with an annoyed state the speaker uses the word.

- Sex

The word sex is a very inappropriate word to say in public

because it is against social norms and the way it is pronounced usually refers to intimate relationships between men and women who are adults and have a legal marriage bond. The word sex will become taboo depending on the way it is conveyed, the situation in which it is conveyed, and where it is said.

4. Taboo words related to death
- Damn

The word damn 'cursed' is a word that is considered taboo because the use of this word is very commonly used in English-speaking communities, if this word is used in sentences like the one below it shows feelings of anger and irritation towards something or someone.
- Hell

The word hell 'hell' is also considered taboo because it is used or spoken directly because it is not easy or difficult to accept in the community. This word is used by someone when experiencing life tension, annoyance, and emotion.
- Evil

The word evil 'devil' is a word that should be avoided in everyday life because it is considered impolite to convey to the interlocutor because the other person may think that he is being insulted or ridiculed.
- Die

The word die 'dead' is a word that is taboo by English speakers because it is considered something scary, this word is also used as a sign of disappointment or resignation to something. This word is not used in public speech, because people who hear it will find it a frightening curse.

5. Taboo Words Related to Excretion
- Shit

The word shit 'dirt' is a taboo word that needs to be avoided in everyday interactions, especially at meals, because if it is said during a meal, it will be considered dirty and impolite.

The word shit is most often used as a complement that is included in every noun, verb, even adjective.

6. Taboo Words Related to the Body's Natural Functions

- Vagina

Vagina (referring to the female genitalia), the word vagina in this category is inappropriate for the general public to pronounce openly. The word refers to the private parts of women and is not well spoken. This word is usually used to insult other people, this word is also used as a complement to nouns, verbs, and adjectives.

- Ass

The word ass referring to the buttocks is a taboo word because it is considered impolite if someone conveys it with the intention of vilifying someone.

- Pussy

Pussy (referring to female genitalia) is a taboo word for English speakers. The word refers to the private parts of a woman. This word is not good to say or talk about in any situation. Usually this word is used to insult and corner someone, besides this word is a complementary word in nouns, verbs, and adjectives.

- Dick

The word dick referring to the male genitalia is considered taboo when spoken in public because the word is not in accordance with the norms of politeness prevailing in English-speaking society. This word can only be said in a situation where someone is sharing experiences with those who are married.

- Tits

The word tits refers to the nipples of women's breasts, this taboo word does not refer to its true meaning. This taboo word is concluded to be a taboo word depending on the situation and condition as well as its mention.

7. Taboo Words Related to Religion
- God

The word God 'God' is a taboo word because in English-speaking society there are certain words that should not be said, especially for Christians. If we use that word, it will be considered impolite. This word is spoken to express feelings of surprise, wonder and awe.

- Holyfuck

The word holyfuck (copulation with the Holy Spirit) is considered very taboo because the meaning in the word holyfuck is very harsh and deviates from religious norms. This word seems to insult religion, especially Christians.

IV. CONCLUSION AND SUGGESTION

After identifying, classifying and analyzing taboo words in John Hurwitz and Hayden Schlossberg's film American Reunion in the previous chapters, the writer concludes that these taboo words are used to describe and express feelings of anger, irritation, surprise, surprise and also a sense of familiarity with the interlocutor. The taboo words above are also often conveyed when several people are talking in informal situations, for example in a situation where they are joking between several people so that they can issue taboo words in a joking tone and have absolutely no purpose to insult or ridicule someone, but to make intimacy closer and relaxed, and also taboo words used to invite the opposite sex to make love. So it is concluded that taboo words that often appear can be interpreted depending on the situation, the way the word is conveyed, and the response of the interlocutor when receiving words that are considered taboo.

V. REFERENCES

Chunming Gao. (2013) A Sociolinguistic Study of English Taboo Language. ACADEMY PUBLISHER, (Online), 3, 12, 2310-2314 (https://www.academypublication.com) access on 18 july 2021

https://id.m.wikipedia.org/wiki/American_Reunion

http://indriseptianti.blogspot.com/

https://www-thoughtco-com.translate.goog/taboo-language-1692522?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=ajax,nv, tc,sc,elem

http://repository.unib.ac.id/5955/

Wardhaugh, Ronal. (2006) An Introduction to Sociolinguistic, 5 edition. Victoria : Blackwell publishing.

http://media.neliti.com

https://publikasiilmiah.ums.ac.id/xmlui/handle/11617/11459

http://jurnal.unsyiah.ac.id/EEJ/article/view/14981

http://ejournal.unp.ac.id/index.php/ell/article/view/101187

ADDRESS TERMS OF EAST JAVANESE IN FILM "YOWIS BEN: THE SERIES"

⁓◆⁓

Kartika Bhakti Pratiwi
English Student, English Education
STKIP PGRI Jombang
kartika11pratiwi@gmail.com

ABSTRACT

Language is important thing for humans when communicating, both communication between individuals and together in society. Language is a human need to communicate each other which is formed by culture and behaviour of the people in an area. However, basically language is formed from the existing culture as a specific form or sign of society. For example, East Javanese is a characteristic language of people that living on the island of East Java. The use of East Javanese also varies depending on people who want to start conversation, level, age, degree, and honorifics. Based on the level, East Javanese are divided into 3, namely basa ngoko, basa madya, and basa krama. Data source in this article is take from film Yowis Ben: The Series through WeTV streaming application. The purpose of this research to find pronouns, personal titles, also speech level in Yowis Ben: The Series, especially in East Javanese. Method in this paper used Qualitative Descriptive Research. The results of this study indicated that there were differences usage of Javanese speech in aspects of pronouns, personal titles, and speech level in politeness. This difference was due to non-linguistic aspects, such as the speaker's background, age, position or degree of speech partners in society.

Keywords : Address Terms, Politeness, Speech Level, Sociolinguistic

INTRODUCTION

Language is important thing for humans when communicating, both communication between individuals and together in society. According to Wiyanto (2020) every human being needs language to communicate with others because human is social creatures, without language it is impossible for humans to interact with others. Meanwhile, the formation of language itself is influenced by the culture or habits (behavior) that exist in the community. This is connect with Fichtner and Chapman (2011:121) they argues that language is a part of culture, that is more than the sum of grammar and vocabulary because language is always situated and contextualized by culture and behaviorism. From this explanation, it can be concluded that Language is a human need to communicate each other which is formed by culture and behaviour of the people in an area.

When humans start to communicate, there will be any interaction. Before having a conversation, in general someone will start by giving greetings first. There are many kinds of greetings in society, one of them as we know as address terms. According to Brown and Ford's study (1961) in Wardaugh (2006) naming practices in English was based on an analysis of modern plays, the naming practices observed in a business in Boston, and the reported usage of business executives and children in the mid-western United States and in "Yoredale" in England. They report that the asymmetric use of title, last name, and first name (TLN/FN) indicated inequality in power, that mutual TLN indicated inequality and unfamiliarity, and that mutual FN indicated equality and familiarity. The switch from mutual TLN fo FN is also usually initiated by the more powerful member of the relationship.

Along as a society growth, the language used also growing from time to time. However, basically language is formed from the existing culture as a specific form or sign of society. For example, East Javanese is a characteristic language of people that living on the island of East Java, Indonesia. However, East Javanese and Indonesian have different use of sentences but the characteristics of the two languages have similarities. Prastiyono et al (2021) argued that East Javanese language is closely related to Indonesian, East Javanese is a local language that is growing rapidly on the island of

Java, while Indonesian is the national language that comes from the Malay language family while in process of language development several Indonesian vocabulary largely absorbed from Javanese. The use of East Javanese also varies depending on people who want to start conversation, level, age, degree, and honorifics. Based on the level, East Javanese are divided into 3, namely *basa ngoko*, *basa madya*, and *basa krama*.

In analyzing language, data sources can be found anywhere. Such as newspapers, television, radio, internet, and movies. Agustina & Pristiwati (2019) argues that film is a combination of audio and visual. Film can also be interpreted as a reflection of the cultural phenomenon of the community concerned, in this case, film is the same as literary works. The use of language in films is usually taken from the background and environment. If film takes setting in the royal era, the language used is also adapted to the language that developed at that time. Like "*Basa Jawa Kawi*", language which is develop in the ancient Javanese. On the other hand, if the setting of the film is more directed at modern times, the language used will be more modern and relaxed. For example, the use of slang in society.

This study aims to determine the use of East Javanese address terms in the film "Yowis Ben: The Series." The data taken in this study comes from an Indonesian drama-comedy genre entitled "Yowis Ben: The Series" which was released in 2020. This film was written and played by an actor named Bayu Eko Moektito (Bayu Skak) as the main character in the story. The background of the language and dialect used in this film is the use of East Javanese, more precisely in the Malang, East Java, Indonesia. Based on the research background writers formulates problem statements as follows: (1) What kinds of addressing terms found in film Yowis Ben: The Series, (2) What is the correlation or connection between address terms, East Javanese speech level, and also politeness in film Yowis Ben : The Series?

METHOD
Research Design
The researcher used qualitative research to analyze data. Walia (2015) stated that qualitative research is a research that focuses on words rather than numbers, this type of research

observes the world in its natural setting, interpreting situations to understand the meanings that people make from day to day life. Qualitative research method chosen by the researcher refers more to the descriptive qualitative research. Analysis techniques with qualitative descriptive can support a clearer presentation of data related to the delivery of each form of addressing in East Javanese, especially in the film Yowis Ben: The Series as a data source. Qualitative descriptive method is an appropriate method for analyzing data. Cibangu (2012) supports that qualitative research comprises of the following methods: logic, ethnography, discourse analysis, case study, open-ended interview, participant observation, counseling, therapy, grounded theory, biography, comparative method, introspection, casuistry, focus group, literary criticism, meditation practice, historical research, etc. This is in line with the data used by researchers, films that are included in the literary works.

Research Instruments

Researcher took data from the film Yowis Ben: The Series which is an adaptation of the film with the same title, namely Yowis Ben that released on 2018. However, Yowis Ben: The Series was released and aired on WeTV original on September 18, 2020. Yowis Ben: The Series is the film that write and play by talented person from Malang, East Java, Indonesia, namely Bayu Eko Moektito or often called as Bayu Skak. In making his work, he collaborated with Starvision as the producer of this film. In this study, researcher analyzed total of 12 episodes, where each episode had a duration up to 25 until 35 minutes. The reason why researcher chose Yowis Ben: The Series as the data source is because this film achieved extraordinary achievements. Reporting from the IMDb website, film Yowis Ben: The Series received a rating of 8.3/10 and an audience of 950,000 viewers. This achievement managed to beat the 1990 film Dilan with a total of 720,000 viewers. In addition, film that starring by Bayu Skak, Joshua Suherman, Tutus Thomson, and Brandon Salim, contains a moral message in each episode. For example, regarding the meaning of life, introduction to local culture, fostering sense of love to Indonesia, politeness, and preserve regional languages especially East Javanese language to the young generation.

Data Analysis Technique

To analyze data, the researcher were grouped the data by speech level (*basa ngoko, basa madya, basa krama*) on the forms of address terms in East Javanese. The data is displayed and mentioned in table. Each table showed an data about terms of addressing that taken from cast conversations in film Yowis Ben: The Series. Terms of addressing is an expression of how someone addressing to other in the Malang, East Java, Indonesia. After that, the researcher categorizes them into several parts, namely pronouns, personal titles, also speech level in East Javanese. Vocabulary containing terms of addressing were clarified into table and named as titles. Then the researcher also translates the vocabulary into Indonesian and English, so readers can understand the meaning of addressing vocabularies listed.

RESULT AND DISCUSSION
Research Findings
1. Pronoun and Personal Titles in East Javanese

According to Muhidin (2017) pronoun can occuupy the position of the subject and object in a sentence. Pronoun is a type of noun that is intended for someone. Pronouns itselves have variations, one of which is personal pronouns in the form of personal titles. Pratama (2018) defines personal titles as a system that connects a set of words or expressions used to refer to or call the actors or people in ongoing communication. For example in English such as father, mother and sister where the titles are specifically intended for one person only.

The use of pronouns and personal titles in society is influenced by the culture and social structure of a particular community. Alwi et al (2003) say that culture and ethnicity in Indonesia the use of second personal pronouns, such as ***Kamu***, ***Anda***, and ***You*** (english: You) are considered less respectful so that the address terms used are change with the puposes to be specifically and more polite. Such as ***Bapak*** (english: Mr. or Sir), ***Ibu*** (english: Mrs. or Mam), ***Saudara Perempuan*** and ***Saudara Laki-laki*** (english: Sister and Brother), and the other address terms ***Mas*** and ***Mbak*** (english: Older Brother and Older Sister) are also used. In the East Javanese language, personal titles also have many expressions. Each expression or

greeting is adjusted to age, gender, polite, and closeness. In the film Yowis Ben: The Series terms of addressing of personal titles has been shown in the table below.

Table 1
East Javanese Address Terms in Film Yowis Ben: The Series

Titles		Translation	
		Indonesian	**English**
Pronoun	*Kula*	*Saya*	Me
	Aku	*Aku*	Me
	Awakku	*Aku*	Me
	Sliramu	*Kamu*	You
	Dheweke	*Kamu*	You
	Panjenengan	*Anda*	You
	Sampeyan	*Kamu*	You
	Awakmu	*Kamu*	You
	Koen	*Kamu*	You
	Kowe	*Kamu*	You
	Awakdewe	*Kita*	We
Personal Titles	*Bapak*	*Ayah*	Father
	Ibuk	*Ibu*	Mother
	Cak	*Kakak Laki-laki (lebih tua)*	Older Brother
	Mas/ Kangmas	*Kakak Laki-laki (lebih tua)*	Older Brother
	Mbak/ Mbakyu	*Kakak Perempuan (lebih tua)*	Older Sister
	Dik/Adik	*Adik*	Younger (Brother/ Sister)
	Tole/Le	*Anak Laki-laki*	Son
	Genduk/ Nduk	*Anak Perempuan*	Daughter
	Pakdhe	*Paman (Kakak laki-laki lebih tua dari orang tua)*	Parents' Older Brother
	Budhe	*Bibi (Kakak perempuan lebih*	Parents' Older Sister

	tua dari orang tua)	
Paklik	*Paman (Kakak laki-laki lebih muda dari orang tua)*	Parents' Younger Brother
Bulik	*Bibi (Kakak perempuan lebih muda dari orang tua)*	Parents' Younger Sister

2. Speech Level in East Javanese

Terms of addressing can be seen from person's background, the choice of addressing needs to be considered with whom we want to talk. Wardhaugh (2006) argued that in addressing another, the choice of name which you use for the other depends both on your knowledge of exactly who that other is (e.g., his or her age and lineage) and on the circumstances of the meeting. In East Javanese, address terms can be influenced by speech level (*basa ngoko, base madya, base krama*).

Table 1
East Javanese Speech Level

3rd Level (Lowest Language)	*Basa Ngoko*
2nd Level (Middle Language)	*Basa Madya*
1st Level (Highest Language)	*Basa Krama*

According to the table above, East Javanese people usually use different levels of language depending on whom they want to talk. *Basa Ngoko* is the lowest level that leads to close interpersonal relationships. *Ngoko* is the language used when talking to people of the same age or younger. Such as peers, parents to children, brother to sister, etc. The second level of speech level in East Javanese is *Basa Madya*. This language level is the language that is intended when talking to someone who is slightly older, or it can be said that in middle level. For example, the conversation between brother and sister. The highest level of East Javanese speech level is *Basa Krama*. This language is used when talking to an older person or someone

who is respected and honorable. *Basa Krama* is the highest level of showing politeness in East Javanese. Meanwhile, in the film Yowis Ben: The Series, there are several words that indicate the terms of addressing in the speech level in East Javanese. As in the following table:

Table 2
East Javanese Address Terms in Film Yowis Ben: The Series

Speech Level	Titles	Translation	
		Indonesian	**English**
Basa Ngoko	*Aku*	*Aku*	Me
	Awakku	*Aku*	Me
	Koen	*Kamu*	You
	Kowe	*Kamu*	You
	Awakmu	*Kamu*	You
	Dheweke	*Anda*	You
	Awakdewe	*Kita*	We
Basa Madya	*Sampeyan*	*Kamu*	You
	Sliramu	*Kamu*	You
Basa Krama	*Kula*	*Saya*	Me
	Panjenengan	*Anda*	You

DISCUSSION

The result of this research is in the terms of addressing aspect in the film Yowis Ben: The Series. There are specific East Javanese address terms found in the data sources, such as the use of pronouns and personal titles. Pronouns are used when someone wants to start a conversation, such as *Aku, Awakmu, Koen*, etc. While personal titles are expressions or greetings to single people, such as *Bapak, Ibuk, Cak, Pakdhe,* etc.. Furthermore, there is also an East Javanese speech level which is used in the East Java language. Among other things, *basa ngoko, madya* and *krama.*

a. Address Terms (Pronoun and Personal Titles)

The material object of this study is different from previous research conducted by Khobadandeh (2007). In this research, the researcher used film Yowis Ben: The Series as main data. Meanwhile, data from Khobadandeh's research (2007) used newspaper as data sources. The research novelty of this paper is in the terms of addressing in East Javanese especially in the film Yowis Ben: The Series. The analysis of the results of this study is in the

form of expressions of how to address people in Java by distinguishing by two ways, namely pronouns and personal titles of each expression. This is different from previous research from Sulaiman (2018), pronouns only focuses on contrasting the use of third person pronouns in Indonesian and English. Meanwhile, current research has focused on first-person plural and second-person singular.

b. East Javanese Speech Level

In previous study by Efendi et al (2020) stated that being polite is not simply shown by non-linguistic behavior. It also involves complex linguistic aspects that one should in order to be considered polite by the community. Factors such as social hierarchy and structure, values and norms, beliefs, age, and speaker-hearer relations often determine the choices of words in communicative practices. Study by Poedjosoedarmo (1968) support that Javanese politeness as a proper use of language to show respect to those who have higher status and to indicate the degree of formality thile speaking to older people and those with whom one does not share close relations. The degree of politeness in Javanese is mainly classifies three types of vocabulary, namely:

1) **Ngoko**: the words are non-polite and informal, used in communicating with someone who is very familiar with the speaker
2) **Madya**: the words are semi-polite and semi-formal, used to express a formality of intermediate degree
3) **Krama**: polite and formal words uses in a situation where the relationship between the speaker and the address is quite distant and formal

c. Politeness

Related study by Poedjosoedarmo (2017) the examples of demonstrated indicate how Javanese speech levels are manisfested in daily conversational exchanges and how these levels reflect the culture of *unggah-ungguh* or language propriety. To express politeness, there are any concept characterized by the four norms or principles, namely (1) social conducts, (2) proper use of speech levels, (3) speakers' relevance to particular speech situations, and (4) good manners. Sukarno (2010) similarly describes the three Javanese values in relation to politeness, namely (1) *tata krama*

(possessing particular social manners as dictated by the culture), (2) *Andhap-asor* (lowering oneself while exalting others), and (3) *tanggap ing sasmita* (understanding the inference or hidden meaning).

CONCLUSION AND SUGGESTION

Based on the results of the analysis above, it is certain that there is the use of the terms of addressing in the film Yowis Ben: The Series. These uses include (1) on the pronoun aspect, the use of *Aku, Kula* (eng: Me), *Koen, Awakmu, Sampean, Panjenengan* (eng: you), *Awakdewe* (eng: we). Meanwhile (2) in the aspect of greeting or personal titles, the words *Bapak* (eng: father), *Ibuk* (eng: mother), *Cak, Mas* (eng: older brother), *Mbak* (eng: older sister), *Pakdhe* (eng: parents' older brother), *Budhe* (eng: parents' older sister), *Paklik* (eng: parents' younger brother), *Bulik* (eng: parents' younger sister), *Tole* (eng: Son), *Gendhuk* (eng: Daughter) are found. In addition, in terms of addressing in East Java, there is also a speech level. Namely *basa ngoko, madya,* and *krama*. Include *Aku, Koen, Awakmu, Awakdewe* (*basa ngoko*), *Sampeyan, Sliramu* (*basa madya*), and *Panjenengan* (*basa krama*). From here, the writer would like to give some suggestions for future researchers who want to do the same article. The results of the data prove that the differences in the use of Javanese are related to the background of the speech, age, position or degree of the speech partner in society. May this article be helpful and give beneficial reference to English language learning especially in sociolinguistics.

REFERENCES

Brown, R. and M. Ford (1961). Address in American English. *Journal of Abnormal and Social Psychology*, 62: 375–85. In Hymes (1964a) and Laver and Hutcheson (1972).

Cibangu, K. S. (2012). Qualitative Research: The Toolkit of Theories in the Social Sciences. In Asunción López-Varela (Ed.). *Theoretical and Methodological Approaches to Social Sciences and Knowledge Management*, pp. 95–126. InTech.

Efendi, A., Sukamto, K. (2020). Mbasaake In Family Circle: LinguisticSocialization Of Politeness In Javanese.*Linguistik Indonesia*, 38(2), p. 166-168.

Fichtner, F., & Chapman, K. (2011). The Cultural Identities of Foreign Language Teachers. *L2 Journal*, *3*(1), 116–40. URL: https://doi.org/10.5070/l2319072

Khodabandeh, F. (2007). A Contrastive Analysis of English and Persian Newspaper Headlines. *Linguistics Journal, 2* (1), 91-127.

Muhidin, R. (2017). Pronomina Bahasa Jawa Dialek Banyumas di Kota Pangkal Pinang. *Kelasa*, *12*(1), 95–112.

Poedjosoedarmo, S. (1968). "Javanese Speech Levels" in Indonesia No. 6 (Oct. 1968) Southeast Asia Program Publications at Cornell University, pp. 54-81. http://about.jstor.org/terms.

Poedjosoedarmo, S. (2017). Language propriety in Javanese. Journal of Language and Literature, 17(1), 1-9.

Prastiyono, Y., Fahmida, Y., & Latief, S., (2021). Pronoun, Personal Titles, and Variety of Java-Indonesian Language in Yowis Ben The Series Film: Contrastive Study. *Anglophile Journal, 1*(2).p.32-41.URL: https://dx.doi.org/10.51278/anglophile.v1i2.228

Pratama, N. (2018). Sapaan dalam Bahasa Dayak Tomun di Desa Sekoban, Kecamatan Lamandau, Kabupaten Lamandau, Provinsi Kalimantan Tengah. *Sintesis*, *12*(2), 82–90.

Sukarno. (2010). The reflection of Javanese cultural concepts in the politeness of Javanese. Jurnal Kata. Vol. 12(1), 59-71.

Sulaiman, M. (2018). A contrastive analysis between english and indonesian pronominals. *English Empower: Journal of Linguistics and Literature*, *3*(2), 82-91.

Tembung Ngoko, Madya lan Krama. 2020. Retrieved July 24, 2021, from website:https://arifindustri.wordpress.com/2020/09/08/tembungngokokrama/

Walia, R. (2015). A Saga of Qualitative Research. *Social Crimonol*, 5(2), 124.

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics 5th ed.* United Kingdom: Blackwell Publishing Ltd.

Wiyanto, M. (2020). Using Speech Function on EFL Classroom. Jombang, Indonesia:English Education, STKIP PGRI Jombang

Yowis Ben. 2018. Retrieved July 24, 2021, from IMDb Interact website:https://www.imdb.com/title/tt8024712/

POLITENESS STRATEGEIES IN CHILDREN COMMUNICATION AT ELEMENTARY SCHOOL

Lailatul Jannah
STKIP PGRI Jombang
Lailatuljannah425@gmail.com

ABSTRAK
The purpose of this paper is to analyze politeness strategies in children's communication that focus on linguistic responses with children, both male and female students. The method used in this research is a descriptive qualitative study based on politeness theory strategy by Brown and Levinson (1987). The research subjects were elementary school students in the age range of 6 to 8 years. Data collection in this research is documentation. The data analysis technique used by the researcher is the method of content analysis. The result of the study demonstrates that 1) Types of politeness strategies in children communication at Indonesian Religious Kindergarten are positive and negative politeness, particularly the use of address forms in-group identity markers, joke, seeking agreement, the first plural inclusive pronoun –ki and second person pronoun –ko, answering question by saying iyo, an confirming statement. 2) Factors influencing the use of those politeness strategies are the listeners' status, age and behavior as well as the topics of conversation. This paper is expected to be useful information for teachers in recognizing the characteristics of children in the learning process, especially the child's language politeness strategies.
Kata kunci: politeness strategies, children communication, elementary students.

BACKGROUND

Politeness, an important word to use in communicating for the community. When speakers want to speak or communicate,

speakers need to consider one of the elements of communication, namely politeness, a word that is able to influence the feelings of others (Wardhaugh, 1998). So considering the feelings of others, in communicating it is necessary to consider politeness in language. The use of polite language allows social interaction to take place without embarrass the speaker and the interlocutor.

According to Levelt (1989), Language production is divided into three main steps: conceptualization, formulation, and articulation. In producing language, people must recognize and pay great attention to the way they speak because politeness is an important point in speaking. This is a stark contrast in the speech of children, adolescents, and adults. Differences in background knowledge and the purpose of their speech can lead to comparisons in the way of speaking. Politeness strategies are chosen by people depending on the situation in which the conversation takes place, both formally and informally. Differences in countries that have their own language can also affect the types of politeness strategies people will use.

Politeness strategies differ in each country depending on the region. In one country, if the areas are geographically opposite, the way they speak will be in contrast. In addition, each region has its own culture. Spencer-Oatey (2008) said culture does not consist only of physical objects, involves symbolic mental and physical (ie public) representation of the world and only those representations which are relatively stable and which form system shared by the members of a social group are culture. Based on this statement, culture is a differentiator in a group society that has its own characteristics as their identity. According to Zamzani, et al. (2010:2) Politeness is behavior that is expressed in a good or ethical way. Politeness is a cultural phenomenon, so what is considered polite by one culture may not be the case with other cultures. Every culture has different perceptions of what is polite and each language has various tools for expressing politeness.

Several previous studies conducted research related to politeness which has become a major phenomenon in the world. Based on Maginnis (2011), he conducted research on politeness in conversation. Harun et al.(2018) conducted a study on politeness

related to elementary school children in Java. Erwin (2020) conducted about the teaching of politeness linguistics.

The main aspects that have been widely studied are politeness between men and women, behavioral strategies, and also linguistic strategies. That strategy in politeness is an important thing to note. Especially in the relationship between humans and humans. Teenagers and adults can think better, so the politeness strategies they use tell a lot about their character. Compare that with children who still can't recognize the difference between being polite and being disrespectful. They just know to play and have fun. In fact they tend to speak without thinking and do without considering whether it is polite or not. Therefore, this paper aims to analyze politeness strategies in children's communication which focuses on linguistic responses with children in conversation.

Communication and interaction in children's conversations that have been carried out by several researchers, they are: Hyote, et al (2014) conducted a study on language friendships related to communication between preschool children. Ulvik (2015) conducted a study about professional conversation with children. Kolodziejczyk and Bosacki (2016) have a study about children who use direct and indirect persuasion.

Politeness strategies chosen by children in their communication class are very important to analyze as a linguistic study for students and teachers. We already know that between men and women have different brain processes that can affect the way they speak. Therefore, analyzing the types of politeness strategies used by children and the factors that influence their use, it is necessary to know the politeness strategies. Nevertheless, since it was so a lot of previous related research discusses politeness strategies, so this also learns to know the difference in politeness strategies used by boys and girls in class communication.

LITERATURE REVIEW

There are many researchers who conduct studies on the relationship of politeness with gender, whether men or women have different strategies in expressing feelings and showing emotions directly in speaking. One model of politeness is Brown and Levinson (1987) who have found factors of politeness in male and

female behavior. They underlined the three basics of the nation, namely: face, face threatening actions (FTA), and politeness strategies.

The concept of face is "the public self-image that every member wants to claim for himself and that people cooperate in maintaining face in an interaction" Brown and Levinson (1978). Goffman (1955, 1967), who defined face as 'the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact' (Goffman, 1955: 213). According to Brown and Levinson (1987), the model of politeness devided into four points, they are:

1. Bald on record: this strategy is used when people know each other so there is no need to maintain face.
2. Off record: this strategy is more indirect. Speakers do not impose something on the listeners, so the face is not directly threatened.
3. Positive politeness: this strategy tries to minimize the threat to the audience's positive face. This can be done by attending to the audience's needs, feeling of belonging to the group, hedging or indirectness.
4. Negative politeness: this strategy tries to minimize threat to the interlocutor's negative face.

There are some strategies which were conducted by them as cited by Hameed (2010), they are: Positive and negative politeness strategies:

METODE

This study used descriptive qualitative method. The participants of this paper are elementary school children, both boys and girls in the age range of 6 to 8 years. Data collection in this study can use several books, journals, books, documents, as well as sources of data or information which are then reviewed that are relevant to the topic that has been chosen.

The data collection technique in this study is documentation, namely looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lengger, agendas, and so on (Siyoto, Dr.Sandu, & Sodik , M. Ali: 2015). Literature review is collecting data by

removing all the contents of the book according to us and this technique is specifically for essay books.

The data analysis technique used by the researcher is the content analysis method, which is a research method using a set of procedures to make valid inferences from the text (Weber: 1994:9). In this technique, the process of selecting, comparing, combining, and selecting various meanings will be carried out until the relevant one is found (Serbaguna: 2005).

RESULT AND DISCUSSION
Result
Extract 1: Joking with classmates

Many male students joke with their peers in class. They sing a song using their friend's name and add the word 'botto' which means smell in English. It can make the class noisy, so that's why the younger teacher gave the order to be shut up.

According to Brown and Levinson's concept about politeness strategies in 1987, joke is one type of positive politeness strategies. It's okay to make a joke for a friend in terms of wanting to cheer up and make them closer to you. But not so, if in a formal situation and in front of many people, make jokes to friends by adding the harsh word behind his name is not polite. A male student says "...Sami botto..." and "Sami buccu". Not justified in friendship because of those words' meaning are smelly person. Such jokes can be regarded as mocking or insulting. Especially if your friend shows a sad expression or angry expression like Sami and Nisa did that day. This is of course categorized as very disrespectful behavior.

Extract 2: Joking with the lesson material

When the teacher showed a picture of an animal then one of the male students answered jokingly.
T1 : Burung apa ini?
MS3 : Burung nenek tua
SS : <XnoisyX>
T1 : Ini namanya burung merakya! Ini sebentar diwarnaaa..?
SS : iii

Making jokes means you don't like boring classes in the teaching and learning process. However it will feel different, if it's a male student the word "burung nenek tua" in terms of
answer the younger teacher's question, that means he doesn't like monotony lesson but he doesn't seem to show any courtesy to the older person who try to teach him. By analyzing the conversation, it could be said that it was an impolite attitude, let alone saying it in a formal situation and in front of your teacher while he tries to help you in studying.

Extract 3: Calling someone by using address forms
A male student carries out the teacher's instructions and requests when he asks his friend what color to use and how to color the picture.
T1 : siapa lagi<X words X>?
MS : weee Aril:...semua warna kuning? beginie?
FS2 : Biarkanmibiarkanmi.
MS : Ndakentara..<X words X>
The second conversation is about a male student asking his teacher about a way to color a picture using the address form in the way he calls an older person.
T1 : Jangan..warnai yang angkanya nah, ndak kelihatan nanti..jangan warnai angkanya.
    <X words X>.
MS : Bu guru..bu guru, diwarnai angkanya?
T1 : Jangan, jangan diwarnai angkanya.
MS : <X words X>
Comparing the first and second conversations above, it can be seen that the use of address forms categorized as the use of group identity markers, Brown and Levinson (1987) is being determined by who the listener is. The male student who said "weee Aril…" to his classmate while said "buguru..bu guru, …" when spoke to his teacher shows us that the relationship of a speaker and listener becomes one of the determinants of using language. How close they are, and also about their age. In accordance with the culture adopted by the Indonesian language, the use of the address form in two contexts can be categorized as polite speech acts because male students distinguish the use of the address form in talking to peers

than teachers who are basically older than him and not as close as friends.

Extract 4: Using pronoun-koin speaking
The conversation between female students was about how many letter M in the assignment from the teacher.
FS4 : Ndacocokisayabukuku, nda cocoki.
FS3 : ooo, salahko<X words X>.. satuji M masa dua M, toh?..satu M, M satu.
FS4 : cocokmieee, M kali M—
FS3 : iyosatuM..aihsalahko:, hapuski:,satu M:.
MS : jangkoduluu.
T : nantidisuruhbawaanutoh..kalo bilangbegitu
<X noisy X>

The third female used the second person pronoun –ko in "...salahko..." instead of the first plural inclusive pronoun –ki in "salahki". The use of second person pronouns can be accepted as polite speech because the speaker and listener have the same status as students and they are close friends.

Extract 5: Using pronoun –kiin speaking
The following conversation between an older teacher and a female student in class is about how to color something
picture.
T2 : warnailaginak..pake penggaa…….
FSS : risssss…
FS1 : sayakeluargarisibu guru… tapi sedikitji..
FS2 : buguru..sinikibuguru..
<X noisy X>
MS : ohhhmyygodnesss…
The use of -ki is more polite to students than the use of -ko to listeners. Like the conversation above, when FS2 asked his teacher to come over and check his assignment, he said "buguru..sinikibuguru.." showing that he is respecting his elder teacher as a parent. Compare with the previous extract about the second pronoun –kousing by students when they are talking to their friends who have the same status and age between speaker and

listener, this extract shows the politeness strategy they use is determined by who the listener is.

Extract 6: Answering by say —iyo"
    The male students was talking about what will they do after the class.
MS1 : ayomi main spinner deh ?% maukasaya main spinner deh, janganmeko kau main%
MS2 : iyo, larangkiitu
    After analyzing the conversation, answering the question by answering yes does not matter if the listeners are peers. If it is said when with the teacher it can be said to be disrespectful behavior.

DISCUSSION
    Politeness strategies, both positive and negative, are used by students in speaking in class communication. Students speak in class communication using both positive and negative politeness strategies. Most of them are positive politeness strategies but some are negative politeness strategies. Children tend to use group identity markers, such as the teacher's mother or the name of someone who can be categorized as an address form. They also use the first plural inclusive pronoun –ki as well as the second person pronoun –ko. In answering questions, students will say yes to answer questions from the teacher and their friends. In addition, they also make jokes about the lesson materials and their friends' names, and also repeat the statements of friends which are categorized as the use of search agreements.
    The factors that influence the use of politeness strategies are gender which has an important role to play in relation to speaking. These factors greatly influence politeness strategies because the level of politeness and the way in which words are spoken are determined by who the listener is. However, when discussing children's communication relationships and politeness strategies, factors in determining how children act and speak.
    The children used using the address form categorized as the use of in-group identity markers. However, they often call the listener's name. They also use the first plural of the inclusive pronoun-ki when they are talking about an older person and the

topic is about their parents. Compare with the use of the second person pronoun-ko, they use it
because they are talking to their friends who are of the same status and age. It can be said as politeness behavior because according to the Bugis Makassar culture that people believe, using the pronoun-ko to close friends and peer can be accepted. However, it is not justified if it is used for older people. Then in terms of answering questions, they will say yes to answer questions from teachers or friends. Actually, saying iyo can still be said to be polite if spoken to friends. On the other hand, if it is spoken to an older person then it is impolite behavior. Students also often make jokes about lessons and their friends' names, and also repeat their friends' statements which can be categorized as use seeking agreement. Actually joke is also one type of positive politeness by Brown and Levinson in 1987. Children tend to get bored easily and don't like monotonous lessons, so children make jokes. However, the situation presented a different kind of joke. Analyzing from a cultural Indonesian point of view, making jokes in formal situations and in front of your teacher when he or she is trying to help you with your studies, it would be a very disrespectful attitude.

Indonesian highly values the expression that sounds "Respect the Older and Respect the Younger" which is related to culture. Therefore, we must pay attention in speaking to others in daily conversation. People hold communication by delivering more than what is in their mind, though eternally. They even generally say the words which are not their intended meaning (Wiyanto, 2019). So we have to make a concept and process what words will be spoken before speaking and also before acting, we attitude must be considered.However, seeing the subjects studied are elementary school children, of course they are still in the process of learning to act and be polite and they still don't know where is the right thing to do. So as people who are older than them must give tolerance.

From the results of reviewing several articles, younger teachers are more serious and more disciplined in giving orders and lessons. His expression was also very clear that he was displeased with the behavior and the children. Sometimes he utters inappropriate words as an educator. Basically the teacher cannot be blamed, he is also a human being who has emotions, but it would be

nice as a teacher to be more selective and wise in dealing with children.

In my observational data and point of view while observing classroom situations and interactions, children distinguish politeness strategies they use for teachers. Students will obey and use polite language when interacting with older teachers who are basically cheerful (always smiling), kind, and use soft and polite language. It is very different with younger teachers, students use the word 'iyo' more often. Some of them also made a fuss in the class and did not listen to the orders and instructions of the younger teachers. It can be said in politeness strategies that both behavior and language used by children are not only determined by who the listener is and what topics are discussed, but also determined by other people's attitudes. The way you treat them can affect their response. If they get good then they will appreciate it. If they are mistreated, they can be rude and disrespectful, and then they will show disrespect.

KESIMPULAN DAN SARAN

Politeness, an important word to use in communicating for the community. When speakers want to speak or communicate, speakers need to consider one of the elements of communication, namely politeness, a word that is able to influence the feelings of others . So considering the feelings of others, in communicating it is necessary to consider politeness in language. In addition, each region has its own culture. Spencer-Oatey said culture does not consist only of physical objects, involves symbolic mental and physical representation of the world and only those representations which are relatively stable and which form system shared by the members of a social group are culture. Based on this statement, culture is a differentiator in a group society that has its own characteristics as their identity. Especially in the relationship between humans and humans. Teenagers and adults can think better, so the politeness strategies they use tell a lot about their character. Compare that with children who still can't recognize the difference between being polite and being disrespectful. They just know to play and have fun. In fact they tend to speak without thinking and do without considering whether it is polite or not.

Politeness, an important word to use in communicating for the community. When speakers want to speak or communicate, speakers need to consider one of the elements of communication, namely politeness, a word that is able to influence the feelings of others . In addition, each region has its own culture. Spencer-Oatey said culture does not consist only of physical objects, involves symbolic mental and physical representation of the world and only those representations which are relatively stable and which form system shared by the members of a social group are culture. Especially in the relationship between humans and humans. Teenagers and adults can think better, so the politeness strategies they use tell a lot about their character. Compare that with children who still can't recognize the difference between being polite and being disrespectful. They just know to play and have fun.

SUGGESTION

As an educator not only teaches about educational knowledge, but also has to teach a good attitude to students. Because of that, we need to pay attention to our attitude and speech to others in everyday conversation. We must conceptualize and process what words will be spoken before speaking and as and before acting, we must consider attitude. I advise readers to be wise in speaking and communicate with each other, exercise the right politeness strategies both formally and informally informal situations. I suggest exploring more about politeness strategies, not just in adult men and women but also in children communication. And also as an additional reference for those who want to do research relatedto this paper.

REFERENCES

Asjuh, Nurfiaeni. (2018). *Politeness strategies in children communication at Indonesian*

religious kindergarte. Makasar: TEFLIN International Conference.

Zhang, Lei. and Rong Yan. (2012). *Impact of Immersion Teaching on English Sociopragmatic Awareness of Chinese Kindergarten Children: A Polite Study.* International Education, 41(2),

33-45,128.

Wiyanto, Moh. Saibani. Novitasari, Lucky Ayu. (2019). *Conversation Verses of Surah Al-Kahf's Translation: A Cooperative Principle Perspective.* Jombang: JEELL (Journal of English Education, Linguistics, and Literature.

Kembaren, Erwin Syahputra. (2020). *KESOPANAN DALAM BAHASA MELAYU KUPANG PADA MEDIA SOSIAL FACEBOOK.* Kupang: Jurnal Lingko: Jurnal Kebahasaan dan Kesastraan.

Darwis, Muhammad. (2018*). Politeness Language Analysis in Teenagers Reviewed from Sociolinguistics.* Kuala: Budapest International Research and Critics in Linguistics and Education (BirLE) Journal.

Ulvik, OddbjørgSkjær. (2015). *Talking with Children: Professional Conversations in a Participation Perspective.* SAGE Publication: Qualitative Social Work, 14(2) 193-208.

Hoyte, Frances., Jane Torr, and Sheila Degotardi. (2014). The Language of Friendship: Genre in the Conversations of Preschool Children. Macquarle University, Australia. SAGE Publication: Journal of Early Childhood Research 12(1) 20-34.

LANGUANGE VARIATION IN WHATSAPP STATUS BASED ON GENDER DIFFERENCES

Lidia Indah Sulis Setiowati
English Education, STKIP PGRI Jombang
Email: lidiaindah365@gmail.com

ABSTRACT
Language is an important thing for everyone of the speech community. The relationship between language and society is recognized as the main interest of sociolinguistics. Sociolinguistic has many research topic and this research discuss about languange and gender. The purpose of this research is to analyze language variations based on sosiolinguistic perspective that are used by women and men in Whatsapp Status. In order to finish this study, a descriptive qualitative method is applied. This study also uses data collection techniques with non-participatory observation methods and documentation. This study applied Lakoff's (1975) theory of gender feature to analyze the data. According to Lakoff (1975), Women and men have different ways to different languages. In this research, there are some language features used by men and women in the Whatssap Statuses. They are lexical hedges, tag question, hypercorrect grammar, empathy adjective, intensifiers, super polite forms dan empathic stress. The results of the study found that the language used by men and women in the Whatsapp Status is having some have similarities and differences in the use of language features.
Keywords: *Languange Variation, Gender Differences, Whatsapp Status*

1. INTRODUCTION

Sociolinguistic is a study about the relationship between language and society. The application of linguistics in society

depends on the society itself, although the same gender, age, and social status they would be applied the language in different ways (Sri, Arimuliani & Ikel,2020). They are interested in explaining why we speak differently in different social contexts, and they concerned with identifying the social function of language and the way it used to convey social meaning. Sociolinguistic has many research topic, one of them is languange and gender. Gender is a reflection of human characteristic and it has happened in the community of society (Muhammad & Panji, 2020). Languange and Gender describe how men and women have differences when they interact with other people. The difference between men' s and women' s use of language is particularly thoroughly discussed in sociolinguistic study.

People use language to say things in their mind, to express their point of view, moreover to express their feeling. Nowadays, for expressing feeling tends to be easy. The internet quickly grows especially social media which can be a tool for expressing their opinion. There are many kind of social media, one of them is Whatsapp. Whatsapp is one of the social media that almost everyone used to socialize and also as a message delivery by individuals or groups. They can also share their activities through whatsapp statuses. From whatsap status, they can upload a photo and write a caption to express or convey an opinion related to the uploaded photo. The caption can provide information in the form of news, business, activities, or convey opinions, arguments, assessments, and so on. However, language used on whatsapp status is not always conventional, but mostly governed by situational factors; depending on who one is talking to and the subject of discussion in a particular period of time.

Some previous studies have been taken by the writer to support this article. The first taken from Dong Jinyu,(2014) with title Study on gender differences in languange under the sosiolingistic. This study focused on gender differences in languange and the social source of it. Second, taken from the journal Sri Yuliani,et all, (2020) with title Sociolinguistics perspectives on gender patterns in instagram. Researcher focus on gender petterns that found in social media of Instagram in terms of sosiolinguistic taken from 30 instagram users as samples. Third, taken from the

journal Merissa, (2017) with title Sociolinguistic perspective of gender patterns on facebook. This study focus on finding the diffetences and similarities between the way man and woman use the internet, especially the social networking site, Facebook. Fourth, taken from Intan Permata, et all, (2020) with the title Language Variations in Instagram Caption. This study explain about similarities and differences in the use of language features used by men and women in the Instagram caption.

All of them focus on gender differences, especially in social media. In this research, the writer focus on aanalyze gender differences between men and woman in the us of social media, that is Whatsapp. This research applied Lakoff's (1975) theory of gender feature to analyze the data. From this background, this article aims to find out gender differences through the languange variation used in sosiolingustic perspective of men and woman who use Whatsapp, especially in whatspp statuses.

2. RESEARCH METHOD

This study used a qualitative approach with a descriptive method as a research design, to determine how the use of male and female language in Whatsap status. The qualitative descriptive method is used by researchers because the data is in the form of words, phrases, or sentences regarding related linguistic phenomena. This research not only describes but also finds the characteristics of the speech of men and women in describing photos on Whatsapp status.

This research also uses data collection techniques with non-participatory observation methods and documentation, because there is no need to join in the activities carried out by the object of research. The data were collected from the list of the contacts on the researcher' s mobile who have WhatsApp account. The use of this method is based on the data used, namely in the form of words, phrases, clauses, or sentences found in Whatsapp status because the data from this study are captions uploaded on social media Whatsapp.

In this study, the data analysis process was carried out using the following steps: first, identifying data by looking at and determining the characteristics of language objects in the form of language use based on men and women inW hatsapp statuses.

191

Second, classify data according to the language variation features of Lakoff's theory (in Mariyama & Lisetyo, 2017). Third, presenting data in order to understand what is happening and understdning it. Fourth, describe the data that has been presented in a clear and detailed manner. Fifth, explaining the data. Sixth, interpreting the data that has been explained is not just what it is, but also what is implied by expressing one's own opinion. Seventh, draw conclusions and verification from the analyzed data. So, this conclusion will answer the problem formulation that has been formulated since the beginning.

3. RESULT AND DISCUSSION

Social topic on Whatsapp statuses are the data in this study. The social topic have some categories such as emotional feeling status from their activity, their work and experience,etc. There are 20 status from the social topic, 10 written by men, and 10 written by women. The use of language used by men and women in Whatsapp status can be seen from the results of the analysis of gender language variations based on Lakoff's theory (in Mariyama & Lisetyo, 2017). This theory can show in detail what variations of language are often used by men and women and what forms are realized. Whatsapp status consist of 7 features of language variations namely lexical hedges or, tag question, hypercorrect grammar, empathy adjective, intensifiers, super polite forms dan emphatic stress.

Caption on whatsapp status SA :

"Sudahi sadgirl mu, mari self healing bersamaku…tencu for today"

The caption is about an emotional feeling after doing her activity. The style of writing the whatsapp status is by directly showing how the interest of her activity, in order to get sympathy from other users. The Whatsapp status from the SA account has 2 language features, namely the intensive features and empathy adjectives to strengthen the statement she conveyed when showing the activity. Sentences or words that contain intensive features are in the sentence " mari self healing bersamaku…" from that sentence, SA account tries to convince people that the activity is very interesting. In the empathy adjective feature which aims to

192

give a reaction of her interest for the activity, she really likes and ask us to join with her.

Caption on whatsapp status DR :

" Alhamdulillah… setidaknya kita masih bisa bersyukur, sore hari bisa berkeringat segaar.."

The caption is also about an emotional feeling after doing the activity. He wrote that he just finished playing football without order to get sympathy to other users. From the style of writing the caption written by DR looks formal then SA account. The Whatsapp status of the DR account has 1 language feature, namely, hypercorrect grammar. The sentence used in the caption is a good and good sentence to indirectly explain the activity.

Based on the findings of language variations used by men and women, namely: (1) Lexical hedges, (2) Tag question (3) Hypercorrect grammar, (4) Empathy adjective, (5) Intensifiers, (6) Super polite forms, (7) Emphatic stress. Of all the language variations found, the intensive features are the dominant features in Whatsapp status. This can be seen from the finding that the number of appearances of the Intensifiers features from 20 Whatsapp status.

The use of 7 features found from the analysis results, there are 2 features that are not used by women but are used by men, namely the lexical hedges and empathic stress features. The use of lexical hedges is intended to avoid saying anything definite. Emphatic stress aims to emphasize a phrase to be convincing. These findings differ from the opinion expressed by Holmes (2001) that Hedges is one of the characteristic features of the feminine language.

The use of empathy adjectives between men and women has differences in word choice. Women are more likely to use words whose phonemes have changed or slang, for example, the word *thankyou* is changed to *tencuu*. Meanwhile, men use the correct phoneme without changing it, such as the use of the word ' cool' .
These findings are in line with Lakoff' s opinion (in Jinyu, 2014) explaining that women and men have differences at the level of phonology, vocabulary, and grammar, choice of syntax. The language of men is more assertive, adults and men like to speak openly with the right vocabulary, such as in the choice of words

used by men and women in the empathy adjective feature from the findings of data analysis.

4. CONCLUSION AND SUGGESTION

Based on the data analysis above, the data used in this study came from social topic male and female caption that were analyzed to answer the research questions. The aim was to determine the use of male and female language in Whatsap status . From the results and discussion, it can be concluded in a some of points.

First, not all types of gender language features according to Lakoff's (1975) theory are used by men and women in Whatsap status, based on the findings. The language features contained in the use of male and female language in whatsapp status captions are lexical hedges , tag questions, hypercorrect grammar, empathy adjectives, intensifiers, super polite forms, and emphatic stress. The use of these features has similarities and differences. The equation is the use of intensifiers features that aim to strengthen statements such as the use of very words. These differences in characteristics can therefore convey the meaning or the intention of men and women in using their Whatsapp status.

This research is valuable to enrich the other research to be explored because some discrepancies and the challenging movement of technology occurred rapidly and under beyond. Exploring more about the effect of gender patterns in using language both in positive and negative ways might be researched in the future. Hopefully, this research be helpful and give beneficial for other researchers in English language learning especially in doing the same aspect in linguistic perspective of gender petterns.

REFERENCES

Saibani, W.M., Wisnu, A.P. (2020). Gender differences of students' ability in writing descriptive text. JOLLT, Vol.8, No,2.

Dong J. (2014). Study on Gender Differences in Language Under the Sociolinguistics. Canadian Social Science, Vol. 10, No. 3.

Yuliani, S., Ahmad, A., & Srinoviati, I.(2020). Sociolinguistics perspectives on gender patterns in instagram. Journal of Education and Learning, Vol. 14, No. 1.

Swanda, T., M. (2017). SOCIOLINGUISTIC PERSPECTIVE OF GENDER PATTERNS ON FACEBOOK. Tahuri, Volume 14, No.2.

Permata, S., I., Gunawan, W., & Sudana, D. (2020). Language Variations in Instagram Caption. *Gender Analysis with a Sociolinguistic Approach.* Education and Humanities Research, volume 509.

Dina, M., & Lisetyo. (2017). Gender Feature in Women and Men's Skin Care Advertisement. Surabaya: Language Horizon, 5(1), 108-117

Holmes, J. (2013). An Introduction to Sociolinguistics. England.

INTERNAL AND EXTERNAL LANGUAGE DEVELOPMENT AND CHANGE

Mochammad Hafid Prasetya
English Student, English Education
STKIP PGRI Jombang
Hafied1234@gmail.com

ABSTRACT
Language change and development can occur internally or externally. In this article, internal language development will go through historical research by observing changes and language development based on the history of its development. However, external changes and developments This will be studied by studying and observing language changes and developments through a study. Influenced by social and cultural factors that have occurred around the community. Internal changes occur for the first time in Behavior in everyday life that adapts and forms tendencies. Innovate in existing family groups and then make other changes in the chain, Ultimately making the languages different from each other, even though they originally came from the same language. External language change is a change and development of language caused by language contact and other languages, humans as a cultured society have a good relationship with each other. Between countries in the world and between nations within one country.
Keyword: changes, internal, external, history.

INTRODUCTION
Languages at the national level (national language) and international languages (ethnic languages) are difficult to avoid. This is the result of acculturation. Previously it was an environment where users of one language were translated to users of another language for There was a change in new dialects, the production of

196

new words and even frequent changes in grammar settings. However, language can slowly change and develop by itself, because it adapts to the development and changes in the language community model and life system, as a field of education, social, culture and even technology.

According to Poedjosoedarmo (2009) the process of language change is varied, at least two types can be identified, namely, (1) internal changes that occur in the grammatical system. These changes usually occur slowly; (2) external changes, namely changes caused by the influence of other languages. This change can be a relatively quick process and this change usually starts with a rich vocabulary. There is a more intensive linguistic contact, the wider the change. External changes are not limited to the richness of the Dictionary, but can be extended to other elements of the language.

Regarding changes in internal language in the formation of grammar and vocabulary, the author of this article will describe the history of the development and change of the language of the two languages. They come from the same language family, even from the same tribe (branch), namely Malay and Indonesian. Due to the development and change of language, both languages have changes in terms of structure and vocabulary formation.

Regarding external language changes, the author will involve in a multilingual society, one language is in another language environment. This is inseparable from the relationship between language and socio-cultural aspects (sociolinguistics).

The view above shows that there is some kind of relationship between language and society. The relationship is very close. Language as a social product with many links to use In most cases, it is carried out by humans in mutual communication and interaction. In society one is not seen as a separate individual from the others. He is a member of his social group. Therefore, language and its use are not observed individually, but are always associated with activities that exist in society. Everyone has a different way of using language. We can see the difference in terms of the song or intonation, choice of words, sentence structure, ways of expressing ideas and so on. Or in other words, we can distinguish them from the phonetic phenemic aspect. The special characteristics

(characteristics) of the use of individual language are known as idiolects (Haryono, 2006).

In general, dialectical differences in language are not only related to language class differences. Within and often beyond regional linguistic differences. Differences in social status and social level, Being noticed and responded to by society, and systematically The behavior described by sociologists involves more than just habit. Just talk about it. This aspect of behavior is especially important because tension in the way people speak can appear socially insecure.

So it can be said that sociolinguistics or community linguistics is a study discussing the relationship between language and its use in society. To map it, sociolinguistics has at least three types of tasks, namely:

1. Describe social status and social hierarchy related to people's language habits.
 2. Help someone improve their social status through the use of language and find solutions. About bilingual or multilingual problems in society.
 3. Investigate the dialect phenomenon in a bilingual or multilingual society. Language change and development.

Based on the above phenomena, the problems that will be discussed in this article are (1) In terms of the development and historical changes of language, how has language changed? (2) In terms of the relationship between language and socio-cultural (sociolinguistic) aspects, how does language change from the outside?

RESEARCH METHOD

The approach used in this study is a qualitative approach. According to Bogdan & Taylor (1975), a qualitative approach is a research procedure that produces descriptive data in the form of written or oral data from people and observable behavior. While the literature study is used to examine various literatures that can be used as examples and references in the analysis related to the topics discussed.

Participatory observation is used to obtain information directly about language development and language change. Despite

the interview to get supporting data related to research questions. Conduct interviews for basic information providers, the main information provider, and additional information providers. Interviews are a skill of obtaining information that cannot be observed directly because it is in the human mind.

Registration activities consist of data registration obtained from the field. Directly, all data and information obtained on the site are carefully recorded on the same day. This activity is done to avoid the possibility of being forgotten or forgotten overlapping data and information obtained through participatory observation or informants studying. Successful data is mined and collected, then classified and then stored explained in the form of descriptive-qualitative analysis. By using this type of analysis model, this will show and in accordance with the research questions, the data obtained were analyzed in detail.

RESULT AND DISCUSSION
Internal Changes

Internal changes in essence are changes that occur in the language themselves. In the grammar system. This change can include phonetic systems (sentences and intonation patterns). Procodic pattern words), pattern of phrase sequence in sentences. Changes begin with speaker behavior. Adapt to each other in everyday life, and then have a tendency to innovate in a group of family community. This initial change may gradually follow other changes to the string which ultimately creates language differently with each other (Poedjosoedaqrmo, 2006, 2008).

To learn more about developments and changes in language internally, this shows the development and change in Malaysia and Indonesia in its various developments are as follows:
The development and change of the Malaysian language

According to historian Leonard Y. Andaya, the most famous theory of the origin of the Malay language and its speakers was put forward by archaeologist Peter Bellwood and linguist Robert Blust. The most ancient form of this language, called Proto-Malay-Polynesian, is thought to have begun to develop in the Philippines around 2500 BC. The most ancient Malay language developed along with the growth of the maritime culture of its speakers. They build

communities on the coast and riverbanks. Over the centuries, this community of speakers networked with each other and made Old Malay a basantara (intermediary language) for communication. Therefore, this language is also closely related to the geography of distribution of its speakers.

Old Malay language is thought to have been widely used during the Srivijaya Kingdom in the 7th century. The Kedukan Bukit Inscription issued by Srivijaya in 683 AD is the oldest archaeological evidence of the use of the Old Malay language with the Pallawa (Indian) script. Srivijaya's close relationship with Indian countries made the Old Malay vocabulary heavily influenced by Sanskrit. "This Old Malay language then developed in various places in Indonesia, especially during the Hindu era and the early period of the arrival of Islam (13th century).

The extent of the use of the Malay language in the Commerce era was inseparable from its flexible nature. In the 17th century, the Malay language had developed into various dialects and was used by many ethnic groups around the Malay Sea. Although what is commonly referred to as the cultural center of "true Malay" is Malacca, Malay speakers there recognize the validity of the Malay dialect from elsewhere. Also when the Sultanate of Aceh rose in prestige, the Malay-Acehnese dialect became a prestigious language variant in the Malay world.

"The variation of the Malay language shows the diversity of ethnic groups who make this language the basis of their identity. However, in the 19th century there was a change in attitude regarding the use of language." The so-called change relates to the London Treaty which was agreed by the British and Dutch Kingdoms in 1824. Based on this treaty, the Dutch were recognized as controlling the Indonesian archipelago while the British ruled the Malay Peninsula and the Malay Peninsula. Singapore. This separation indirectly contributed to the development of the Malay language in the Straits of Malacca. Since then, two Malay cultural centers, namely the Riau-Lingga Kingdom and the Johor Kingdom, developed independently. The Riau Malay language and literature developed rapidly and became known as the Malay language. Melayu Tinggi.In the 20th century this variant became the backbone of the Indonesian language.

The development and change of the Indonesian language

Indonesian was proclaimed as the language of unity by the youths who attended the II Youth Congress in Batavia (now Jakarta) on 27-28 October 1928. At that time, youths from various regional organizations made a pledge called the Youth Pledge.

Thanks to the Youth Pledge above, the existence or existence of the Indonesian language was accepted in Indonesian society at that time. According to Kridalaksana (1991: 2), this acceptance causes Indonesians to see Indonesian which is the language of the unity of the Indonesian nation, and not other nations, as a language other than Malay.

The phase of Indonesian as the official language of the state has the longest duration, since August 18, 1945 through the stipulation of Article 36 of the 1945 Constitution, until the Language Politics Seminar in 1999. This phase begins with the incident of Ir. Soekarno and Drs. Moh. Hatta read out the text of the Proclamation of Independence on August 17, 1945 and a day later Indonesian was designated as the official language of the state through Article 36 of the 1945 Constitution. Thus, there was a sign of a phase shift, initially Indonesian as the language of unity became Indonesian as the official language of the state.

Then the spelling of Suwandi emerged in 1947. According to Sudaryanto (2017), Spelling of Suwandi was a Latin spelling system for Indonesian after the proclamation of independence published in the Decree of the Minister of Teaching, Education and Culture, Mr. Soewandi, No. 264 / bhg. A on March 19, 1947, which is a simplification of van ophuijsen spelling, among others, is Oe change becomes u. SUWANDI spelling system named other spelling republic. Eyd, Sudaryanto (2017) explained that the Indonesian spelling system was mostly the same as the Malaysian spelling system, which was contained in Presidential Decree No. 57 dated 16 August 1972 and became an official spelling of Indonesian until 2015. The difference with spelling of Suwandi, among others, was the letter J to Y, the DJ became J, NJ became Ny, Cho Kh, TJ became C, and SJ became SY.

The following is a partial alphabetical list of words found in both languages:

(Malay):Adoi, aduh, aduhai: mengadoi, mengeluh (Indo) Aduh. The only difference is in the phonemes o and i for the same sound, namely ouch d which is found in Indonesian. The word adoi is not found in the General Indonesian Dictionary.

(Malay):Basikal (Indo):sepeda. The term "basikal" is a bit foreign to Indonesians, but to Malaysians it's common because this word comes from the English word Bicycle.

(Malay):Cemas, kecemasan: Keadaan bahaya, darurat. (Indo):Cemas=1. risau hati, 2.hampir-hampir. The term "Cemas" for Indonesians means to be worried about something that is almost happening, or the same as not happening. This means that it is safe and does not contain any danger. Whereas in Malaysia it means that it is in a very dangerous, critical, emergency situation. A very principle difference can occur between two Malays (Indonesian and Malaysian).

(Malay): Budak (Indo):1.Anak-anak. 2. Antek, Hamba, Jongos. The term "budak" used by Malaysians against Indonesians is considered insulting, because it is considered a call to slaves.

(B.Malay):Dugaan=2. Cubaan, ujian (B.Indo):Duga, menduga, =Kira, sangka, menyangka, memperkirakan. Allegations are only approximate, and uncertain, but the ordeal is certain.

(Malay):Elaun=payment given to a person (by an organization) on a regular basis to carry out a task) (Indo): Gaji = wages paid for work in a fixed time.

Explanations and examples show that there are developments and changes in the Malaysian and Indonesian languages in terms of vocabulary, phonemes and structure. This matter shows that since the birth of the same language family there has been a change and development of language. Similarly, the Malay language, which is caused by the behavior of speakers and the development of the geographical location of the user. idiom. Poedjosoedarmo's (2008) statement confirms this change, which states: There are two things that can trigger language change, namely;

First, the sociolinguistic behavior of speakers in a particular community environment. The speaker's efforts to adapt his idiolects to the idiolects of the speech partners as an effort to facilitate communication and create familiarity have caused the

idiolects to approach each other, resulting in convergence of various elements of the language. As a result of these symptoms there was a new dialect. The acculturation process was then enlivened by various innovations that marked the vitality of the dialect. Innovation can occur because of the discovery of new experiences in new places that occur as a result of changes in speech models or because they are driven by a sense of mere solidarity.

Second, the relationship between the community groups is strained. The spread of speech community groups separates themselves from other groups, has made interaction with other groups less and less. Even the separation of the two groups that are so far apart has resulted in large linguistic differences. The separation may occur due to: (1) Migration (ecological separation); (2) social class separation; (2) Differences in political currents; (3) The establishment of a new separate state; (4) Obedience to different religious sects.

External Changes

External changes are changes and language developments caused by contact with a language with other languages (Poedjosoedarmo, 2008).

The influence of the entry of Islam to Indonesia has caused the many words of Arabic hiccal into Indonesian, such as the word deliberation, valid, etherer. Similarly, the entry of Hinduism has enriched so much Java vocabulary and Malay (Indonesia) originating from Sangskerta. As the influence of Dutch occupation has also been a vocabulary that has been adopted into Indonesian. The influence of science and technology has many words and terms absorbed from English. The existence of trade in trade with other nations has many business terms that enter Indonesian vocabulary. What we also cannot get award in Indonesia is the presence of other social contacts with the community (ethnic), because most of the ethnic in Indonesia lives in a multiethnic society that is also multilingual.

As a result of social contacts based on various interests according to Poedjosoedarmo (2008) can have an impact: (1) the entry of the absorption word; (2) the entry of new morphological elements; (3) the entry of new phonems; and (4) the entry of new speech variations.

These four impacts can be seen in the phenomenon of multiethnic and lingua society in Jember. In Jember there is a mixed language, namely Javanese which is blended or Madurese which is Javanese, which has given birth to a new language and culture in Jember. Until now there is no standard term as the term acculturation of the language. There are those who term it as Pendhalungan culture. But not Pendhalungan language. If in Malang, the Javanese language was reversed, such as: umak kadit nakam? (You don't eat?) or Surabaya is famous for its cak-cuk, so in Jember there is a colloquial language which until now has not been found, in my opinion, I think it's a hybrid language (Jemberan), because it is a marriage of two languages thus generating a new language. This dialect and language is widely used by the people of Jember on a daily basis, whether they live in the city or other Jember people. The people of Jember also often use the term "Bhasa oréng Medurah campor ambik bosoné wong Jowo" (the language of the Madurese is mixed with that of the Javanese).

No.	Jemberan Language	Meanings
1.	*metao'*	Sok tau (Mr. Know-it-All)
2.	*bu' masibu'*	Sok sibuk (Busy)
3.	*mara*	Ayo (let's go)
4.	*carpak ler keleran*	Bohong banget (liers)
5.	dim *mekodim*	Sok tegas (Strict)

The Madurese community in Jember forms a community that shows different developments from the original Madurese community. In the Madurese community in Jember, a process of cultural acculturation is formed. Thus, a hybrid language and culture was born. So that children in the Jember area from childhood can no longer speak Javanese and Madurese. They are from childhood with an Indonesian-speaking environment whose vocabulary is adopted based on Javanese and Madurese vocabulary. Sometimes I am tickled by the language of the Jember children who are so cute through their little fights.

Adik ini *maluan*! (Adik ini pemalu/This kid is shy)

Kalau kamu mbak, suka *bilangan*! (Kalau kamu mbak, suka mengatakan sesuatu kepada orang lain!/if you girl, like to say something to other poeple)

The word "maluan" is a formed word that comes from the word 'malu' which is formed based on an imitation of the formation of the Javanese language: 'isin – isinan' and the Madurese language: 'todus – todusan' (malu-pemalu). Likewise, the word 'bilangan' comes from the word 'bilang' (saying something to someone else) which in the Javanese language structure: 'ngomong-ngomongan', and Madurese: 'madhul – madhulan' (saying - likes to say something to other people). other). Even though the word "bilangan" has another connotation in mathematics. So at that time a funny question arose from Ms. "bilangan genap apa ganjil dik?". It's a really sad joke.

Historically, at first the Madurese community in Jember was a monolingual community. That is, they only master and use one language as a means of social interaction, namely the Madurese language. Most of the Madurese in Jember master and use the Madurese language as a means of intra-ethnic communication.

Along with the socio-geographical thaw through trade (economic), employment, education, and tourism contacts, has forced the Madurese community in Jember not only to interact with their ethnic group, but to have contact with other ethnic groups, so that language contact is unavoidable. As a result, the Madurese community in Jember is no longer a monolingual community but has become bilingual, and even tends to be multilingual. So that a new variety of languages is formed for the Jember community as follows:

Jember People: *Pundi griyane Pak Sugik? Tebih, Pak?* (Dimana rumah Pak Sugik? Jauh, Pak?/ Where is Mr. Sugik's house?)

Madura People: *Ten-kinten gangsal griya depa' pon.* (Kira-kira lima rumah sudah sampai/about five houses you already arrived)

If different peoples meet in completely new places over a long period of time, it is possible that mixed languages or pidgins and creoles will arise. Pidgin occurs when each group has a different language, and they live and live closely in one place continuously and there is no one language of their language that can be used together (Romaine in Poedjosoedarmo, 2008).

Vocabulary can be absorbed from other languages in a very fast contact time. There are so many loanwords from Portuguese, Dutch, Sangskrit, Arabic, Chinese, Javanese to Indonesian, which

only happened for one or a few centuries. The deeper the influence received, the more other language elements enter, such as morphosyntactic elements, phonology and speech variations. The deep influence came through the conversion of a new religion and political colonialism. Many words and certain morphological elements from Sangskrit and Arabic were absorbed by the Indonesian language through the entry of Hinduism, Buddhism, and Islam. Many loanwords and morphological elements from the Dutch language entered through colonialism. Trade contacts between China and Indonesia only resulted in a few loan words in Indonesian.

CONCLUSION

Internal changes are changes and language developments in language. In the grammar itself, it is generally preferred than the phonetic system (intonation mode sentence). And word prosodyy mode), phrase sequence mode in sentences and case use and gender function sentences. This change occurs for the first time in the daily behavior of speakers. Mutual adaptation, followed by trends of innovation among a group of people this is very familiar. Gradually changes follow other changes to the string which ultimately makes these languages different from each other.

External changes are language changes and trends caused by presence. Language contact with other languages, social enterprise. Both are interconnected between the difficulties of the world and domestic activities. Human activities are promoted by several interests, namely economic, economic and religious distribution, Your thirst to exchange knowledge, arts and culture, and your desire to learn new technologies. These various interests have led to encounter interactions and interability. Inter-ethnic provides language that is used as a means to influence communication. As a result, language change is unavoidable. These changes can be social dialects. Ethnic dialect, gender by dialect, transfer code and mixing cable, function, language position In certain social circles, speech level is based on the participant of the speech. There are still many languages that are considered externally from the study of social linguistics.

REFERENCES

Haryono, Akhmad 2008. "Bahasa, etnisitas, dan Rasisme dalam masyarakat Multilingual" dalam Jurnal . Medan Bahasa Vol 3/No 2, Desember 2008. Surabaya: Balai Bahasa Surabaya

Poedjosoedarmo, S. 2006. Perubahan Tata Bahasa: Penyebab, Proses, dan Akibatnya. Yogyakarta: Universitas Sanata Dharma.

Poedjosoedarmo, S. 2008. "Perubahan Bahasa" dalam makalah seminar Ceramah Ilmiah Linguistik pada Pusat Kajian Melayu-Jawa Fakultas Sastra. Surakarta: Universitas Sebelas maret.

Sofyan, Akhmad dan Bambang Wibisono. 2001. "Latar Belakang Psikologis Pemilihan Bahasa pada Masyarakat Multilingual (Studi Kasus Pemakaian Bahasa oleh Masyarakat Etnik Madura di Jember)" dalam Jurnal Ilmu Humaniora Vol.2/No.1/Januari 2001. Jember: Fakultas Sastra Universitas Jember.

Soewito, 1985. Sosiolinguistik: Teori dan Problemnya. Surakarta: Kenanga Offset.

Wiyanto, Muhammad Saibani dan Panji Wisnu A. (2020). Gender Differences of Students' Ability in Writing Descriptive Text. *JOLLT Journal of Languages and Language Teaching Vol. 8, No. 2*.

GENDER DIFFERENCES' SPEECH ACT OF TRADERS IN TRADITIONAL MARKET (Sociolinguistics review)

⸻

Nabiilah Indriyanti
Prodi Pendidikan Bahasa Inggris
STKIP PGRI Jombang
Nabiilah85indriyanti@gmail.com

ABSTRACT

The purpose of this study is to describe the speech form of male traders when selling their wares in traditional markets, speech forms of female traders when selling their wares in traditional markets, speech forms of male traders during the bargaining process in traditional markets, speech forms of female traders when selling their goods. the process of bargaining in the market, the form of speech of male traders during the price agreement process with buyers in the market, the form of speech of female traders during the process of price agreement with buyers in the market, and differences in speech forms male and female traders at the time of buying and selling transactions in the market. The research method used is descriptive qualitative method. Collection technique data are through literature study and observation. The results of the study show that male traders tend to be less active in greeting buyers, female traders are more active in offering their wares to buyers, male traders tend to stick with the price and are less good at negotiating, and female traders tend to be flexible and willing to give discounts to buyers. Interesting, there are some male traders who agree with the price offered and there are some who do not agree. Price agreements usually occur because male sellers lower prices, female traders are relatively easier to reach an agreement with prospective buyers, and female traders tend to try to attract potential buyers by using greeting words, while male traders wait

for a response from potential buyers to ask questions first. In bargaining, male traders are more daring to maintain prices while female traders are more flexible. In the form of agreement, sometimes male traders agree with the price offered and some do not. In contrast to women traders who managed to reach an agreement, this was because women traders were more flexible in terms of bargaining with potential buyers.

INTRODUCTION

Humans are social creatures who interact with other humans. As social beings, humans certainly carry out social interactions in everyday life. Soekanto (2002:61) explains that when two people meet, social interaction begins at that time. The interaction can be in any form, one of which is bargaining. In the context of interaction, bargaining can be interpreted as communication by (conducting) negotiating activities to reach an agreement. Bargaining can be done through various ways and places, one of which is the traditional market.

Regarding the use of language as a medium for interacting in social relationships and expressing ideas, language cannot be separated from the social aspects that portray the users of the language as a medium for interacting. These social aspects include age, social strata, type of work, gender, and others. In accordance with the theory expressed by Caplan (1987) gender is a behavioral difference between men and women apart from the biological structure, most of which are formed through social and cultural processes.

The explanation is in line with the notion of sociolinguistics as an interdisciplinary science which is a combination of sociology and linguistics. Sociology tries to find out how society came into being, lasted and then continued to exist. Linguistics is a field of science that studies language as the object of study (Hidayatul Maheasy, 2020). Thus it can easily be said that sociolinguistics is an interdisciplinary field of science that studies language in terms of use in society, Abdul Chaer and Leonie Agustina (1995: 2).

In this study, it is more focused on studies that link language with social aspects in the form of gender. Gender or gender differences

are associated with language use. This study will explain the differences in speech forms between male and female traders in selling their wares, starting from the process of offering goods, the process of bargaining, and when agreeing on the prices offered by traders in traditional markets. More specifically, it will try to explain the differences in speech choices made by male and female traders in selling their wares in the buying and selling transaction process. The research method used is descriptive qualitative research method using data in the form of speeches from traders. The data collection technique was literature study using data taken in December 2015.

DISCUSSION
Variation of Male and Female Speaker Modalities
Modality is the attitude of the speaker to what is stated in his speech (Ekowardono, et al., 1999: 3). The attitude is not stated grammatically, but is stated lexically. Attitudes stated grammatically are modes (including grammatical categories), while attitudes expressed lexically are modalities (including semantic categories) (Ekowardono, et al., 1999:3).

Based on the variation of the modality used, there are more female speakers than male speakers with details of 7 Pjpr (female sellers), 6 Pjlk (male sellers), 5 PbPr (female buyers), PbLk (male buyers) amounted to 2. The variations in modalities used by female and male speakers can be seen in the table below.

PjPr	PjLk	PbPr	PbLk
gak entuk (tidak boleh)	ngersaaken (silahkan)	oleh (boleh)	kate (mau)
dereng angsal (belum boleh)	monggo (silahkan)	ajeng (akan)	oleh (boleh)
mboten pareng (tidak boleh)	saget (bisa)	kulo kinten (saya kira)	
saget (bisa)	dereng pareng (belum boleh)	saget (bisa)	
tak kiro (saya kira)	gak oleh (tidak boleh)	angsal (boleh)	
monggo (silahkan)	Ayo (Ayo)		
angsal (boleh)			
7 macam	6 macam	5 macam	2 macam

The greater intensity of the use of modal variations among female speakers indicates that women's attitudes are more active in the bargaining process in traditional markets than men. This is in line

with what Alexander and Alexander, 1987:44) said that Javanese women are the main actors in bargaining activities, as well as most other women. They repeat bids and increase the price little by little. The attitude of women is more active in bargaining and male traders are more passive in waiting for a response from the buyer, this can be seen in the example of the following conversation.

(Female buyers and male traders)

Pembeli *: "Seng pundi pak seng dua lima wau seng paling alit?" (***yang mana pak yang dua lima tadi yang paling kecil?)***

Penjual :*"Iki ambil satu mbak"* **(ini ambil satu mbak)**

Pembeli :*"Niki dua lima?"* **(ini dua lima?)**

Penjual : *"Heeh"* **(iya)**

Pembeli : *"Mboten angsal kirang a pak?"* **(tidak bisa kurang pak?)**

Penjual : *"Rong puluh ae wes mbak"* **(dua puluh aja mbak)**

Pembeli : *"Mboten angsal kirang malih pak? Dua belas?"* **(tidak bisa kurang lagi pak? Dua belas?)**

Penjual : *"O, gak boleh mbak. Dua puluh iku wes pas"* **(o, gak boleh mbak. Dua puluh itu sudah pas)**

Pembeli : *"Wes pak lima belas nggih?"* **(Sudah pak lima belas ya?)**

Penjual : *"Dereng pareng mbak e. Kalih doso mbak e"* **(belum boleh mbak. Dua puluh mbak)**

Pembeli : *"Lima belas?"* **(lima belas?)**

Penjual : *"Dereng pareng"* **(belum boleh)**

In the conversation above, it can be seen that it is more difficult for men to find agreement in the bargaining process.

Men are more passive in bargaining *(interaction between male fish traders and buyers)*

Pembeli : "*pak iki piro regane?*" ***(pak yang ini harganya berapa?)***

Pedagang : "*sekilo telung puluh ewu*" ***(tiga puluh ribu rupiah)***

Pembeli : "*kurang nggih pak, bade tumbas katah*" ***(kurangi ya pak, mau beli banyak soalnya)***

Pedagang : "*arep piro, dibungkus langsung*" ***(mau berapa, langsung dibungkus)***

Pembeli : "*tumbas 10kg pak, paring rong puluh ewu nggih*" ***(beli 10 kg pak, kasih harga dua puluh ribu ya pak)***

Pedagang : "*nggeh*"***(iya)***

211

In the transcript of the conversation above, it can be seen that the male trader does not offer his merchandise first but waits for the buyer's questions, then explains his merchandise. The sense that the buyer is more active in asking the seller about his merchandise first by using the Javanese language *Seng pundi pak regane dua puluh lima?* And *pak iki piro regane?* which means *sir how much is this price*. It is seen that buyers are more active in asking in advance about the price of goods sold in traditional markets. So, it can be concluded that the seller of goods in the traditional market is male in the data above does not do the bidding or greeting process first. In contrast to female sellers who are more active in greeting.

Penjual : "*Monggo mbak, mas ditingali rumiyin*" **(silahkan mbak, mas dilihat dulu)**

Pembeli : "*Ibu, niki regane pinten?*" **(ibu, ini harganya berapa?)**

Penjual : "*150 ewu mbak, barange apik lak didamel awet mboten cepet molor*" **(ini 150 ribu mbak, barangnya bagus, kalau dipakai nggak cepat melar)**

Pembeli : "*lak kurang mboten pareng bu?*" **(kalau kurang ngga boleh bu?)**

Penjual : "*saget mbak, monggo. Tapi mboten saget katah soale barang e apik, regane mepet*" **(bisa mbak, silahkan. Tapi nggak bisa kurang banyak kan barangnya bagus harganya juga mepet)**

Pembeli : "*100 mawon nggih bu*" **(100 saja ya bu)**

Penjual : "*dereng pareng mbak, tambahi sedikit nggeh. 135*" **(belum bisa mbak, tambahi sedikit ya jadi 135)**

Pembeli : "*waduh, 125 mawon bu. Pripun, saget nggih*" **(waduh, 125 saja ya bu bagaimana, bisa ya)**

Penjual : "*nggih 125 saget, bade mundut pinten*" **(iya bisa 125, mau beli berapa)**

Pembeli : "*niku mawon bu, matur nuwun nggih*" **(itu saja bu terimakasih)**

The conversation shows that female sellers tend to be active in offering their wares to buyers. Women traders in traditional markets offer clothes to potential buyers by saying, *monggo mbak mas ditingali rumiyin barang e*, which means, please, Ms. Mr, take a look first for the clothes. In the conversation, it can be seen that the clothing seller is trying to attract the attention of the buyer to buy

the clothes she is selling. The seller offers her wares by asking the buyer to see the clothes she is selling.

CONCLUSION
Based on the studies conducted, the following conclusions can be drawn:

First, male traders tend to be less active in greeting buyers or offering their wares to buyers. It is seen that buyers are more active in asking first about the price of the goods being sold. So it can be concluded that the male seller did not do the bidding or greeting process first. Second, female souvenir traders are more active in offering their wares to buyers. Female traders usually greet potential buyers and ask them to see the merchandise first. Third, during the bargaining process, male traders tend to stick with the price he offers and are not good at negotiating. Fourth, during the bargaining process, female traders tend to be flexible and willing to give discounts to buyers. Women traders also tend to lower prices by up to 50%. Fifth, in the form of agreement speech, there are several male traders who agree with the price offered and there are some who do not agree. Price deals usually happen because the male seller lowers the price. If you don't agree, the male seller will give you a clear reason. Sixth, it is relatively easier for female traders to reach an agreement if the price offered is suitable for the buyer. If there is no agreement, the seller will give a clear reason. Seventh, it can be concluded that female traders tend to try to attract potential buyers by using greeting words while male traders wait for the response of prospective buyers to ask questions first. In the form of the bargaining process, male traders are more daring to maintain prices, while female traders are more flexible in pricing issues. In the form of agreement speech, sometimes male traders agree with the price offered and some do not. In contrast to women traders who managed to reach an agreement because women traders are more flexible in terms of bargaining with potential buyers. However, there are some traders who do not reach an agreement on the price and female traders will give reasons for not agreeing.

REFERENCES

Pujianti Tri (2017) Penggunaan Bentuk Sapaan Berdasarkan Perspektif Gender, Universitas Pamulang.

MS Wiyanto, Panji Wisnu Asmorobangun (2020), Gender Differences of Students' Writing Ability in Descriptive Text. English Lecture, English Education, STKIP PGRI Jombang, Indonesia.

Pujianti Tri, Triadi RB, (2016) Kajian Tindak Tutur Pedagang Suvenir di Pantai Pangandaran Berdasarkan Perspektif Gender. Sastra Indonesia, Fakultas Sastra, Universitas Pamulang.

Mahmudah, H. (2020) perbedaan Tuturan Perempuan dan Laki-laki Pada Proses Tawar-menawar di Pasar Splendid kota Malang. (pp. 5-6). Malang, Indonesia : Prodi Pendidikan Bahasa dan Sastra Indonesia, FIB, Universitas Brawijaya.

THE EFFECT OF USING CODE SWITCHING IN THE LEARNING PROCESS AND ABILITY TO UNDERSTANDING ENGLISH IN SENIOR HIGH SCHOOLS

Nur Anisa Al Hidayah
STKIP PGRI JOMBANG
anisani.nur@gmail.com

ABSTRACT
This study aims to describe code switching in classroom communication which is studied from a sociolinguistic point of view. Sociolinguistics is the study of the relationship between language and society with the aim of better understanding the structure of language and how language functions in communication. In language, we know code. Code is a method used by people to communicate with each other, one of which will be discussed in this study is code switching. From the results of this study, it will be shown that code switching has three functions, namely Delivery of material, class management, and discourse markers. By referring to this function, the use of code switching in English language learning can be carried out as long as it is intended to fulfill an academic function. And the extent of the influence of the code in students' understanding in the process of teaching English in high school level schools.
Keywords: code switching, learning process, discourse markers.

INTRODUCTION

In high school, English is one of the core subjects whose position is equivalent to other subjects such as Indonesian science, social studies and others. Because the position of these subjects is already the same, the value of this subject will also affect the passing

score of the National Final Examination which is held at the end of the school year to determine a student's graduation. In high school, the use of bilingual (two languages) cannot be avoided, even bilingualism is very important. assist students in understanding the subject of "scourge" so that high school students are expected to be able to understand and apply all the material that has been discussed in front of the class. The use of bilingual in question is "Code Switching" which is very commonly used in the world of education related to foreign languages such as English or other languages. In teaching English, the use of the code above has greatly helped students' understanding in understanding English lessons. For the reasons mentioned above, the researcher wants to test or examine the effect of the use of code switching in understanding English subjects during the learning process. Dalam masyarakat bilingual, termasuk masyarakat Indonesia pada umumnya dan masyarakat Yogyakarta pada khususnya, penggunaan dua bahasa atau lebih dalam peristiwa komunikasi merupakan fenomena yang lumrah. Pendapat ini sejalan dengan pernyataan Wardhaugh (2010) yang menegaskan bahwa alih kode (CS) merupakan fenomena umum di kalangan bilingual. Peristiwa alih bahasa dari satu bahasa ke bahasa lain oleh ahli bahasa disebut alih kode atau code-switching (Romaine, 1995; MacSwan, 1999).

When viewed from the setting, transfer events can occur in both formal and non-formal settings. In formal settings, for example in teaching and learning activities in high school, code switching from English to Indonesian or vice versa is often carried out by English teachers. The code switching occurs because the English teacher uses more than one language, namely the local language, for example Javanese (bJ); Indonesian (bI); and English (bing). Related to the use of the three languages in learning English in the classroom, this paper only describes CS events as seen from a review of their functions. The form of CS studied was only a transfer from English (bIng) into Indonesian (bI) or vice versa. The limitation of this research problem was carried out so that the discussion of the incident of code switching in the instructional domain could be carried out more comprehensively, systematically, and in detail. In other words, code switching has a clear purpose and is based on certain motivations, while code mixing has no function.

The ambiguity is caused by the speaker not mastering the two activated languages related to the grammatical rules or the lexicon forms of the two activated languages. In connection with the above description, this paper uses the term CS which is defined as a transfer from English into Indonesian or vice versa. conducted by high school English teachers in classroom communication. The conversion from bing into Javanese or vice versa and the transfer of Indonesian into Javanese were not analyzed. In addition, the meaning of code in this case is only limited to the form of language (bIng and bI) that is transferred. Code switching events in class settings are not carried out haphazardly.

The CS event has a clear function. One of the functions of code switching is to fulfill communication functions. Fantini (1985) states that code switching from one language to another is used by speakers as a metalinguistic tool that allows one to activate two different linguistic systems. Goyvaerts and Zembele (1992) add that code switching can be used as a negotiation strategy in the act of communication. Cook (1989, 1991) says that code switching acts as a communication strategy that can be used to control the continuity of speech acts. In line with these various opinions, David (2003) added that code switching can be used as a communication strategy to overcome language limitations that result in communication stagnation and is used as a marker for members of the speech community and the identity of certain speakers. (2004: 84) who identified 11 CS functions in learning English as a second language in Spain. The division of CS functions refers to the grouping of CS functions presented by Gumperz (1976), McClure (1981), and Zentella (1997). The CS functions are (1) speech representation, (2) imitation quotation, (3) turn accommodation, (4) topic shift, (5) situation switch, (6) prosecution (insistence), (7) emphasis on certain words (giving an emphasis), (8) clarification (clarification or persuasion), (9) appointment to a certain name (person specification), (10) change of question (question) shift), and (11) a discourse maker.

If observed carefully, the function of CS in learning English in the classroom can be divided into two, namely: (1) academic functions, and (2) non-academic functions or discourse markers. Academic functions can be further divided into two, namely (a)

delivery of material or related to the content of subject matter and (b) classroom management. Both functions are used to analyze CS events carried out in communication in the classroom between teachers and high school students.

METHOD

This qualitative descriptive study uses three successive strategic stages. These stages are (1) data provision, (2) data analysis, and (3) presentation of analysis results (Sudaryanto, 1993:5-7). The instrument of the research was observation (observer non participant). The researcher used non participant observer to collect the data, reading through all the data, categorizes the teacher's utterances in to type of speech function used Holmes' theory by giving codes. In the activity of providing data, the technique applied in this research is an observation technique accompanied by a recording technique. At the observation stage, the use of all languages used in learning English in the classroom and the use of Code Switching by high school English teachers in communication in the classroom were observed. To assist the implementation of these observations, a recording technique was applied which was then transcribed. The listening technique followed by the note-taking technique was also used in this study. At this stage, the recording of speech forms in which there is the use of language in communication in the classroom and speech which is indicated by the transfer of language from BING to BI or vice versa as the main object in this study. At the data analysis stage, the method used in this study is a qualitative descriptive method. The data in the form of bing and bI utterances that are suspected of having Code Switching symptoms are recorded along with the context that accommodates them. This action is intended to anticipate the possibility of problems that cannot be separated from the scope of the speech (Sudaryanto, 1993). Sources of data in the form of notes from observations and transcripts of conversations conducted by English teachers obtained through recordings.

RESULT AND DISCUSSION

In this study, the following data analysis techniques were used Descriptive Analysis. This descriptive analysis is used to provide an overview of the demographics of the research respondents. The results of this descriptive analysis can be presented in the form of transcripts. From the results of the research in the form of data in the transcripts, it can be said that there is no positive relationship between code switching and the ability to master English subjects at Senior High School. Thus, it can be stated that the hypothesis of this study did not occur. The data is not normal so a nonparametric test is performed.

Based on data analysis, the function of CS in interactional communication is basically divided into two categories, namely academic functions and non-academic functions. What is meant by academic function is a function intended for learning or academic purposes. This function is divided into two categories, namely the function of learning materials and the function of class management. Non-academic functions refer to CS functions that are not intended for academic purposes. Each finding is described as follows.

Functions of Submission of English Lesson Materials

The function of delivering material carried out by English teachers in learning English in the classroom is intended to clarify or confirm questions, answers, or information submitted by students. as one example to clarify or confirm to students, namely:

T : For this group, this group argument paragraph. And for the last, recommendation. You may elaborate of the main idea from the draft. Any questions from you? OK, do you understand what that means? Here to develop a thesis. This is elaborate arguments. And then, elaborate recommendation.

Class Management Functions,

The class management function refers to the CS function which is intended to manage the class and attract the attention of students. Code switching from bing to bI or vice versa is used to attract students' attention so that they focus on the subject matter presented. And by giving assignments.

Code switching from BING to BI or vice versa is also used for the function of giving directions, exercises or assignments to students. This CS is done so that students understand what tasks or activities are carried out by students in the activities of the teaching and learning process. The following is an example of data for the function.

T: Okay. The last exercise. There are jumbled paragraphs here. Here is a random paragraph. Rearrange please the jumbled paragraphs into two good texts. So, there are two texts here. So here are two texts. Plus, we are going to find out the title of the text. What is the title of this text. Yes, the use of seatbelt is mandatory, the first, the first text. And then, the second is six counselors to go on trial soon. Discuss with your friends. Discuss with your friends. And rearrange please the jumbled paragraphs here into two good texts. Into two well-ordered texts.

Discourse Marker Function

What is meant by discourse marker function is the CS function which marks code switching speech. These speech markers consist of various forms of speech such as well, okay, yes, and so on. The following is an example of data for each discourse marker.

T : The other source, we'll see later, is there anything else?

S : The situation there after the earthquake.

T : Maybe, maybe. Well, let's check your prediction. Let's check your predictions.

T : Yes, the second type is the second type. Those who do not understand immediately adjust why it can be type two. Okay, what type is number 11?

S: Third.

T : Okay number 13. Which type is number 13?

S: Two.

T : The third type, next.14 which type?

And another example that can be used to apply the three functions carefully by paying attention to each part of certain functions to achieve results in accordance with the research conducted.

CONCLUSION AND SUGGESTION

The events of AK from bing to bI or vice versa carried out by English teachers in learning English in the classroom have various functions which are categorized into three, namely: (1) the function of delivering material, (2) the function of class management, and (3) the function of discourse markers. The function of delivering material is divided into several functions, but some are taken for delivery or explanations that are applied to the class. Classroom management functions are divided into several functions which finally find results from examples taken such as focusing attention or giving assignments to students. The findings above imply that CS events from bIng to bI or vice versa in learning English in the classroom do not need to be debated because CS is not done haphazardly by English teachers in high school. In other words, the code switching from bIng to bI in learning English in the classroom needs to be disseminated to English teachers as long as the coding is based on the functions mentioned above. Along with the development of English language skills possessed by students and English teachers, CS from BING to BI or vice versa can be minimized so that target language acquisition can be carried out optimally.

REFERENCES

Wardhaugh, Ronald.Blackwell Textbooks in Linguistics (2006). An Introduction to Sociolinguistics,FIFTH EDITION

Harya, Dinillah Trisna (2019). SOCIOLINGUISTICS (CODE: CODE SWITCHING AND CODE MIXING) *LENTERA: Jurnal Ilmiah Kependidikan*

Margana (2014) Alih Kode Dalam Prose Pembelajaran Bahasa Inggris di SMA *. Jurnal Penelitian Bahasa, Sastra, dan Pengajarannya* (Volume 12, Nomor 1)

Supiastutik, Rudianto Gaguk. (2014, October 2) PENGARUH "Code Mixing" DAN "Code Switching" TERHADAP KEMAMPUAN PEMAHAMAN BAHASA INGGRIS (Vol No 2) JURNAL BASIS, [S.l.], v. 1, n. 2, p. 87-97, feb. 2018. ISSN 2527-8835. Available at:http://ejournal.upbatam.ac.id/index.php/basis/article/view/300

Wiyanto,M.S. (2020, October). *USING SPEECH FUNCTION ON EFL CLASSROOM*" (numb. 2). Retrieved from https://doi.org/10.29407/jetar.v5i2.14662

GREETING IS A CULTURAL POLITENESS OF STUDENT TO THEIR TEACHER IN INDONESIA

Nur Suci Izzati
STKIP PGRI Jombang
suciizza17@gmail.com

ABSTRACT

This article discusses greeting is a linguistic and cultural expression of politeness categories that exist in Indonesia. One of them is the greeting culture that students do to their teachers when they meet. As people working in the world of education, students and teachers must certainly pay attention to politeness in their behavior. Besides, Politeness is an important positive character for students should acquire in learning process. Having polite character would enable students to respect and get respects from teachers and other students, and this will create positive learning environment. For this reason, this research needs to be conducted to see that greeting is one of the cultural politeness between students and teachers in communicating in the realm of social. The method applied in this research was library research method. This paper showed that in Indonesia the form of polite behavior carried out by students to their teachers when meeting was one of them by greeting.

Keyword : *greeting, culture, politeness of student and teachers*

INTRODUCTION

Brown and Levinson (1987) stated that politeness strategies are developed in order to save the hearer's "face". Face refers to the respect that an individual has for him or herself, and the maintaining of "self esteem" in public or in private situations. In this case, the speakers usually try to avoid embarrassing other person, or making him feels uncomfortable. While Yule (1996: 60) defines politeness as the means employed to show awareness of another

223

person's face. Politeness refers to situations of social distance or closeness.

Politenessas one aspect of culture would then be conceptually and used interchangably in Indonesian context. To Yule, politeness is a social concept reflected in social behavior governed in the form social etiquette. Thus, politeness concerns with polite verbal and non-verbal conducts.

Greeting system as a communication pattern arises due to social interaction (Hasyim: 2019(b), pp.1-13). In Indonesia, the greeting system in social interaction has another name, namely tutur sapa (to greet). greeting system is a system that links a set of words or expressions used to call the people involved in a language event. In the Big Indonesian Dictionary, the word greeting means an invitation to talk; reprimands, utterances, which in linguistic contexts means words or phrases to refer to each other in different conversations according to the nature of the relationship between the speakers such as, you, mother, father, brother, and others.

In the field of education and language teaching, politeness issues had also been observed [24]-[26]. Yuka's research revealed that positive politeness plays important roles when performing good interpersonal relationship. Jiang'sstudy had proved that being polite in the class can function as a way "to promote the mutual understanding and harmonious relationship between teachers and students" Senowarsito's study on politeness in teacher-student interaction in Indonesia also asserted that politeness serves "a charachters building". Finding of all these studies confirmed that politeness has important roles in the communication and interaction between teachers and students in the class.

Greetings are utterances / words used to greet, call or reprimand the person we are talking to (Chaer, 2011: 107). Kartomiharjo (in Subiyatningsih 2008: 73) said that greeting is an important component of language because within it, an interaction will continue. Although most speakers do not realize how important the use of greetings is, but because each speaker instinctively tries to communicate clearly, then in communicating, in any language, greetings are always used. Thus, it can be said that greetings are words, or words used to admonish or invite someone to speak.Meanwhile, Kridalaksana (2001: 191) explains that greeting

is a statement addressed to someone with certain words related to the status between the greeter and the person who is addressed. As explained by Chaer (2001: 39), a process of speaking involves speakers, speech partners and messages or objects spoken; with the condition that the speech partner must be aware of the speech of the speaker. One thing that can cause the speech partner to realize that speech is the greeting of the greeter.

The way greetings are used in communication is not only perceived from the way the speakers call or greet each other. Greeting is an aspect of language politeness which of course is related to the culture of each language user in a society. Therefore, the value and function of the use of greetings in a language need to be given attention and need to be understood by educators in formal education. This article is a report of the conducted research results about the politeness of greetings in Indonesian between teacher and student that are expected to contribute to culture in the social learning. Furthermore, this article can also be used for further and more detailed research, especially regarding sociolinguistic studies.

METHOD

This research uses a qualitative approach with library research methods commonly used in the study of literary texts. According to Moleong, (2007) qualitative research is research experienced by research subjects such as behavior, perception, motivation, actions and others holistically and descriptively in the form of words and language in a special natural context and by utilizing various scientific methods. Furthermore, Library research is a technique of collecting data by learning and understanding data which has close relation with the problems from books, theories, notes, etc. The research data were taken through a library study (Rika Ningsih, 2020) in the form of primary data, namely LANGUAGE POLITENESS OF STUDENTS AND TEACHERS: AN ETHNOGRAPHIC STUDY. No research participants/ respondents were involved here because the researcher is the one to locate, identify, and interpret the data in this paper. The data were analyzed through reading, classifying, analyzing qnd summerizing. In reading process, the researchers reading carefully to the data article. In classifying section, the researchers classified the data into categories of positive politeness.

In analyzing, the researchers analyzed the data based on categories of positive politeness. In summerizing part, the researchers summerize the result as the findings of the research.

RESULT AND DISCUSSION
This research proves that greetings prove to be a form of politeness between students and teachers. For example on the island of Java itself, it is customary for a student when meeting their teacher somewhere they will greet and shake hands. This is a form of politeness taught by culture and customs on the island of Java. The culture of greeting by the Indonesian people, especially in Java, is already familiar in Indonesia. Javanese people are known to be friendly, this also has an impact on the community which also includes teachers and students. And the research results indicated the use of greeting words is a form of speech that emphasizing closeness,intimacy, and appreciation between the greeter and greetee. Teacher and student prefer to use the greeting words as an effort to strengthen the politeness relationship between them, both in vertical and horizontal relationships. When communicating, the two groups frequently use the greeting form of kinship based on vertical relationships or asymmetric relationships of both, especially to the greetees who have a higher social status. In addition, both of them are also accustomed to using greetings based on horizontal relations, which is based on the intimate relationship of greeter and greetee in each domain in the use of the greeting words. The use of greeting words in social interaction in society is based on certain considerations. People can not use the form of greeting words as they wish to
due to the impact of the communication, which may resultin psychological, ethical, and social discomfort. The use of greeting words in social interaction can be the form of a choice of greeting words based on several variables, namely sequence, age, birth, gender, relationship, closeness, location, profession, religion, trends, social strata in society, and inheritance.

CONCLUSION AND SUGGESTION
From the results and discussion in this study, it can be concluded that students and teachers in Indonesia use greeting as a politeness

when meet each other. This can be seen from the cultural that occur in Indonesia, specially in Java. Their cultural tradition teaches to be friendly to others, which makes students and teachers there to be friendly as well as by greeting them when they meet. For students and teachers also say hello when they meet is a culture that is considered positive. Therefore, it is expected another research is expected to explore further the phenomenon of communicating especially related to the use of greeting words among student and teacher community or other etchnics in Indonesia. The result of this study is expected to be a treasure capable to broaden the understanding of researchers and teacher and student community and other communities about the use of politeness in greeting words in everyday life. For researchers who want to make research on the same object, they are expected to expand the subject and area of research to generate various politeness and greeting words in Indonesia society.

REFERENCES

Mohammad Almoaily (2018). Greetings as a Politeness Strategy in EFL Distance Learning Students' Official Emails. Linguistics and Literature Studies 6(6): 259-266, 2018 http://www.hrpub.org . DOI: 10.13189/lls.2018.060601

Rika Ningsih, Endry Boeriswati, Liliana Muliastuti (2020). LANGUAGE POLITENESS OF STUDENTS AND TEACHERS: AN ETHNOGRAPHIC STUDY. Getsempena English Education Journal (GEEJ) Vol.7 No.1 May 2020. P-ISSN 2355-004X. E-ISSN 2502-6801 Imanuel Kamlasi (2017). The Positive Politeness in Conversations Performed by the Students of English Study Program of Timor University. Journal of English Language, Literature, and Teaching. p-ISSN: 2580-2712. e-ISSN: 2580-2720

Attlantis pers (2020) Local Cultural Politness in English Language Clasroom. Retrieved from https://www.researchgate.net/publication/352407027_Local_Cultural_Politeness_in_English_Language_Classrooms
Firman Parlindungan, Irfan Rifai, Afida Safriani (2018). The representation of Indonesian cultural diversity in middle school English textbooks. INDONESIAN JOURNAL OF APPLIED LINGUISTICS. Vol. 8 No. 2, September 2018, pp. 289-302

M. Hasjim, T Maknun, A. Kaharuddin (2020). Greeting Words Among Speakers of Makassar Ethnic Group in Indonesia. Utopía y Praxis Latinoamericana, 2021, vol. 26, no. Esp.1, Marzo, ISSN: 1315-5216 2477-9555

Wardhaugh, R. (2006). An Introduction to Sociolinguistic. Oxford: Blackwell.
Yule, G. (2003). The Study of Language: An introduction. Cambridge: Cambridge University Press.
Wiyanto M. S. (2020). USING SPEECH FUNCTION ON EFL CLASSROOM. Journal of English Teaching and Research. https://doi.org/10.29407/jetar.v5i2.14662

THE USE OF POLITENESS BY MAIN CHARACTER IN "THE DEVELOPMENT OF AMERICAN WOMEN FROM TIME TO TIME"

Poppy Kasantaro
English Student, English Education
STKIP PGRI Jombang
poppykasantaro@gmail.com

ABSTRACT

The main topic of this research is the struggle of an African-American woman in facing discriminatory treatment. It is a study on the main character in Margot Lee Shetterly's novel: *Hidden Figures.* The process of this research involves the overall story, intrinsic elements: character and characterization, conflict, setting and plot and also extrinsic elements: liberal feminisme, multicultural feminism and racism. This qualitative research is conducted by applying descriptive analysis method along with library research technique, leading to the identification that racism and feminism turns out to cause discrimination. The main character, Katherine, undergoes dicrimination on education and employment for African-American people. These experiences eventually prompts the main character to fight against discrimination by proving that she is capable of becoming the first black woman who works for NASA.

INTRODUCTION

Before delving into the depiction of female characters in literary works written by males it is important to look at their general portrayal, in order to understand the profile and the trajectory this study has taken. According to Stralton (1990:98) female characters have been figured in a variety of ways, some of

which are gender stereotypes and gender inequality. She further says that female characters are portrayed as mothers who are confined within the home, but have the responsibility of taking care of their household and their husbands. The female‟s place is seen as the kitchen where they perform other kitchen chores. She also deposits that many male writers have encoded female characters as agents of moral corruption and contamination in their society. Stratton (1994) argues that female characters are often seen as goddesses who have lured men to their death. In other instances they are portrayed as suicidal and murderers in texts written by male writers. Stralton (1990:111-126) sees the "Ghettoization" of female characters in male literary texts as a factor in the political disempowerment of females as well as making their "pot of culture."

This mother figure, Ogundipe-Leslie (1987:15), argues "is often conflated with mother Africa, with eternal and abstract beauty and inspiration". The figure of beauty, she reiterates, is usually related to the female as the passionate and sensual lover, a view that makes females feminine archetypes and objects of sexual desire for men.

Achebe‟s Things Fall Apart depicts a masculine literary work in which female characters are accorded a very low status. Female characters are seen as subsidiary characters in this text and their good deeds are not recognized. Even in Achebe (1958:44; 45-122) when Ezinma portrays a sense of brightness, Okonkwo always wishes she were a boy. The subsidiaries level at which female characters are placed make them silent throughout the text. This shows that Chinua Achebe and other writers write about themes of male interest often placing female characters in uncomplimentary roles.

Similarly, Ogunyemi (1988:66) sees African literature as "phallic", dominated as it is by male writers and male critics who deal almost exclusively with male characters and male concerns, naturally aimed at a predominantly male audience. Schipper (1987:35) further calls this "the male heritage in African literature and criticism". It is certainly clear that many male writers are unwilling to portray female characters in their totality and in their true complexity, which is evident in the way some writers have resorted to the use of stereotypes. Adeleke (1996:21-26) puts the

male domination of African literature thus: "African literature is a malecreated, male-oriented, chauvinistic art".

This patriarchal perception of female characters has produced hardship, not only as it is practiced from the traditional perspective in real life, but also, more specifically, by male writers themselves in their writings. According to De Beauvoir (1949:89) humanity is male, and man defines female not as she actually is in herself, but as one who is relative to him. She is not usually regarded as an autonomous being. She further claims that man is the subject; he is "the absolute", while the female is "the other". According to Cuddon (1992:54), literary work is the long-standing, dominant, male phallocentrism ideologies, patriarchal attitudes and male interpretation.

Research Method

To achieve the aims and the objectives of this study, the qualitative method is employed as an instrument for an in-depth understanding of this area of research. Myers (2009:241-242) says the qualitative research method is the best method for researching social and cultural phenomena, since it is concerned with understanding people and the social cultural contexts within which they live, why people behave as they do: their knowledge, attitudes, beliefs and fears. The portrayal of female characters in selected isiXhosa drama texts, written by male writers, leads the research to look at the interpretation of some aspects of gender inequality in the selected drama texts.

Data source

This study serves to expose a polarization of gender discrimination in isiXhosa drama works as a kind of biometrical approach in identifying female characters. Brett and Cantor (1988:109) believe that female depiction has shown how females are presented as submissive, sensitive and domesticated. "Bad" females, on the other hand, are stereotypically portrayed as rebellious, dependent and selfish characters. This is in contrast to male characters that tend to be portrayed as assertive, those who take the initiative, independent, competent and successful. Men are also portrayed as those who are geared to succeed in a competitive social system. There are few or no female characters that are portrayed in heroic roles in literary texts written by male writers.

Method and technique of collection data

This is masculinity within which any suggestion of feminine qualities or homosexuality is denied, and outside which females are perceived as subordinate creatures. In literary texts written by males, female characters are portrayed as marginal beings.

Method and technique of analyzing data

There is no doubt that literature presents powerful attention-grabbing images of gender. Literary texts thus play a significant role in shaping people‟s gender roles. Agbasiere (1999:82-85) says literary texts written by male writers produce stereotypical features that depict female characters as weak and always unable to overcome their hardships. This presents stereotypical literary texts where female characters do not play any positive roles, but are only able to perpetuate negative images and not explore all aspects of female experiences.

RESULT AND DISCUSSION

Before delving into the depiction of female characters in literary works written by males it is important to look at their general portrayal, in order to understand the profile and the trajectory this study has taken. Stralton (1990:111-126) sees the "Ghettoization" of female characters in male literary texts as a factor in the political disempowerment of females as well as making their "pot of culture." Ogundipe-Leslie (1987:5) identifies the representation of female characters in literary work as "the figure of the "sweet mother", the all-accepting creature of fecundity and self sacrifice".

CONCLUSION AND SUGGESTION

Chapter one focuses on the purpose of this study, the context of the research, motivation, the framework and the definition of the terms used. This chapter has also indicated that gender and feminism are used as the main theories. There are other subsidiary theories such as that of onomastics and psychoanalytical theories which are used in this research. The literary review provides some idea on the subject under discussion. It has presented some information on gender social inequality in societies from different angles and views. From the literature review they also noticed that

most studies seek to show that the social status of females in the amaXhosa community is conditioned by the traditional norms which clearly need to be improved. This study focuses on male writers‟ perceptions and their depiction of women characters in their drama works.

REFERENCES

Abdulla, M.S. 1976. Mwana wa Yungi Hulewa. Nairobi: East Africa Publishing House.
Achebe, C. 1959. Thing Fall Apart. New York: Fawcott Crest in USA.
Adebayo, A. 1996. Feminism and Black Women‟s Creative Writing: Theory-Practise-Criticism. Nigeria: Ibadan, AMD Publishers.
Adejare, O. 1992. Language and Style in Soyinka. Ibadan: Heinemann Educational Books Nigeria.
Lipset, Martin. 1994. *THE FISRT NEW NATION the United States in Historical & Comparative Perspective* (Diterjemahkan oleh Hermawan Soelistyo dan Th. Hermaya)*.* Jakarta: PT. Cipta Prakarsa Sehati Mustika. 2016. *Diskriminasi Terhadap Beberapa Perempuan Dalam Perspektif Feminisme* Multikultural: Kajian Terhadap Novel *Scappa Per Amore* Karya DiniFitria Vol. IV No. 1, Juli 2016. Jurnal Poetika. Sastra Indonesia FIB UHO.
Wiyanto, Muhammad Saibani dan Panji Wisnu A. (2020). Gender Differences of Students' Ability in Writing Descriptive Text. JOLLT Journal of Languages and Language Teaching Vol. 8, No. 2.

ANALYZING CODE-SWITCHING OF TEENAGE USERS ON INSTAGRAM (STUDY SOCIOLINGUISTIC)

Anatasya Fataya Rohma
English Department, STKIP PGRI Jombang
Email: tatanatasya13@gmail.com

ABSTRACT
The phenomenon of code-switching nowadays is very often encountered among teenagers, both in direct and indirect communication as well as on social media. This study aims to describe the forms and factors of the use of code-switching used on Instagram. The type of research used in this study is a type of library research approach. The data collection technique in this research is documentation. The data analysis technique used by the researcher is the method of content analysis. After conducting the analysis, the researcher considers that there are three forms of code-switching found on Instagram accounts used by Instagram users, namely: code-switching, intersentential code-switching, and intrasetential code-switching. Then after conducting analysis by type, the researcher found the reasons for using code-switching there were four points: changing the subject, vocabulary deficit, bilingualism and multilingualism, prestige and trend.
Keyword: Code switching, Intersentential code switching, Intrasetential code switching.

INTRODUCTION

Communication is essential for humans since they are social creatures. People communicate information, ideas, and views, not only about common subjects, but also about little issues. Nonetheless, individuals maintain contact by providing more than

what is in their minds, even if it is forever. They will even speak words that are not supposed to be said. (Saibani,2019). Language is one of the communication tools that humans use to convey or express ideas, thoughts, sentiments, emotions, and so on. Some people in diverse cultures across the world are fluent in more than one language. These are referred to as bilingual or multilingual events. Such persons are prone to changing the language they use when speaking. This is referred to as 'codeswitching.' Language is one of the most significant kinds of human behavior symbol and an essential component of a group's identity, thus 'code-switching' can occur.

Code switching is not just a phenomena in a culture where everyone speaks more than one language, but it is also a need. To convey meaning to the interlocutor, code switching is utilized. When the language used by a speaker to communicate a meaning or message is not understood by the interlocutor, the speaker must alter the language used to one that is understood by the message's recipient or interlocutor.

People, especially teenagers, are often unaware that they are compiling using code exchange. We frequently see code switching used in everyday conversation, such as while conversing with friends, at work, or during the teaching and learning process. Code swapping is frequently used in social media communication, such as Facebook, Line, Whatsap, Instagram, and Twitter, in addition to regular conversation. Because each individual speaks a different language, sometimes conveying a message needs a switch to another language so that the recipient of the message can understand it.

'Code-switching' is prevalent in bilingual and multilingual communities. When someone changes the language they use to communicate, this is referred to as 'code-switching.' They utilize one language in one section then re-use another language in another section (Holmes, 2013). Code-switching typically occurs in an informal setting when discussing daily life, friends, family, and so on. 'Code-switching' is common in formal or official contexts, such as working communication at school or college. When people utilize code swapping, they frequently aren't aware of it. This tendency may be observed not just in regular conversation, but also in

communication on social media platforms such as Facebook, Line, Whatsap, Instagram, and Twitter.

Researchers are interested in analyzing the use of code switching by Instagram users and the variables that induce code switching on Instagram in this study. This study, particularly studies of sociolinguistics and language usage, is believed to be beneficial in the process of learning a language. As a result, the researcher chose code switching as a topic of discussion in this study because the author recognizes the relevance of employing code switching in bilingual or multilingual communication.

METHOD

The type of research used in this study is a type of library research approach. Literature research is research in which data collection is carried out by collecting data from various sources. This type of research method is used to discuss the effect of using audiovisual media on high school students' learning interest in learning Islamic Religious Education. According to Abdul Rahman Sholeh, library research is research that uses methods to obtain information data by placing existing facilities in the library, such as books, magazines, documents, records of historical stories. Based on these quotations, the data collection in this study can use several books, journals, books, documents, as well as sources of data or information which are then analyzed that are relevant to the chosen topic.

The data collection technique in this study is documentation, namely looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lengger, agendas, and so on. Literature review is collecting data by removing all the contents of the book according to us and this technique is specifically for essay books.

The data analysis technique used by the researcher is the content analysis method, which is a research method using a set of procedures to make valid inferences from the text. In this technique, the process of selecting, comparing, combining, and selecting various meanings will be carried out until the relevant one is found.

RESULT AND DISCUSSION

Language can be a barrier to someone to communicate or it can be a way of success in life. Someone who cannot interact to other by using the target language, of course, will be difficult to adapt later on. Meanwhile, for those who are able to speak the target language will have good relation to others (Mubarak, 2019). Every culture has its own language, so these cultural differences lead to differences in language. Sometime the speaker experienced trouble to transferring the meaning to the inculcators, that's way the speaker need to switch the language to other.

Similarly, a speaker may transition to another language to indicate group membership and shared ethnicity with an audience. Even speakers with little proficiency in a second language can utilize short phrases and words for this purpose (Holmes, 2013). Language interaction between two groups of speakers of different languages causes code mixing. Language contact between two groups of speakers can occur in the domains of religion, commerce, science and politics, arts and crafts, economy, and social activities. There will be many cultural connections in this encounter, which may impact the usage of language.

The technique of switching between two or more languages within a single speech is the subject of code-switching research (Zhiganova, 2016). When the meaning of the language is not comprehensible by inculcators, the speaker switches from one language to another. Code switching is required to cover the meaning of the language so that a discussion between the speaker and the inculcators is understood.

People must choose a code everytime they talk, and they may also opt to move from one code to another or mix codes even within sometimes very short utterances (Wardugh, 2015). Someone who can communicate in more than one language is more likely to switch codes. However, not all persons who speak many languages swap codes because this is also determined by the speaker's goals.

There are three types of code switching, according to (Stockwell, 2007): tag-switching, intrasentential switching, and intersentential switching.

a) Tag switching is the most basic type of code switching since it inserts speaker tags and specific predefined phrases or words

in one language into an utterance that would otherwise be in another. Tag swapping is common as a result of a lack of if vocabulary.

The sort of code switching in the data above is known as tag switching, since the discussion above uses the statement "I miss you," yet the speaker uses the Indonesian term "Dilanku" in the first line before switching to English. Intra-word switching is used because, as we know, Tag word switching occurs when the speaker changes the code in the form of words.

b) Intrasentential switching is a type of switching that occurs within a single sentence. This style is frequently used when the topic of the conversation shifts. Intrasentential switching occurs within the confines of a phrase or sentence. Code altering, code mixing, insertion, and congruent lexicalizations are some examples.

"*Hi guys*, tolong folback aku dong!!!"

The type of code switching in the preceding data is known as intrasentential switching. Because the dialogue above began with "Hi guys" and then shifted to Indonesian in the form of a phrase "tolong folback aku dong," it is classified as Intrasentential switching, in which switches occur within a clause or sentence boundary. Code altering, code mixing, insertion, and congruent lexicalizations are some examples.

c) Intersentential switching, in which a change of language happens at the sentence level, with each phrase or sentence being in one of two languages.

The aforementioned forms of code switching are classified as intersentential switching since this post moved between Indonesian phrases ("ngobrolin pendidikan") and English

238

sentences ("now all good things must come to an end, and we have chosen to finish it with a bang!"). Intersentential switching happens when there is a change of language at the sentence level, with each phrase or sentence in one language or the other.

When the meaning of a discussion cannot be grasped, code flipping occurs frequently in teenage communication. The speaker must then transition from one code to another. Researchers discovered several causes of code switching in this study:

 a) Changing the subject

When the topic of the discussion changes, the speaker may need to switch languages. For example, "We are now studying English in class; will you be datang kerumahku after class?"

 b) Vocabulary deficit

When conversing, the speaker was forced to transition to another language due to a lack of vocabulary between the speaker and the interlocutor.For example:
A: Can you,open the door?
B: What exactly is the door?
A: In Bahasa, the door is called pintu.

 c) Bilingualism and multilingualism

The speaker switched from one language to another as a result of being multilingual and bilingual. For example, "I speak English every day, but I can also speak Indonesian fluently."

 d) Prestige and trend

Individuals in the current day are able to interact with people all over the world, therefore they believe it's great to speak more than one language. For example, "Kamu harus retweet aku ya."

From the above, we can infer that there are various reasons why teenager use code switching in their conversations, but the goal is to make it obvious what they want to convey to the listener in connection to the circumstance and the issue.

CONCLUTION AND SUGGESTION

Based on the foregoing study, the researcher concludes that code-switching is a linguistic phrase that refers to utilizing more than one language or variety in communication. When communicating, code switching is regarded as a competence of the

bilingual speaker. Bilingual speakers may encounter difficulties while conversing with another bilingual; as a result, they must alter their language from one language to another so that the interlocutors may grasp the message. This study discovered three types of code switching that are used in Instagram accounts: tagswitching, intersentential code switching, and intrasetential code switching.

Based on the type and analysis, the researchers found the reasons why teenagers use code switching are four points:
a) Changing the subject
b) Vocabulary deficit
c) Bilingualism and multilingualism
d) Prestige and trend

For the reader, this research provides a better comprehension of the code-mixing that is frequently used in captions and comments on Instagram. Instagram users who wish to utilize code-mixing should comprehend and deepen the subject, particularly through studying the notion of code-mixing. Hopefully, this research will be beneficial as a reference for future research on the issue. It also becomes a different point of view when doing sociolinguistic study.

REFERENCES

Elisabeth, Z. (2020). *Intrasentential Switching Of Indonesian-English In Instagram Caption (Sociolinguistics Approach)* . Phd Thesis. Hasanuddin University.

Holmes, J. (2013). *An Introduction to Socialinguitstic fourth edition* (Fourth edi). USA: Routledge.

Mubarak, Z. H. (2019). *The Analysis Of Repetition As Part Of Lexical Cohesion In Talk Shows. Jurnal Basis*, *6*(1), 81–94.

Sari, M.A.K, Suarnajaya, I.G, Dewi, K.S (2017). *An Analysis of Code Mixing Used in Intagram by The Students of English Language Education*. Jurnal Pendidikan Bahasa Inggris Undiksha. 5(2).

Stockwell, P. (2007). *Sociolinguistics - a Resource Book for Students* (Second Edi). New York: Routledge.

Wardugh, R. (2015). *An Introduction to Socialinguistic* (seventh ed). UK: Blackwell Publishing Ltd.

Wiyanto, M. S, Novitasari, A. L. (2019). *Conversation Verses of Surah Al-Khaf's Translation: A Cooperative Principle Perspective.* JEELL. 6(1). 61-68.

Zhiganova, A. V. (2016). *The study of the perception of code-switching to English in German advertising.*

GENDER DIFFERENCES OF TEENAGERS IN WRITING CAPTION WHEN USING FACEBOOK

Annisa Maharani
English Student, English Education
STKIP PGRI Jombang
icha3689@gmail.com

ABSTRACT

Sociolinguistics is the study investigating the relationship between language and society by understanding the structure and function of a language in communcation. Linguistic studies have been widely applied and have experienced many developments related to the scope of the discussion itself. Teenage has its own specific characteristics when using language as a media of communication. Facebook is one type of social media that is very well known in the community. The use of Facebook in everyday life, among others, is to add relationships, exchange information, share opinions, and entertainment facilities. The difference in writing captions for each gender on Facebook is the goal in writing this article. The researcher used descriptive qualitative research method in analyzing the data. The data source is taken from writing captions on Facebook social media accounts. The sample selection is chosen randomly, in order to maintain the privacy of the account owner. The researcher conclude that gender differences in adolescents also affect their posts and captions when sharing their activities on social media, especially Facebook.

Keywords : Gender Differences, Facebook, Sociolinguistic

INTRODUCTION

According to Wardhaugh (2006:13), sociolinguistics is the study investigating the relationship between language and society by understanding the structure and function of a language in

communcation. Linguistic studies have been widely applied and have experienced many developments related to the scope of the discussion itself. One example is discussing the use of language that is influenced by gender. Gender is a gene in humans that determines sex, the chromosomes of which are inherited genetics from parents.

In their growth, humans are divided into 4 stages, namely, baby, child, teenage, and adults. Each growth, has its own specific characteristics when using language as a media of communication. At the age of baby, humans tend to imitate the voice or language of the mother as a first language, or as we know as Mother Tongue. When entering the age of children, humans begin to understand a lot of vocabulary and mastery of language. At the stage of teenagers to adult, humans are adept at take, processing and conveying a thought through language as outlined in the form of words, sentences, and expressions.

Facebook is one type of social media that is very well known in the community. The use of Facebook in everyday life, among others, is to add relationships, exchange information, share opinions, and entertainment facilities. From teenagers to adults, many men and women have had personal Facebook accounts. Facebook allows each user to interact virtually through software such as computers or mobile phones. Teenagers often use Facebook to simply share what they are doing. To make posts more interesting, it is not uncommon for them to add captions or writings that explain these activities. Although men and women network on Facebook, they have their own characteristics in writing captions. The difference in writing captions for each gender on Facebook is the goal in writing this article.

METHOD

The researcher used descriptive qualitative research method in analyzing the data. The data source is taken from writing captions on Facebook social media accounts. The sample selection is chosen randomly, in order to maintain the privacy of the account owner. In analyzing the data, the researcher used descriptive qualitative analysis. The data will be displayed in the form of screenshots containing captions from several Facebook accounts, both male and
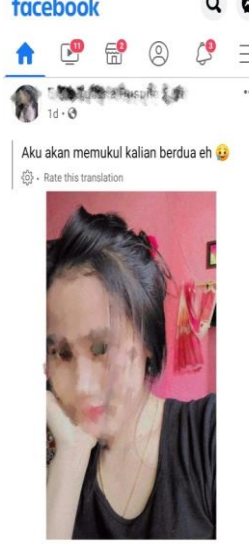
female. Then, the researcher analyzed based on the linguistic features shown in the table.

RESULT AND DISCUSSION

The data is taken randomly from posts on Facebook. Researchers classify each post according to gender. Also distinguishes between linguistic features and writing captions on tables. The results of the study are as shown in the table below:

Table 1 Teenagers' Facebook Post

Caption in Facebook Post		Linguistic Feature	
Male	Female	(Javanese/ Indonesian/ English)	(Javanese/ Indonesian/ English)
		Sido Penak Jaman e sopo... / *Jadi enakan jamannya siapa...* / So, whose era is better...	I just can't get over this look, which hair suits me better? / *Aku tidak bisa melupakan tampilan ini, rambut mana yang lebih cocok untukku?*

		Virus corona mengajar kan kita untuk menjaga jarak, karena yang dekat belum tentu jadian / Corona virus teaches us to keep our distance, because what is close doesn't necessarily happen	Are you okay? / *Apakah kamu baik-baik saja?*
		Utamakan sarapan bosku… Jaga kesehatan #PreiPiknik / *Utamakan sarapan bosku… Jaga kesehatan #BerhentiLiburan* / Prioritize your breakfast my boss… Take care of your health #StopHoliday	*Aku akan memukul kalian berdua eh* / I will punch both of you eh

245

		Badut / Clown	Alhamdulillah... Sudah sampai di titik ini. Terima kasih atas support, semangat, dan doanya / Alhamdulillah, It's come to this point. Thank you for the support, enthusiasm, and prayers

Based on the data taken, the researcher divided the caption writing into three languages, namely Javanese, Indonesian, and English. This is because, some posts use Javanese writing. Another factor is, the majority of account users are people who live in Indonesia. From the data presented in the table, the researcher concludes that there are significant differences in caption writing for each user. Facebook accounts with male gender tend to use short language, and use vocabulary in both Javanese and Indonesian. While Facebook accounts with female gender are more inclined to write captions in Indonesian and even English according to the information on the uploaded photos.

The use of linguistic features such as pronouns is commonly used for each gender in providing further information on activities shared on Facebook. Men often use captions that are not complicated or to the point. This is based on the nature of men who should not show a side that is not gentle. Men must be strong, so that the impact on writing captions is not too long. In contrast to posting women's accounts, where they do not directly express or write descriptions based on uploaded photos. Female facebook accounts, prefer to insert hidden meanings or other meanings in

their posts. So it tends to be more dramatic and seems to invite the attention of others to comment.

CONCLUSION AND SUGGESTION

Based on what has been said above, the researchers conclude that gender differences in adolescents also affect their posts and captions when sharing their activities on social media, especially Facebook. There are significant differences in caption writing for each user. Facebook accounts with male gender tend to use short language, and use vocabulary in both Javanese and Indonesian. While Facebook accounts with female gender are more inclined to write captions in Indonesian and even English according to the information on the uploaded photos. Men often use captions that are not complicated or to the point. Meanwhile, female facebook accounts, prefer to insert hidden meanings or other meanings in their posts. The author hopes that if there are further researchers who want to research the topic in the same direction, hopefully the results of this research can be useful. This research is suitable as a reference in literary research and social research.

REFERENCES

Wardhaugh, R. (2006). An Introduction to Sociolinguistics 5th ed. United Kingdom: Blackwell Publishing Ltd.

Wiyanto, M. S., & Asmorobangun, P. W. (2020). Gender differences of students' ability in writing descriptive text. JOLLT Journal of Languages and Language Teaching, 8(2), 153-161. DOI: https://doi.org/10.33394/jollt.v%vi%i.2314

Nur Afny Maulidyany. (2019). Man's and Woman's language in instagram and facebook/Nur Ainy. DOI : http://repository.um.ac.id/135088/

PRESERVING POLITENESS IN THE SHORT FILM "TILIK" FROM THE PERSPECTIVE OF JAVANESE CULTURE

Azmil Laili Rosyidah
STKIP PGRI Jombang
Email : azmillaili123@gmail.com

ABSTRACT

This article aims to determine the concept of Javanese culture, especially from the 2018 short film Tilik produced by Racavana Films on how women are educated. To achieve its objectives, this research uses a descriptive qualitative approach, which includes a focus on document review. Data was collected on nine acts of the 32-minute film to investigate the explanatory description of Javanese women, reflecting their social and psychological behaviors through social distance and power relationships. This sociolinguistic analysis benefits from decoding the gap between identity and language as part of the social and cultural phenomenon of the first Javanese millennia. The method used in the study is based on Yabuuchi's proposed three-point courtesy system that conforms to the Java power and social distance framework. At the same time, Leech, SmithHefner, Wierzbicka, and Holmes put forward the theory of gender, language and power relations that can explain the politeness patterns of Javanese women within the scope of their social distance and dominance, which mainly occur in collectivist cultures such as society. Therefore, a broad pattern is defined in the film: Javanese women have a complicated strategy to maintain politeness when interacting with others. However, it is not enough to negotiate rudeness from a linguistic point of view. Therefore, the identification of pleasing behavior triggered by power differences

has become one of the most important characteristics of maintaining politeness strategies.

INTRODUCTION

Javanese are prominent in discussing how to behave, handle conversations, and control their body posture to accompany the verbal characteristics of speech [1]. Since the speech act of language is not the most important principle of politeness in Javanese, the face-saving strategy of Brown and Levinson [2] may not be the only way to maintain politeness, especially in a collectivist society like Indonesia. Millennials speak. Bilingual.

Wahyu Agung Prasetyo recognizes that the new era of the Internet has brought everything into our lives, which is why he created the short film Tilik, which brings two central ideas to society: Internet jokes and the freedom of women to choose their own lives [4"]. The film says A group of women rode a truck to visit the town's mayor, Ibrula, while they talked about the life of Diane, the most beautiful girl in their town. In 2018, Piala Maya won and became the Official Selection of the 2018 JogjaNetpac Asian Film Festival and 2019 Amsterdam World Film Festival. The film has gained approximately 25 million viewers on the legal channel produced by Racavana Films and is launches for free in cooperation. with the YouTube channel of the Yogyakarta Ministry of Culture. The success of this film caused much discussion, reflecting the reality of Javanese society, especially women. However, talking about the activities of others who did not attend the meeting is widely known as "ngrasani" or "gossip" and is considered damaging due to its ability to shape the reputation and identity of others [5]. A person's identity is no longer considered an innate structure, but is adjusted according to cultural and social background [6]. Thus, courtesy can signify personal identity, as Iranians demonstrate when they establish interlocutor status in a hierarchy or group structure [7]. For them and other non-Western cultures, applying the model of the theory of courtesy of Brown and Levinson requires more prominent strategies, such as respect, protection and impersonalization [2]. It is also obvious that there is a relationship

between language and social identity, especially in terms of how men and women communicate in conversations that contribute to their status in society. A recent study conducted in Iran showed that female participants are highly inclined to maintain their dominant position of power and control over their peers in their conversations [8].

There is no doubt that many studies have analyzed power and gender relations across culture. It seems that Tilik is not the only film that describes the concepts of gender, culture and power, because the scariest supernatural creatures in Malaysian horror films also hint at a broader challenge to the empowerment of women as a cultural belief. [9] . However, the movie Tilik, released on the YouTube channel on August 17, 2020, attracted many people, including academics, to discuss and analyze the movie. Some of them involved Bantul's mother's reception response to the culture of the visit [10], as well as analysis of speech acts indicative of Ibu Tedjo, indicating her dominance in other areas [11]. On the other hand, the latest development of this research focuses on the polite language used in the film to understand how it portrays the concept of Javanese culture, especially cultural concepts related to gender and power relations.

METHOD

This study uses descriptive qualitative methods, involving natural data, that is, did not perform any intervention or manipulation on the environment [18]. The basic material of this article is the film Tilik started by Racavana Films and Yogyakarta Ministry of Culture directed by Wahyu Agung Prasetyo. This movie was first produced in 2018 at and was only uploaded to YouTube channel on August 17, 2020. Tilik is a 32-minute Javanese movie, which means "visit". The exploration of films like Tilik connects readers and viewers to social, spatial and temporal networks exchange and meaning [19]. In addition, no matter how studies film culture, the relationship with movies is to question how movies connect us to the social and cultural phenomenon. Therefore, this article focuses on the transcription of the language used in the movie and the subjective personal experience of on the movie, reflecting the social and cultural values of depicted in the movie. The

procedures for this investigation include to collect the transcription of movie sentences, to observe the technical aspects of the movie, such as character gestures, settings, clothing, cameras, sounds to help researchers create reasoning about moving images.

The movie is divided into nine acts, which conforms to the plot based on: (1) Who is Dian? (2) Internet news; (3) Vomiting = pregnancy? (4) Battle of Black; (5) Defamation; (6) Once again, news from the Internet; (7) Captured by the public security organs; (8) Hospital; (9) Dian is...9 proposed by Rura The act helps to understand the main narrative more effectively, because each act is composed of different elements, describing various Javanese contexts in detail [20]. Refer to the social psycholinguistic view of Yabuuchi's three-point courtesy system, This research hopes to determine the power relationship and social identity of Javanese women in the entire movie [21]. The data is further interpreted by to evaluate the analysis under discussion in and summarized in the conclusion.

RESULT AND DISCUSSION

Based on the movie's plot, the processes nine parts to build a Java context. They are (1) Who is Dian? (2) Internet News; (3) Spitting = pregnancy? (4) Black Battle; (5) Defamation; (6) Once again, Internet news; (7) Captured by police officer; (8) In the hospital; and (9) Dian is ... below This is the result of the study of the table, using strategies to keep the courtesy restricted by the concept of Javanese culture.

Table 1: Providing politeness in Film *Tilik*

No	Acts	Strategy of Politeness		Javanese Culture		
		Social Distance	**Power Relations**	**Gender**	**Language Speech Act**	**Ingratiation/Indirectness**
1.	Who is Dian?	Fellowship	Hierarchy politeness (UHNP) Hierarchy politeness	Same-gender: woman to woman	Ngoko	● Yu Sam looks for opportunities to let Bu Tedjo know her

		Autonomy	(DHNP)			virtues/values (upward). ● Bu Tedjo persuasively presents her own qualities when attempting to convince the others about her abilities (downward). ● Yu Sam and Bu Tri show their enthusiasm about Bu Tedjo's discovery on Dian (upward).
			Hierarchy politeness (UHNP)			
		Fellowship				
2.	Internet News	Autonomy	Hierarchy politeness (DHNP)	Same-gender: woman to woman	Ngoko alus (Njenengan)	● Bu Tejo indirectly talks to Yu Sam when she knows and wants everyone in the truck can hear her (downward). ● Yu Ning looks for opportunities to let Bu Tedjo and the others know about the news hoax on the internet.
		Fellowship	Sincere fellowship			
3.	Spitting =	Autonomy	Hierarchy politeness (UHNP)	Same-gender: woman	Ngoko Alus	● Yu Sam disagrees on trivial/unimpor

252

	pregnancy?	Fellowship	Hierarchy politeness (UHNP)	to woman		tant issues such as Dian's pregnancy but agrees on the previous issues she expects support from Bu Tedjo (upward). ● Bu Tri expresses the opinion similar to Bu Tedjo's idea to let her know that they are alike (upward).
4.	Black battle	Fellowship Autonomy	Hierarchy politeness (DHNP) Hierarchy politeness (DHNP)	Mixed-gender: woman to man Same-gender: woman to woman	Ngoko Ngoko	● Bu Tedjo gives money to Gotrek to show her selfless generosity (downward). ● Bu Tedjo tries to persuasively show Dian's and Bu Lurah's lack of quality to convince the village (downward).
5.	Defamation	Fellowship Fellowship	Hierarchy politeness (DHNP) Hierarchy politeness (UHNP)	Same-gender: woman to woman	Ngoko alus (Njenengan)	● Bu Tedjo offers to help Yu Ning look for a bus by using her husband's contact (downward).

		Fellowship	Hierarchy politeness (DHNP)			● Bu Tri shows Bu Tedjo that she shares her enthusiasm about Dian (upward). ● Bu Tedjo looks for opportunities to let the others know her virtues/values by asking if Dian has charm (downward).
6.	Once again, Internet news	Fellowship

Fellowship

Autonomy

Fellowship

Fellowship | Hierarchy politeness (UHNP)

Hierarchy politeness (DHNP)

Insincere fellowship

Hierarchy politeness (UHNP)

Hierarchy politeness (DHNP) | Same-gender: woman to woman | Ngoko alus (Njenengan) | ● Yu Ning looks for opportunities to let her opponent, Bu Tedjo, know her virtues/strength (upward). ● Bu Tedjo tries to let Yu Ning know that her husband has a reputation for being liked (downward). ● Bu Tedjo indirectly changes the interlocutors from Yu Ning to Yu Sam because she does not want to show her |

			Sincere autonomy			disagreement with Yu Ning directly (indirectness). ● Bu Tri let Bu Tedjo know the attitudes she shares with her by giving her opinion on Dian (upward). ● Bu Tedjo tries to do things for the people in the village that shows her selfless generosity by spreading the news about Dian to alert the housewives in the village (downward). ● Yu Ning lets Bu Tedjo know her strength by openly gives her a negative opinion toward her.
		Autonomy				
7.	Captured by police officer	Autonomy	Hierarchy politeness (DHNP)	Mixed-gender: woman to man	Bahasa Indonesia, Ngoko	● Bu Tedjo intimidates the police officer by using her relatives' personal contact (downward).
		Fellowship	Hierarchy politeness (DHNP)			

No.	Setting		Politeness	Gender	Speech level	Description
						● Bu Tedjo persuasively presents her ability to threaten the police officer by asking others to join her (downward).
8.	In the hospital	Autonomy	Hierarchy politeness (UHNP)	Mixed-gender: man to woman Same-gender: Woman to woman	Krama Ngoko	● Fikri expresses gratitude to the visitors, even though it is not a good time to visit his mother (upward).
		Autonomy	Hierarchy politeness (DHNP)			● Bu Tedjo tries to make sure that she is aware of Dian and Fikri's relationship (downward).
		Fellowship	Hierarchy politeness (UHNP)			● Yu Ning gives the money collected from the visitors to Fikri as an expression of sympathy to Bu Lurah (upward).
		Fellowship	Hierarchy politeness (UHNP)			● Yu Ning tries to convince Bu Tedjo that her idea of visiting Bu Lurah is selfless
		Fellowship	Hierarchy politeness (DHNP)			
		Fellowship	Hierarchy politeness (DHNP)			

						generosity (upward). ● Bu Tedjo shows Yu Ning that what Yu Ning did is similar to what Bu Tedjo did and that they both are alike (downward). ● Bu Tedjo looks for opportunities to let the others know her virtues/values by giving suggestions to go to the market instead of going straight home (downward).
9.	Dian is …	Fellowship Fellowship	Sincere fellowship Sincere fellowship	Mixed-gender: woman to man	Ngoko	● Dian asks Fikri's father or her future husband if there is a hope in the future that their life together will be better. ● Fikri's father tries to convince Dian to believe in him that one day everything will be better.

257

In the first act, two important events occurred: (1) Yu Sam opened a dialogue with Bu Tedjo by asking Dian, and (2) Bu Tedjo showed that he knew more about Dian. In the first game, Yu Sam was almost looking for opportunities to let Bu Tedjo know his values and Bu Tedjo didn't seem to care about the only one. A short reply to "Hah?" And "Really?" Your is more than three. Even Bu Tri wanted to know more, and asked Yu San how his knew the news, and pointed to Yu Ning. Power relations belong to hierarchical courtesy and ascending degree negative courtesy (UHNP) because Bu Tedjo does not believe that is equal to others, even if Yu Sam tries to please his peers (Bu Tedjo, Bu Tri, and others), But Yu Sam asked Dian for more purposes that she wanted to be the that Bu Tedjo wanted. Therefore, he carried out the companionship in social distancing because he maintained his own image to be appreciated by others and recognized by. At the same time, the language used is Ngoko, because the dialogue is between women. At the end of the first act of, Yu Sam and Bu Tri showed their enthusiasm for discovering Bu Tedjo in Dian to illustrate their social distancing company. However, somehow, Ibu Tedjo thinks he is more capable than others and desires more recognition. He broke the news that something other people might not know before was a photo of Dian found on the Internet near a man.

The second act is the first conversation about the news about Dian that Ibu Tedjo obtained from the Internet. It did not show the news that was accepted by others, but showed the autonomy of, which is their basic proposition of personal domain, as a person who knows better than others. Not surprisingly, Yu Ning was very upset after hearing the news, and immediately protested to Butjo. Therefore, Bu Tedjo applies the Hierarchical Negative Courtesy Downward (DHNP) strategy by indirect conversation with Yu Sam, even if she knows and deliberately wants others to listen to her. On the other hand, Yuning felt the sense of urgency from Buttjo and others. knew about mischievous news on the Internet. learned a lesson from the experience of a herbal medicine company deceiving all villagers. She also used ngoko alus when talking with Bu Tedjo. When talking to "Njenengan", Bu Tedjo answered by calling "Yu Ning" and indirectly talked with Yu Sam or other as a deviation from the speech direct. It can be seen that Yu Ning is friendlier to the

fellowship and more sincere to the community, without any hidden feelings of being envied by. She knows the above conversation between Yu Sam and Bu Tedjo, and how her he always seeks your approval and endorses his statement. It seems strange to know that disagrees with his testimony about Dian's pregnancy. He realized that his earlier approach to Bu Tedjo's as the equivalent scholarship terminated by Bu Tedjo indicated that his consciousness could activate his autonomy in. However, this situation changed his social distance from companionship to autonomy, because Yu Sam tried to be as competent as Bu Tedjo. However, it is still considered to belong to UHNP courtesy level, because Yu Sam's pursuit of participation can be regarded by as a step from admiration to jealousy to jealousy. Therefore, Bu Tedjo still considers himself a stronger person than in his community. And, at this stage, Bu Tri replaced Yu Sam before when he supported Bu Tedjo, and even voiced his opinion so that other people would know that the two are similar. Bu Tri is also suitable for UHNP, but because she is trying to become Bu Tedjo's nice, she meets as her social distancing strategy scholarship.

The two events in Act 4 show similar power relationship between politeness level and DHNP between Bu Tejo and others (Gotrek, Yu Ning and other women in the truck) Their highest social status is also You can see how she displayed her gold bracelet, her words and her gestures. However, when he donated to Gotrek from, his social distancing shifted from scholarship to autonomy, which convincingly demonstrated the negative qualities of Dean and Bloula, so that could persuade the other party to believe him. Selfless generosity appears to be a capable person, possessing the virtues of powerful people, but then became autonomous because she showed her negative side to, and her behavior should not be affected by others.

Like the last time, this behavior still involves Buttjo's DHNP, showing their selfless generosity by making Yu Ning believe in her husband's good reputation and spreading negative news about Dian as a warning to the village housewives. Moreover, his use of "Njenengan" to address Yu Ning is also different from the previous way of addressing it, perhaps because Yu Ning directly pointed out imperfections of his own in front of others. In order to save her face,

she uses companionship as her social distancing strategy in order to be accepted in the group. However, until Yu Ning turned the topic back to Dean, Buttjo seemed to have the opportunity to show his autonomy by indirectly expressing his different opinions, changing the interlocutor from Yu Ning to Yusam. However, this situation may trigger Yu Ning's autonomy as a mature and responsible adult at the end of Act 6, she publicly let others know her sincere autonomy, and remain vigilant against news hoaxes on the Internet Very important, and how he did it. Not a slanderer and arrogant person like Butjo. In this short performance, there are two incidents involving conversations between Bu Tedjo and the police. Both of these facts show that Butjo's position is more powerful than that of the police. She used personal contact with relatives to treat him and demonstrated her ability to break the law. However, your first threat is considered autonomy to show your initiative as a trustworthy person, but when it causes others to attack the police in a cooperative manner, it becomes companionship.

Arriving at the hospital, Fikri and Dian calmed the situation. Most of the social distancing strategies between belong to fellowships, except that the dialogue between Yuning and Fikri and Buttjo's statements or questions about Fikri and Dean are adjusted to autonomy due to the remoteness. In this case, Bu Tedjo is just trying to make sure that they know and know the relationship between Dian and Fikri, whatever it is, because they accompany Bu Lurah in the hospital. On the other hand, power relations are regarded as normal, Bu Tedjo's statement indicates DHNP, while others indicate UHNP, such as Yu Ning and Fikri. For Fikri and Dian, Javanese always speak krama to their elders and show respect by expressing gratitude and apologies to those who arrive but cannot visit their mothers. However, Yu Ning's incident was somewhat different. In this act, she was disappointed that she could not visit Bu Lurah, so she asked for Bu Tedjo's support. His thoughts were selfless generosity. The last scene of the film shocked the audience because it revealed the truth that Buttjo and his friends were talking about, namely Diane and her relationship with Fickley. However, this conversation between Dian and Fikri's father illustrates a deep connection involving family affection, caring, acceptance, and love; therefore, he works with companionship as a strategy for his social

distancing. At the same time, their power relationships did not show any kindness and the respect for their shared attributes was sincere. However, it is strange that Dian did not discuss krama with her future husband, especially in the Javanese tradition, where most women show respect for their men by speaking the high-level verbal behaviors of krama. This can indicate that the couple are modern people and there is no boundary between each other [22].\

CONCLUSION

The polite strategy that affects the social distance between interactions and the interlocutor's autonomy depends on the speaker's intention when the communication is not always linguistically obvious and psycholinguistically disguised, such as to please or indirectly . Most of the time, the pleasing direction reflects the power relationship between the interlocutors, which can rise or fall to the position of the speaker in the social hierarchy. At the same time, due to the lack of variability and more dialogues of the same type, the gender of the interlocutor may not be clearly visible in this movie. However, it is sufficient to show the verbal behavior diversity of languages used by speakers of mixed gender (including Ngoko, Indonesian, and Krama). Finally, it can be concluded from the film that Java women have complicated polite strategies from the perspective of differences in power and social distance, mainly through the courtesy of Java culture and the recognition of indirect concepts.

REFERENCES

Brown, P., & Levinson, S. C. (1978). Universals in language usage: Politeness phenomena. In *Questions and politeness: Strategies in social interaction* (pp. 56-311): Cambridge University Press.

Yabuuchi, A. (2006). Hierarchy politeness: What Brown and Levinson refused to see. *Intercultural Pragmatics, 3*(3), 323-351.

Dwiastono, R. (2020). Kisah di balik layar, kontroversi, dan prospek layar lebar "Tilik" serta viralnya soso Bu Tejo.

Holmes, J. (2013). *Women, men and politeness*: Routledge.

F Kusumastuti, MT al Makmun, KP Kusciati. International Conference on Language Politeness (ICLP 2020), 16-22

Rura, C. (2020). *Ulasan Film Tilik dalam 9 Babak.*

Norwanto, N. (2016). *Gender and Politeness in Javanese Language.* University of Huddersfield.

Wiyanto, Muhammad Saibani dan Panji Wisnu A. (2020). Gender Differences of Students' Ability in Writing Descriptive Text. *JOLLT Journal of Languages and Language Teaching Vol. 8, No. 2*.

DIRECTIVE SPEECH ACTS OF TEACHERS AND STUDENTS IN ENGLISH LANGUAGE ONLINE LEARNING IN MULTICULTURAL CLASSES IN SENIOR HIGH SCHOOL

Bettrisia Fela Anjilni
English Student, English Education
STKIP PGRI Jombang
bettrisiafela09@gmail.com

ABSTRAK

This study aims to describe how the directive speech acts of teachers and students in the process of learning English through zoom in social studies 1, IPS 2, and IPS 3 classes. This research method uses a qualitative descriptive method. The source of the data needed in this study is directive speech acts between teachers and students in online learning through zoom in IPS 1, IPS 2, and IPS 3 SMA classes. Data collection techniques used in this study were observation and recording. Data analysis was used by describing the results of recording, data reduction, data interpretation, and concluding. The validity of the data used by researchers is a triangulation of sources and theories. The data analysis used is the interactive data analysis technique. The results showed that the speech acts of teachers and students in this study were ordering, asking, forcing, asking, and inviting. The speech acts are delivered directly in a video zoom that is done by the teacher in learning English Chapter V. Based on the results of this study, in the use of directive speech acts carried out by teachers and students, the teacher dominates. This happens because the teacher is a good role model in speaking and polite in language.

Keywords: Directive speech act; Learn English; Online.

INTRODUCTION

As living beings we do not forget to live in society, humans will always communicate. Communication is done to convey ideas, thoughts, feelings, and opinions through language and speech. Without language, humans can't interact with other people. Human daily activities also use language. These activities include asking friends, listening to teacher explanations, presentations, and other activities. Language is a supporting factor in achieving communication goals. In communication, speech acts can occur. A speech act is a process of linguistic interaction in one form of speech, between two parties, including speakers and listeners at certain times, places, and situations. Meanwhile, speech acts are individual symptoms, psychological in nature, and their continuity is determined by the speaker's language skills in dealing with certain situations (Abdulah Chaer & Agustina Leonie, 2010).

Communication occurs in various activities carried out by all humans. One of the routine activities carried out by humans is in the educational process. The educational process is the activity of mobilizing all components of education by educators, to achieve educational goals. Based on his explanation, it can be seen that educators have an important role in the educational process, namely as facilitators to bring students to achieve success in learning. Educators or often referred to as teachers are required to be able to communicate well so that the messages conveyed in the communication can be understood by students. Thus, students' understanding of learning activities is closely related to the choice of speech acts used by the teacher.

In this study, the focus of the study is directive speech acts in the school environment, especially in the process of learning English which is the concern of students and teachers. Speech delivered by the teacher can affect his hearing, namely students. On the other hand, the speech delivered by students affects their hearing, namely the teacher. In teaching and learning English interactions, the teacher's role cannot be separated from guiding students to be able to use good and correct English to communicate according to the context. There are many languages in the world, but English is an international language that is learned by all countries. With English, communication between countries

becomes easier. We need to learn a language because language is needed to communicate with other people.

Students as speech partners have a low position so they are easily managed by the teacher. This is in line with the opinion (Stubbs, 1983) that the teacher acts as a class manager, regulates who, how much, and when students speak, arranges types of questions by utilizing speech acts, especially illocutionary speech acts, the teacher can evaluate the answers given by the teacher. students, and provide feedback by the questions posed by students. The use of illocutionary speech acts in learning contains the intent and power of speech. Illocutionary speech acts are not easy to recognize, because illocutionary speech acts are related to who speaks to whom, when and where the speech act is performed, and so on.

The teaching and learning process of using speech acts by the teacher must be carried out effectively to achieve maximum learning objectives. This is related to the directive speech acts carried out by the teacher in the learning process because the classroom is a place where students practice their abilities related to communicative skills and abilities (Brazil D, Sinclair, n.d.). The purpose of a speech that is conveyed is to influence the interlocutor to act by what is conveyed by the speaker. The form of the teacher's speech acts includes the speech acts of commanding, suggesting, inviting, asking, begging, ordering, and allowing, while the students cover the speech acts of asking, inviting, and requesting. The research about directive speech acts and language politeness was conducted by several previous researchers, namely (Alviah, 2014), Safar (2016), (Olutayo, 2015), (Olaniyi, 2017) (Chi Rken, 2013) (Yu Hao 2013), (Qomariyah 2017), (Fraser 1990), (Astuti, dkk., 2017), (Kurdghelas 2015), (Rissari Yayuk 2018), (Ardianto 2013).

METHOD

This type of research is qualitative research. The data is in the form of learning activities carried out by teachers in online learning via zoom in the classroom which focuses on patterns of interaction between teachers and students in learning English in high school. In qualitative research, the position of human data sources (informants) is very important as individuals who have

information. This researcher is the key to be able to provide answers and information. Information retrieval was carried out by interviewing each selected informant, namely the English teacher and students in Social Studies 1, IPS 2, and IPS 3 classes at Senior High School.

Data collection techniques used are observation, interviews, document analysis techniques. This research was conducted by direct observation in the implementation of online learning in Senior High School. This study focuses on teacher-student interactions, which include directive speech acts of commanding, asking, forcing, asking, and inviting. The next analysis technique is using the note-taking technique. Where the note-taking technique was taken after the researcher analyzed it during the English learning process. The validity of the data in this study used source triangulation and theoretical triangulation. Data analysis in this study displays the following stages: data collection, data reduction, and concluding (Miles MB, 1994).

RESULT AND DISCUSSION
Forms of Directive Speech Act between Teachers and Students
The forms of directive speech acts found in this study varied widely because the students in the class had different ethnicities. There are Batak, Javanese, and Nias. However, the Guru Batak tribe is more dominant in teaching ethnic Batak classes. The forms of directive speech act in learning English through zoom are (1) commanding, (2) inviting, (3) asking, (4) forcing, and (5) asking. The type of speech that is most often used by teachers in online English learning with Zoom Senior High School videos is storytelling speech acts. The teacher instructs the students to do something in the speech so that students want to do it and be more active in the learning process.
1. Command Speech
A. Teacher: Please turn on the audio, so we can talk to each other
Student: Yes ma'am. (While turning on their respective audio)
B. Teacher: On the second sheet, there is copyright, on the other hand, page 153 has 3 on page
Student: (Student turns to page 153)
C. Teacher: Assignments are submitted via Google Classroom. Don't share via Whatsapp, my cellphone won't have enough space later

Student: Yes ma'am

D. Teacher: Later I will ask you to form groups, in one group make proposals for any activities. Can be about health, culture, social issues, and others

Student: Yes ma'am

E. Teacher: Please make arrangements for who will be involved? Who is in charge? Like in the Church, who is the leader, secretary, treasurer, and others.

Student: Yes ma'am

In the commanding speech, the teacher asks students to do something, namely turning on the audio for each student so that they can interact with the teacher, and also "opening the book on page 153" in the social studies class 2 zoom video. In commanding the teacher uses language that is easy for students to understand, so that students of different ethnic groups in the class can understand it well. The speech act of commanding is done with the maxim of wisdom and the maxim of equivalence. This proves that the teacher dominates the class in the zoom video of English learning CHAPTER V with the discussion of proposals in senior high school.

2. Asking for Greetings

A. Teacher: Hey you, please have a good seat

Student: Yes ma'am (while correcting his seat)

B. Teacher: I hope your participation on Friday we will Zoom again

Student: Yes ma'am

C. Teacher: If someone wants to talk, the audio will be turned on, right? When you're done, just turn it off so it's not too noisy

Student: Yes ma'am (following the teacher's orders)

D. Teacher: To all students, please make it more conducive

Student: Yes ma'am (every student is silent and pays attention to the teacher)

A request that the teacher will make on Zoom in IPS 1 class so that students can take actions ordered by the teacher such as "Children are conducive, let's learn again", with the request of the teacher being more conducive and managing their network because Zoom's atmosphere is not conducive due to network interference. The directive speech act asks the teacher to do this in the hope that the students will fulfill the teacher's request.

3. Forced Speech

A. Teacher: Tell me again Mario, what are the benefits of the proposal, Mario

    Student: For fundraising, Ma'am

B. Teacher: If I give you an assignment later, you should do well

    Student: Yes ma'am

C. Teacher: Try reading and doing the assignment from A to J

    Student: Yes ma'am (following the teacher's orders to do the assignment)

D. Teacher: Can anyone answer? Who will be chosen? Nurhaina is there, Nurhaina, try to answer

Student: The problem that was formulated by Mrs

E. Teacher: Siska, please, what is a hypothesis, then the others, Soni, hello, let's answer what is a hypothesis

    Student: The answer is temporary, ma'am

F. Teacher: I have given you an assignment, please gather on Wednesday at 9 am

    Student: Yes ma'am

Coercive speech is when the teacher acts as a speaker so that students follow the teacher's orders, do what the teacher tells them to do, such as doing assignments. Collect assignments because if they are not forced, students will not submit assignments on time. Marked with the phrase "Wednesday, yes". "Assignments can be submitted directly to the school". From this sentence, the teacher forces students to submit assignments, no later than 9 am so that they are on time and are more active in doing assignments and focus on the assignments given by the teacher.

4. Asking Speech

A. Teacher: Try making a bibliography for our English book

    Student : (Students try to make a bibliography)

B. Teacher: I'm asking for your feedback now, okay?

    Student: Yes Ma'am (Student answers)

C. Teacher: Please turn on the audio again so we can talk to each other too

    Student: (Student turns on audio)

The speech was asked to be delivered by the teacher who intended to ask what students should do as opposed to speaking in English online learning in Social Studies class 3 Senior High School. The

speech that Mrs. Eva gave during online learning showed that the teacher asked the students to do something like the word "please". The word help means that the teacher asks students to turn on the audio so they can talk to each other with the teacher on Zoom because if the student doesn't turn on the audio when they want to talk, then there is no sound from the student.

5. Inviting Speech

A. Teacher: Please just talk, anyone knows?

   Student: Wait, a Ma'am, still network connection

B. Teacher: If you go out, don't forget to wear a mask, take care of your health, if you have an interest, just go out.

Student: Yes ma'am

C. Teacher: Let's turn to book page 143

   Students: (students continue the second)

Speeches were spoken by speakers to invite listeners to do something like Let's said, the word "Let's" is asked to invite students to open their books on page 143. and Mrs. Erna here also invites students to always wear masks, take care of their health, don't go out too much, come out if it's very important. The context of the speech above is related to online learning of English in Social Studies class 1 at Senior High School and there is also something related to maintaining the health of students during the Covid 19 pandemic.

      Based on the results of observations about how directive speech acts are carried out by teachers and students in online learning English via zoom at Senior High School. That the teacher dominates the speech in this learning, but the teacher always provides feedback and space for students to want to provide feedback and express opinions and all complaints related to lessons and problems faced by students. The feedback given by the teacher to students is intended so that the teacher can find out what obstacles students face when learning through zoom which will encourage students to respond and automatically speech acts will occur between the teacher and students. When students answer, the teacher will know the problems experienced by each student who has problems by conveying these problems using the good and correct language.

Based on the results of the researcher's interview with Mrs. Erna as an English teacher at Senior High School as follows: "In your opinion, do you think the use of language used by students in the learning process at school in talking to their teachers is said to be good at the high school level?". In my opinion, the use of students' language in conversation during the learning process is said to be good because students can pay attention to who the other person is talking to and to whom the student is speaking and use good diction Have good communication standards. Communication between teachers and students so far has no problems related to communication with the teacher, however, communication between students and students is still experiencing problems, such as during learning there are still students who answer poorly when talking to friends, and joking. And according to Mrs. Erna, learning via zoom which is carried out during the current Covid 19 condition is not effective because of limited learning time, the teacher can not monitor students directly and cannot help students who have difficulty in online learning that is currently being implemented.

CONCLUSION

Based on the results of data analysis and discussion that have been carried out related to the directive speech acts between the teachers and students in Indonesian Language online learning via zoom in IPS 1, IPS 2, IPS 3 classes of SMA Negeri 1 Pinangsori. It was found that the directive speech acts as follows: 1) commanded, (2) requested, (3) forced, (4), asked and (5) invited that these appear in the Indonesian language online learning via Zoom. In the video zoom, the teacher and students interacted with each other, there were no complications between students of different ethnicities in the class, they gave a positive response to each other. However, in this learning process, the teacher dominates in utterances such as 1) commanding, (2) requesting, (3) forcing, (4) asking, and (5) inviting. Meanwhile, students follow what the teacher says and are more passive in respecting the teacher.

REFERENCES

Ardianto. (2013). *Tindak Tutur Direktif Guru dalam Wacana Interaksi Kelas Anak Tunarungu. Litera, 12*
    (1), 1-12.

Astuti, M. Putry., Widodo HS., S. (2017). Kesantunan Tuturan Direktif Dalam Interaksi Pembelajaran Di SMA. *Jurnal Pendidikan UM*, *2*(3), 434–439.

Chi Rken, Y. H. (2013). Politeness Principle in human Comunication. *Studies in Sociology of Science*, *4*(5), 54=57.

Kurdghelashvili, Tinatin. 2015*. "Speech Acts and Politeness Strategies in an EFL Classroom in Georgia".* International Journal of Cognitive and Language Sciences, (9)1: 306-309.

Wiyanto, M. S. (2020, October). USING SPEECH FUNCTION ON EFL CLASSROOM. Retreived from https://ojs.unpkediri.ac.id/index.php/inggris/article/view/14662/1764

Yu, Hao dan Chi Ren. 2013. *"Politeness Principle in human Comunication".* Studies in Sociology of Science, 4(3): 54-57.

WOMEN'S TABOO EXPRESSIONS ON STATUS ON SOCIAL MEDIA

Deta Dwi Rahmat Dani
STKIP PGRI Jombang
Detadwi16@gmail.com

ABSTRACT
In this day and age, the freedom to interact on social media seems to have not been addressed wisely by netizens, especially women. Netizens often use words that have the potential to refer to taboo words/words that are not polite to say when expressing themselves on social media. This study discusses the differences in language diversity in social media between men and women. The research focuses on taboo language used by women in the form of writing on social networks, especially Instagram. As we know, the use of taboo language in a man is more accepted by society when compared to taboo words uttered by women. This research is to find out the forms of taboo expressions that are written on Instagram. This research is a qualitative descriptive research based on the use of taboo expressions that are often spoken on social media networks. The purpose of this study is to describe the forms of taboo expressions that women say on Instagram accounts. The data collection process was carried out by 2 methods, namely the method of listening and documentation. The results of the analysis show that today's women more often use taboo language with expressions of impolite words such as harassing people, insulting openly to directly mentioning the name of the person in question.
Keywords: *Gender, taboo, instagram*

ABSTRACT
Pada zaman sekarang kebebasan dalam berinteraksi di media sosial sepertinya belum disikapi bijak oleh warganet, khususnya para

wanita. Warganet kerap menggunakan kata-kata yang berpotensi mengacu pada kata tabu/kata yang kurang sopan untuk di ucapkan saat mengekspresikan diri di media sosial. Penelitian ini membahas tentang perbedaan ragam bahasa dalam bermedia sosial antara laki-laki dan perempuan. Penelitian di fokuskan pada bahasa tabu yang digunakan oleh perempuan dalam bentuk tulisan di jejring sosial khususnya instagram. Seperti yang kita ketahui penggunaan bahasa tabu pada seorang laki-laki lebih di terima oleh masyarakat bila di bandingkan dengan ucapan tabu yang di lontarkan oleh perempuan. Penelitian ini untuk mengetahui bentuk-bentuk ekpresi tabu yang di tulis pada instagram. Penelitian ini merupakan penelitian desckriptif kualitatif yang di dasarkan pada penggunaan ekspresi tabu yang sering di ucapkan di jejaring media sosial. Tujuan dari penelitian ini adalah untuk mendeskripsikan bentuk-bentuk ekspresi tabu yang di ucapkan perempuan di akun instagram. Proses pengumpulan data di lakukan dengan 2 metode yaitu metode simak dan dokumentasi. Hasil analisis menunjukkan bahwa wanita jaman sekarang lebih sering menggunakan bahasa tabu dengan ekspresi kata-kata kurang sopan seperti melecehkan orang, menghina secara terang-terangan hingga langsung menyebut nama orang yang di maksud.

Keywords: *Gender, taboo, instagram*

1. INTRODUCTION

Social media is an online media that is used for long-distance communication needs, the process of interaction between users with one another, as well as getting information through special application devices using the internet network. The purpose of the existence of social media itself is as a means of communication to connect between users with a very wide area coverage.Applications that allow users to be able to connect with personal information that has been created. The personal information is in the form of posting photos or videos, examples of platforms are Facebook and Instagram. Social media is not only used for communication activities, blogs, forums or other activities. However, social networking sites can also be used for activities that are commercial in nature, business, and can generate profits in them.By utilizing

social media as a means of communication without boundaries of time and space.

Instagram is a popular media platform today, instagram has features that are quite sophisticated compared to other social media applications. The Instagram application has many functions, including being used for photos, news, posting photos so that it can be used for video calls with other people. On Instagram we can find friends from within the country and abroad. The more you show your aesthetics on Instagram, the more followers on your Instagram page.

In addition to the general public, Instagram is also used by public figures, such as celebrities, officials, beauty influencers, and so on. The goals of course vary. Some are used as a means to greet fans, as a means for social climbing, a means for campaigns, a means to advertise products, or simply to seek entertainment in their spare time. Among all, public figures are users who are most vulnerable to being affected by disrespectful language behavior from netizens. The comments made in every post of the account owner can contain both positive and negative things. These negative things often contain languages that have been taboo by the Indonesian people, especially when spoken by a woman to be spoken in the public sphere. In previous studies, the analysis of taboo words was viewed from a sociolinguistic perspective

In the use of social media, many languages are used, from formal words to alay language, some even use rude and disrespectful words. The use of social media knows no age. Nowadays, children aged 8-10 years can use social media without parental supervision. Lots of people use social media without any restrictions on the words of both men and women. We know that women are more interested in social media.

In Sociolinguistic Studies, there are several factors that influence the emergence of various languages. These factors include geographical factors and social factors. If geographical factors are caused by distance or differences in places, then social factors are caused by differences in social levels in society. In addition to these two factors, language variety can also arise due to gender differences. Although this does not always apply in society, in some areas it turns out that there are quite significant differences

between women's and men's languages. This gender difference gives rise to the use of different vocabularies between women and men based on certain goals.

Sociolinguistics is the study of everyday life, how language works in ordinary conversation, the media encountered, the existence of society, norms, policies, and laws that discuss language (Wardaugh and Fuller, 2015: 1). One of the topics studied in sociolinguistics is taboo words. The word taboo is a prohibition or avoidance in society from behavior that believed to be dangerous, as it could cause a person to be anxious or embarrassed. Taboo is a very strong politeness barrier (Wardaugh, 2006: 239). Every society has a different perspective on the word taboo. Differences in perspective or opinion about taboo words in society are related to the roles between men and women (Gender).

From these gender differences, there are groupings that are characteristic of women and men, men's language is considered more assertive and to the point even though they use swear words or words that are not polite and are accepted even though they use taboo words, unlike women. Which uses figurative language or indirectly, the delivery of words is smoother and uses language that is more polite and courteous. We must admit that women's way of speaking is more organized than men's. This is because if men speak using taboo/disrespectful language, they will still be accepted in the community because they are considered to be understood and used to it, in contrast to women, women are more concerned with speaking language because every woman's speech will be judged by the community. If there are women who speak using language that is not polite, people will be reprimanded because they are considered not good for women.

In Indonesia in the past, taboo language/disrespectful language could only be spoken by men because it was considered normal and had become commonplace. However, over time, especially in this fast-paced technological era, there has been a demand for equality between women and men in all aspects of life, including the use of language.

Taboo plays an important role in language.Taboo as a cause of changing the meaning of words. A taboo word is not used,then another word that already has its own meaning is used. As a result,

the word that is not taboo gets an additional burden of meaning. Taboo is related to manners and manners of social interaction, people who do not want to be considered impolite will avoid the use of certain words. Women are often said to avoid using words related to taboo, gender or other obscene words. These words are as if tabooed by women, and seem to be the monopoly of men. Women in Zulu Africa never use words that contain the /z/ sound because that sound is taboo. To say 'amanzi' water should be replaced with 'amandabi'. If this process were generalized, it would be understandable if social dialects based on sex would emerge.

Taboo words may not have the potential to violate the law if, for example, they are used for humor in intimate social circles. Therefore, the context of the utterance that is spoken cannot be separated in this analysis. If there is no closeness between the speaker and his interlocutor or the utterance is not intended as humor, the utterance is vulnerable to violating the law. So, this research is one of the literatures to invite the public to be more careful in using language on social media.

2. METHOD

This study uses qualitative descriptive which aims to describe how taboo words are used by women on social media, especially Instagram. Data collection is done by observing and documenting methods. The listening method is a technique of obtaining data by listening to the use of language (Mahsun, 2007: 92). Research using the listening method is carried out by listening to status texts and comments uploaded by women on Instagram social media. So this research was conducted in two stages. The first stage is the listening stage by listening to statuses on Instagram and looking for taboo language used by women on their Instagram accounts. Then the second stage is Documentation, which is collecting the results that have been obtained in the first stage by screenshotting. In this study, researchers used photos as data. By using photos can show the original form contained in social networks. This documentation method researchers consider very appropriate to be used in the research to be studied. The technique used is by downloading or capturing status and comments that contain language expressions Women's taboo.

3. RESULT AND DISCUSSION

Based on the data that has been obtained through the viewing method and the screenshot documentation on the Instagram page, it was found that some taboo words were used to update status on Instagram by some female Instagram users. The relationship between taboo theory and variations in the use of male and female language, namely: women use taboo words less often than men. Taboo plays an important role in language. This is because the taboo taboo as a result changing the meaning of the word. A taboo word is not used, then other words that already have their own meaning are used. The form of taboo itself based on theory is divided into 3 types, namely taboos that are scary (taboo of fear), taboos that cause feelings of discomfort (taboo of delicacy), and taboos related to things that are not polite and inappropriate (taboo of propriety). In this study, the form of taboo found was the third type, namely taboo related to things that were considered impolite and inappropriate (taboo of propriety). Things that are considered inappropriate and polite include mention of genitals or indecent terms (vulgar), insults that are degrading with harsh words, and insults by imagining/equating people with animals or something that is considered bad. In the following, the data and their analysis are presented.

(1) Dia mah bukan orang tapi babi, hahahaha @Ichia udiniyah
Category: Insert
Data 1 shows taboo words that contain insults equating humans with animals, namely pigs.

(2) Kasian ya niatnya pengen putih glowing malah jadinya kayak penuh minyak gitu wajahnya
Data 2 shows taboo words by equating people's faces with oil

(3) Dasar orang tidak tahu malu cari kerja kok jadi wanita malam
Category: Vulgar Language
Data 3 shows an insult word by referring to her as a woman of the night.

(4) Muka lu tu kayak Orang jalanan
Category: Name calling and insult

Data 4 contains a form of insult by referring to other people by equating them with street people. The purpose of the speaker is also a woman who he considers bad / ugly. This comment was written to demean and offend.

(5) Ini pasti kemaluannya item, liat aja tu lehernya banyak daki, iyuhhh

Kategori: Sexsual Harassemen and insult

Data 5 contains a form of insult by commenting on the physical also women) with harsh and hurtful words. Words that show contempt physical is to say that his cock must be black.

(6) Itu orang apa buto ijo @Rina mei liana

Kategori: Insult

Data 6 contains a form of insult by imagining other people (who also women) similar to buto ijo, as we know that in Indonesia supernatural beings are considered ugly.

4. CONCLUSSION

Based on the analysis in the previous section, several conclusions can be obtained as follows. In general, taboo language or taboo expressions that were previously only used by men were considered natural and accepted, now women have started to use them, especially on Instagram social media. In particular, the character of women's language which was previously considered gentle, polite, and careful is now experiencing a shift in values as a result of the development of the times and technology. In social media, freedom does not mean that someone can do anything. There are 3 forms of taboo based on the theory, namely taboos of fear (taboo of fear), taboos that cause feelings of discomfort (taboo of delicacy), and taboos related to impolite and inappropriate things (taboo of propriety). In this case, the form of taboo found is the third type, namely taboo related to things that are considered impolite and inappropriate (taboo of propriety). From the data that has been collected and that has been analyzed, it shows that taboo words that are often used include (vulgar language, sexual harassment, name-calling and insults).

REFERENCES

1. **Article**
   Muhammad Saibani Wiyanto , Panji Wisnu Asmorobangun English Lecture, English Education, STKIP PGRI Jombang, Indonesia Corresponding Author Email: msaibaniw@gmail.com *"GENDER DIFFERENCES OF STUDENTS'WRITING ABILITY IN DESCRIPTIVE TEXT* (https://doi.org/10.33394/jollt.v%25vi%25i.2314)

2. **Journal**
   July 2019 SEMIOTIKA Jurnal Ilmu Sastra dan Linguistik 20(2):120-128, Nadhifa Indana Zulfah Rahman https://www.researchgate.net/publication/341606871_PE NGGUNAAN_KATA_TABU_DI_MEDIA_SOSIAL_KAJIAN_LINGU ISTIK_FORENSIK_THE_USE_OF_TABOO_ON_SOCIAL_MEDIA_ FORENSIC_LINGUISTICS_ANALYSIS

3. **Journal**
   https://ejurnal.bunghatta.ac.id/index.php/JFIB/article/dow nload/17403/14543

4. Journal
   https://ejournal.unsrat.ac.id/index.php/jefs/article/downlo ad/25573/25224

5. Ekspresi Tabu Bahasa Wanita pada Status dan Komentar di Jejaring Sosial Instagram. Wika Wahyuni, Mahyuni & Johan Mahyudi Magister Pendidikan Bahasa Indonesia Universitas Mataram Jalan Majapahit No. 6 Mataram Nusa Tenggara Barat Corresponding E-mail: wahyuniwika70@yahoo.com file:///C:/Users/LENOVO~1/AppData/Local/Temp/608- Article%20Text-1239-1-10-20190809-2.pdf