

CHAPTER IV

ANALYSIS AND FINDINGS

This chapter will analyze the data. It is for find out the answer of what, when, and why the special words are used.

4.1 What, When, and Why the Special Words are Used

Comprehending the meaning of each statement for each dialogue is important and needed to know because the writer observed the special terms that are used in a special community using Javanese language. The following is the result of the writer observation.

Conversation 1

Speaker B : Nek tasik sak menten kinten-kinten pinten pak?

(How much is this size of goat?)

Speaker S : Niki minimal antara sekawanatus sampe limangatus.

(This is minimum about four hundred until five hundred)

Speaker B : Damel diingu nggih?

(Is this for breeding?)

Speaker S : Lha saloke damel diingu, sebagian damel sate kambing, *kambing muda*.

(Some are for breeding, and some other are for steak, young goat steak)

As Rahardi (2006: 18) stated that the differences in occupation or profession may also raises different dialect, depending on the particularities of its profession. This is what happens in the dialogue above. It only one special word used by speaker S, as a goat seller in Kliwon market. That is the word *kambing muda* (young goat) in this case is a kind of Indonesian steak which is small piece of meat roasted on skewer, and the meat is from young goat.

The conversation is in somewhere at kliwon market. This place is often busy when kliwon day which the sellers and buyers come together in this place for transaction about goat and cow. At that time speaker B pointed the group of small goats in front of her.

Speaker S use the word *kambing muda* is for making the conversation easier and avoiding the conversation longer in certain idea while it can be replaced with a simple word. The word *kambing muda* is more familiar to their mind than their descriptions. It can be imagine if speaker B and S use their description one by one in the conversation, how wasting the time it is.

Conversation 2

Speaker A : Sing alit niki pak?

(What about the small?)

Speaker C : Niki *wedhus jowo* mbak, cuma niki *kacangan*.

(This is Javanese goat miss, but this is a name for Javanese goat which has smaller size)

Speaker A : Tasik alit niki pak?

(Is he still young, Sir?)

Speaker C : Saget gedhe, tapi mboten *guedhe pol*, tasik *cempe* niki.

(Can grow, but cannot big, he still baby now)

In the dialogue above, it has four special words used by speaker A and speaker C. The first is the word *wedhus jowo* (a kind of goat that has straight fur, long ears, and most of them has brown fur color or mix with white or and black). The second is the word *kacangan* (a name for Javanese goat which has smaller size). It's mean that a name for called one of the kind of Javanese goat which this origin cannot grow up very big or as big as the other kind of Javanese goat. The third is the word *guede pol* (very big). This words are have purpose to description for Javanese goat which has small size that can growing up or when they are adult or old their size of their body can not as big as other kind of Javanese goat. The fourth is the word *cempe* (baby or young goat). This word is for call all kind of goat which is still child or baby.

The conversation is in some stall at kliwon market which with the speaker A pointed the goats beside the speaker C. As Jendra in Elvien (2010: 186) stated that dialect is a variety of a language based on the place where it used. It's mean that dialect grows in the different speakers that exist in certain place.

Speaker A and C use the word *wedhus jowo*, *kacangan*, *guede pol*, and *cempe* are for making the conversation easier and avoiding the conversation longer in certain idea while it can be replaced with a simple word. The words *wedhus jowo*, *kacangan*, *guede pol*, and *cempe* are more familiar to their mind

than their descriptions. It can be imagined if speaker A and B use their description one by one in the conversation, how wasting the time it is.

Conversation 3

Speaker X : Kinten-kinten pinten pak?

(How much Sir)

Speaker Y : Lek wedhus *kendet* antara pembeline kale sing nggada. Lek pembeline nyuwereng nggih regane pajeng awis, nggih ningali kebutuhane, lek ndadak nggih pinten-pinten regane nggih larang. Utawi *ireng mulus*, awis nggihan.

(If a goat which has different fur color around in his belly, like use a belt, if the body is brown, fur color around in his belly can be black or white, and the other side is between the buyer and the seller. If the buyer force so it can sold expensive, and depend on the order, if in hurry so whatever it coast can sold expensive. Or a goat which has only black fur color in the whole body, there is no other color, it's also expensive)

In the dialogue above, it has two special words about goats that used by speaker Y. The first is the word *kendet* (a goat which has different fur color around in his belly, like use a belt, if the body is brown, fur color around in his belly can be black or white, and the other side). The second is the word *ireng mulus* (a goat which has only black fur color in the whole body, there is no other color). Both *kendet* and *ireng mulus* are special kind of Javanese goats which look for some ceremony and for medicine in Javanese medical.

The conversation is in somewhere at kliwon market. This place is often busy when kliwon day which the sellers and buyers come together in this place for transaction about goat and cow.

Speaker Y uses the words *kendet* and *ireng mulus* are to make the conversation effective and easy to be understood. As stated by Chaer and Agustina, that as an object in linguistics, language is not seen or approached as a language, as done by general linguistics, but rather seen or approached as a means of interaction or communication in human society (2004: 3). So they don't have to use the description of each word. It is wasting the time when the speaker Y use the description of *kendet* and *ireng mulus* it would be along conversation if it's happened.

Conversation 4

Speaker D : Sadhean wedhus nopo pak?

(What kind of goat do you sell Sir?)

Speaker E : Kulo ta? Campur, nggih *gibas* nggih *jowo*, nggih lanang nggih wedok

(Me? Mix, there are sheep and Javanese goat, male and female)

Speaker D : *Jowone* pundi pak?

(Where is the Javanese goat?)

Speaker E : *Jowone* nggih ngoten niko.

(The Javanese goat is like in there)

Speaker D : *Gibase* mboten enten?

(Where is the sheep?)

Speaker E : *Gibase* pun pajeng niki wau.

(The sheep are sold)

Speaker D : Pinten pak?

(How much does it cost, Sir?)

Speaker E : Kale, pajeng kale yuto setunggalatus tigang doso

(Two, sold for about two million one hundred and thirty thousand rupiahs)

Both of speakers D and E use two special words. Beside *jowo* that it has been explain in the conversation 2, they also use *gibas* (a kind of sheep that has curly fur, short ears, and most of them has white fur color or mix with brown or and black). As Nababan in Anim (1999: 10) states that because we need to realize that language is not having one form only, and that, in speaking, a language community is not homogeneous, because there will always be variations based on region, social level, occupation, speakers and so on.

The conversation is in somewhere at kliwon market. Of course, there are many goat and cow who want to buy and sell, or other thing related to goat and cow need. However, there are some of them who just have sightseeing in that place.

The most basic function of language is for communication, which is communication tools and social interaction of human beings (Nababan in Anim, 1999: 48). They use such words is for making the conversation easy to go well and easy to be understood. It will become boring conversation if the exact

meaning of each word is described. They will not have an acceptable conversation.

Conversation 5

Speaker H : Sampeyan sadhean sapi?

(Are you selling a cow?)

Speaker I : Inggih.

(Yes)

Speaker H : Sapi nopo pak?

(What kind of cow?)

Speaker I : Sampeyan jaluk *brahman* ta, *lemosinan* ta, jaluk *lokalan* ta, putih lek *lokalan*.

(What do you want, a kind of cow that has red skin and doesn't has hump and the origin is from Australia, or same with brahman but little bit more smaller and cheaper than brahman, or a kind of cow which has white fur color and its origin is from Indonesia, it is white)

Speaker H : Pinten pak?

(How much does it cost Sir?)

Speaker I : Lek *lokalan putih*, lek lanang yo *sepolo ewu*.

(If a kind of cow which has white fur color and its origin is from Indonesia, if male is ten thousand)

In the dialogue above, it has four special words in trading cow which used by speaker I. The first is the word *brahman* (a kind of cow that has red skin and doesn't has hump, the origin is from Australia). The second is the word *lemosinan* (same with brahman but little bit more small and cheap than brahman). The third

is *lokalan* (a kind of cow which has white fur color and its origin is from Indonesia). And the fourth is *sepolo ewu* (ten thousand rupiahs) its mean that the price of the cow is not ten thousand rupiahs but one million rupiahs, it's just like some code. As Chaer and Agustina (2004: 14) stated that language is diverse, its mean that although a language has a rule or same specific pattern, but because of the language used by speakers of a heterogeneous who have different social background and habits, so the language is become variety.

The conversation is in some stall at kliwon market. The speaker I was drinking some coffee and sip his cigarette at that time. He cheats with his friend and a buyer in that place, suddenly the speaker H bothers them.

The speaker I use such words is for make the trading easy to go well and make the buyer interest to buy. It will become boring conversation if the exact meaning of each word is described. They will not have an acceptable conversation

Conversation 6

Speaker F : Mboten *poel*?

(Its tooth doesn't fall out yet?)

Speaker G : Dereng *poel* sing *babon*, sing jaler wau dereng *poel* mbak.

(The females tooth doesn't fall out yet, the male also doesn't fall out yet)

Speaker F : Mboten enten sing *ciri*?

(Does any physical defect?)

Speaker G : Mboten, lek sing *ciri* wau sikile wau mboten usah di *bondo*, wolu seket, tapi lek sing *ciri* kale mboten regine bedho. Murahhan sing *ciri*

(No, there just physical defect that his legs didn't bund, eight hundred and fifty thousand rupiahs, but the goat who has physical defect has different coast. More cheap the goat who has physical defect)

Speaker F : Kace'k pinten?

(How much is the difference?)

Speaker G : Nggih kathah, kace'k e kalehatos barang, tigangatos barang. Kale ningali bentuk postur tubehe.

(It's much. Two hundred, three hundred. And depend on the physical defect in his body)

Speaker F : Nopo niku?

(What is that?)

Speaker G : Awake' lemu opo kuru, awake' onok sing cilik ngoten niku lo. nek lanang nggih lek mboten ciri niku mboten *sangler*, *poel*. Lek *ciri sangler*.

(The body is fat or thin, there is small body like that. If male who doesn't have physical defect is not has one testicle, and his tooth has fall out. If has physical defect is only has one testicle)

Speaker F : Lek sing wedhok?

(How about the female?)

Speaker G : Lek sing wedok niku nggih jenis-jenisan. Enten sing jenis *etawa*, *pe e'*, *benggoloan*, *kacangan*. Macem-macem jenise.

(If the female is depend on the genre. There is a kind of Javanese goat which has long, tall and big body and also black head, a kind of Javanese goat which has long and big body and also big tooth, a kind of Javanese goat which has big body and long ears that descended from the origin of Bangladesh, a Javanese goat which has smaller size. Various genre)

In the dialogue above, it has nine special words about goats that used by speaker F and G. The first is the word *poel* (it is for call goat which tooth is fall out) usually goat like this the price is little bit more expensive than other. The second is the word *babon* (female). The third is the word *ciri* (physical defect). The fourth is *bondo* (bund). The fifth is the word *sangler* (which has one testicle). The six is *etawa* (a kind of Javanese goat which has long, tall and big body and also black head). The seventh is *pe e'* (a kind of Javanese goat which has long and big body and also big tooth). The eight is the word *benggoloan* (a kind of Javanese goat which has big body and long ears, descended from the origin of Bangladesh). And the ninth is *kacangan* that it has been explain in the conversation 2.

As Chaer and Agustina (2004: 63) stated that dialect is a variation of a language from group of speakers which are relatively, in one place, region, or a particular area. The conversation is in somewhere at kliwon market. This place is often busy when kliwon day which the sellers and buyers come together in this place for transaction about goat and cow. And something related to the goat and cow.

Speaker F and G uses the words *poel*, *babon*, *ciri*, *bondo*, *sangler*, *etawa*, *pe e'*, *benggoloan* and *kacangan* are to make the conversation effective and easy to be understood. It will become boring conversation if the exact meaning of each word is described. It would be along conversation if it's happened.

From six dialogs, the writer concludes some special words that are used by buyer and seller in Kliwon market. The researcher explains each of the word by using the local language that is Javanese then the meaning in English is expressed after using the Javanese. Some of the words that are found special, which are different from general Indonesian or Javanese, are list in the table below:

Table 4.1 Summary of Analysis Table

Term	Javanese language	Meaning
<i>Kambing muda</i>	Wedhus cilik / wedhus enom	A young goat. In this case is a kind of Indonesian steak which is small piece of meat roasted on skewer but it use young goat meat
<i>Wedhus jowo</i>	Jenis wedhus jowo	A kind of a goat that has straight fur, long ears, and most of them has brown fur color or mix with white or and black
<i>Kacangan</i>	Jenis wedhus jowo kacang	A name for Javanese goat which has smaller size. It's mean that a name for called one of the kind of Javanese goat which this origin cannot grow up very big or as big as the other kind of Javanese goat.
<i>Guede pol</i>	Pawa'ane gedene nemen	Very big. This words are have purpose to description for a Javanese goat which has smaller size which can growing up or when they are adult or old their size of their body can not as big as other kind of Javanese goat.
<i>Cempe</i>	Anake wedhus / wedhus anakan	Baby or young goat. This word is for call all kind of goat which is still child or baby.
<i>Bondo</i>	Ditaleni	Bund the legs of the goat

<i>Ireng mulus</i>	Jenis wedhus jowo seng awake ireng bles	A goat which has only black fur color in the whole body, there is no other color. It's a special kind of goats which look for some ceremony and for medicine in Javanese medical
<i>Gibas</i>	Jenis wedhus gibas	A kind of goat that has curly fur, short ears, and most of them has white fur color or mix with brown or and black
<i>Brahman</i>	Jenis sapi brahman	A kind of cow that has red skin and doesn't have hump, the descended from the origin of India.
<i>Lemosin</i>	Jenis sapi lemosin	Same with Brahman but little bit more smaller and cheaper than Brahman
<i>Lokal</i>	Jenis sapi lokal	Kind of cow which has white fur color and its origin is from Indonesia
<i>Poel</i>	Untune pupak	It is for call goat which tooth is fall out. Usually goat like this the price is little bit more expensive than other.
<i>Babon</i>	Wedhus wedok seng wes tau manak	Female goat. But sometimes the seller use word wedok (female).
<i>Ciri</i>	Cacat	Physical defect
<i>Sangler</i>	Wedhus lanang seng pringsilane mok siji	A goat which has one testicle
<i>Etawa</i>	Jenis wedhus jowo etawa	A kind of Javanese goat which has long, tall and big body and also black head
<i>Pe e'</i>	Jenis wedhus jowo pe e'	A kind of Javanese goat which has long and big body and also big tooth
<i>Benggolo</i>	Jenis wedhus jowo benggoloan	A kind of Javanese goat which has big body and long ears, descended from the origin of Bangladesh

<i>Kendet</i>	Jenis wedhus jowo seng wetenge wernoë mubeng koyok sabuk	A goat which has different fur color around in his belly, like use a belt, if the body is brown, fur color around in his belly can be black or white, and the other side. It's a special kind of goats which look for some ceremony and for medicine in Javanese medical
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The buyer and seller are in speech community. They have different in using these special words. For seller, most of their activity or their occupation as trader, they often use these special words in the Kliwon market. Like, in offering their goat or cow, bargaining moment, and other conditions. Meanwhile, for the buyer, they use these special words when they want to buy a goat or a cow. Both the seller and buyer do not have complicated rules in their communication as long as they understand one another because they communicate easily and more familiar by using daily words. They change some Javanese words into own words that may be borrow from the other language or it can be said that they have different in using their own Javanese language.