

CHAPTER IV

ANALYSIS AND FINDINGS

This chapter analyzes the data. It is for finding out the answer of what, why and how the registers come into use.

4.1 What, Why and How Registers are Used

4.1.1 The Use of Some Registers

It is important for us to know what certain word and phrases related to supporters, clubs, and certain words and phrases used in announcing or reviewing the game. Besides, understanding the meaning of each word is also important to us because some of them come in Javanese language and other vernacular. Therefore, they will be explained one by one.

1. Bonek

The big three supporters in Indonesia are *Bonek*, *Viking*, and *The Jak mania*. They in succession come from three big cities in Indonesia Surabaya, Bandung, and Jakarta. *Bonek* stands for *Bondho Nekat* or just rely on determination. It is a fanatic supporters of Persebaya Surabaya. *Bonek* is used as a epithet of Persebaya supporter because the name raises the morale of the supporter in giving support for Persebaya anywhere and anytime they play. Why the word *Bonek or Bondho Nekat* come into use is because it reflects the spirit of Surabaya people in struggling during colonialism.

2. Viking

Viking is the faithful supporters of Persib Bandung. They choose this word to enhance their morale and for giving strong image about them because the name comes from the Scandinavian sea-robbers. When seen in the theory of sociolinguistics proposed by Holmes, (*loc. cit.*) the use of these words, *Bonek* and *Viking*, reflect their thought and behavior.

3. The Jak mania

The *Jak* is the loyal supporters of Persija Jakarta. The name itself has shown their identity or where they come from. The name is taken from the first three letters of Jakarta. According to Holmes, (*loc. cit.*) this is a linguistic tag which signals their ethnicity, or at least, where they come from.

4. Laskar Antasari

Laskar Antasari is the epithet of Bontang FC. It gives more motivation to Bontang FC to winning every matches and shows where they come from. *Laskar* is a term refers to Moslem fighters in the past time. While the word *Antasari* is taken from the name of a national hero in Kalimantan, Antasari Prince. According to Holmes (*loc. cit.*) the use of words *Laskar Antasari* can be categorized as admiration and respect to the hero and a clue about where they come from.

5. Laskar Wong Kito

Laskar Wong Kito is used as the epithet of Sriwijaya FC because it give them an unique epithet. *Wong Kito* is not the name of a local hero nor a wild animal. It is actually a motto of Palembang (the origin of Sriwijaya) people in life. *Wong Kito* means our people, our friends, our partner or our ally. Palembang people always build a good relationship among them and among other people wherever they live. This can be supposed as their culture as said by Williams, (*loc. cit.*) and by using this phrase, it will give them a sense of identity as said by Wardhaugh, (*loc. cit.*).

6. Singo Edan

Singo Edan is the epithet of Arema Indonesia football club. They choose this word is because the word symbolizes the wildness and the strength. It is also because the lion is the stamp of Singosari Kingdom, the big ancient kingdom in Malang. They hope the club will be as great as the kingdom. Choosing this word can provide social information about the club and the city as said by Holmes, (*loc. cit.*).

7. Kabau Sirah

Kabau Sirah is the epithet of Semen Padang FC. *Kabau Sirah* or red buffalo is the most prestigious buffalo among Western Sumatra people. Besides, like they say, there is a belief among them that they can win the battle against Javanese tribe by the help of buffaloes. They whip the Javanese by buffalofights. According

to Holmes, (*loc. cit.*) this phrase is a kind of linguistic variation that giving proper weight to the various factors that can be used to determine social position as said by Wardhaugh, (*loc. cit.*). In this case, this phrase reflects their ethnic origin and cultural background.

8. Laskar Bukit Tursinai

Laskar Bukit Tursinai is the epithet of Bontang FC. *Bukit Tursinai* is taken from a hill name in Kalimantan. The phrase is very familiar among Moslem and Jewish because the name has been exist before, it is the name of a hill in a middle-east country. They associate it so that it easy to remember.

9. Juku Eja

Juku Eja is epithet of PSM Makassar. The phrase is from a vernacular in Makassar means the red fish. They use the word fish because historically Makassar people are well known as the great seaman. While the word red refers to the color of the jersey of PSM. Empowering the spirit by recalling the history of themselves is a good way. When seen in the theory of sociolinguistics proposed by Holmes, (*loc. cit.*) the use of these words reflect social experiences they have had.

10. Maung Bandung

Maung or white tiger is the epithet of Persib Bandung. The word refers to an ancient kingdom in Bandung, Pajajaran, with their great king, Siliwangi. Among

of some local people, the king was believed transform into white tiger. By using this name, the club was expected to be as great as the king in his era. Based on Holmes' theory (*loc. cit.*) the use of this word, *Maung*, is as linguistic tag which signal their ethnicity as Sundanese.

11. Macan Kemayoran

Macan Kemayoran is a nickname of a young brave boy, Murtado. He live in colonialism time. At that time, he always helped people against the colonialists and their buddies. However, sometimes the buddy is a local people. Because of his brave people call him as *Macan Kemayoran*. The last word refers to village where he lives. Persija attach this nickname to the club in order to encourage them in winning the league. Choosing this word, according to Holmes, (*loc. cit.*), provides clues to others about who they are, where they come from and what kind of social experience they have had.

12. Bajul Ijo

People sometimes rather prefer to say Bajul Ijo instead of saying Persebaya on addressing this team. It is because the *bajul* or crocodile is a symbol of Surabaya besides the shark. While *ijo* or green is the color of Persebaya's jersey. It also give an affective impact on Persebaya's game because they more confident with this epithet. By using this nickname, the players are expected to be tough in doing attack and faster in doing intercept as the characters of a crocodile, strong and like

to ambush. The use of these words, according to Holmes, (*loc. cit.*), influence perceptions, thought, and, at least potentially, behavior.

13. Mutiara Hitam

The reason why The Black Pearl or *Mutiara Hitam* used as the epithet of Persipura is because it represents the natural resources of Papua. This province have all sorts of natural resources like flora and fauna, exotic submerge view, challenging climbing track, and gold mine of course. The last one is the most tempting subject of Papua. By using *Mutiara Hitam* as their epithet, Persipura associate the rate of the gold and their complexion for showing their identity. They hope by using this nickname they can be a great team and have good reputation in the Indonesia football history for among the jeweler the black pearl is one of the rarest and the prestigious ones. They use Bahasa Indonesia rather than tribal language in creating this epithet. Based on Wardhaugh's theory (*loc. cit.*), a group that feels intense solidarity may be willing to overcome great linguistic differences in establishing a norm.

14. Badai Pegunungan

Persiwa Wamena use *Badai Pegunungan* as their epithet for they come from Baliem valley which is located on Jayawijaya mountains. This place has extreme weather and cold temperature. Moreover, this phrase is used to describe the horrible of their game. This phrase works for both showing their identity and

giving them additional fighting spirit. According to Chandler, (*loc. cit.*), we actively create meaning according to a complex interplay of codes or conventions.

15. Membobol Gawang

The sport announcer prefers to choose the phrase *membobol gawang* instead of using casual words like goal, score in defining the process of creating goal. This indicates that the process of the goal is organized well. This phrase gives more powerful sense of satisfaction to the spectators.

16. Menjebol Gawang

The sport announcer uses the phrase *menjebol gawang* for describing the process of the goal. This phrase actually gives more horrible meaning to the spectator ears. This phrase indicates the process of the goal is done with great effort and it looks as if the ball ripped the net. The use of these phrase, *membobol gawang* and *menjebol gawang*, according to Biber and Finegan, (*loc. cit.*), serve as markers of both social group and social situation. These two words are more familiar on the ears of worker group rather than elite group, and more frequent used in informal situation than formal occasion. It also indicates that football is more fascinating among the lower-ranked social group.

17. Poin Sempurna

poin sempurna is used for defining the victory of the team. The sport journalist use phrase *poin sempurna* refers to the rules of the game that is three points for the winning team, nil for the loser, and one all if the match is draw.

18. Kandang

the word *kandang* is used for indicating the home base or stadium of the team. While the word *kandang* indicates as if the doers are the animals that fight in their stable. Based on Holmes, (*loc. cit.*), the way people talk is influenced by the social context in which they are talking.

19. Tuan Rumah

Tuan Rumah is a term refers to the team who play the game in their own stadium. The visitor teams are supposed as the guest who visits the house of another team. According to Holmes, (*loc. cit.*), the use of this phrase provides social information about the game.

20. Turun Minum

The sport announcers like to use the phrase *turun minum* to indicate the break time of the game. They use this phrase refers to the habit of players during the break time. The players are allowed to take a rest for a while and drink to normalize their stamina.

21. Peluit Panjang

Long whistle *or peluit panjang* doesn't refer to the size of the whistle but it refers to the way how referee blows the whistle. The referee blows the whistle in a long way. This indicates that the game is over.

22. Titik Putih

The sport journalist use phrase *titik putih* instead of penalty kick. This phrase refers to the feature of penalty area. Within the penalty area there is a white dot for indicating the place of the ball when player do a penalty kick. The use of *turun minum*, *pluit panjang*, and *titik putih* for sport journalists, according to Holmes, (*loc. cit.*), is a precise communication to share experience, knowledge and skills.

23. Gol Semata Wayang

Semata wayang is a term usually used by Javanese people related to the only child. Here, the sport journalist uses this phrase, *gol semata wayang*, to indicate that there is just one goal in the game.

24. Tendangan Geledak

Tendangan geledak is a powerful kick to the goal. The sport journalist associates the speed of the kick to the speed of the thunder in striking the object on the atmosphere. The use of these phrase, *gol semata wayang* and *tendangan geledak*, gives a useful clue to non-linguistic information. This fits with theory of sociolinguistics proposed by Holmes, (*loc. cit.*). All special words above for sport

announcer and sport journalist are supposed as their register. These words often come up when they do their jobs.

4.1.2 Why These Registers are Used

One of the reasons why Indonesian football community use these words or phrases is because they have more powerful meaning. The phrases like *membobol gawang* and *menjebol gawang* give a sense of satisfaction among the audience. While the phrase *Badai Pegunungan* has effectively risen the morale of the players because of the suggestion they get from this phrase. According to Holmes, (*loc. cit.*), these words influence perceptions, thought and behavior.

They also use such words or phrases to give additional fighting spirit for the team because the words actually reflecting to a wise person, a big kingdom or an important achievement in their social life. The words reflect to their glorious time in the past. Those words includes *maung*, *singo edan* and *kabau sirah*. *Maung* refers to King Siliwangi, the greatest king and a wise king of Pajajaran kingdom - an ancient kingdom in Bandung – which choose to live as a hermit until his dead to avoid the war against his own son. *Singo edan* refers to Singosari kingdom, a great kingdom in east java before Majapahit. *Kabau sirah* refers to the victory of western Sumatra people over Javanese people in buffalofights and at the same time it is be a sign of their victory against Javanese people in western Sumatra. When seen in the theory sociolinguistics proposed by Holmes, (*loc. cit.*), the use of these phrases give clues to us about who they are, where they come from and what social experiences they have had.

The other reason of using these words and phrases is to identify their origin as well as their social cultural history. The words like *wong kito*, *bajul ijo* and *juku eja* are some of them. *Wong kito* or our people is a jargon as well as the motto of Palembang people in life anywhere they live. Palembang people always make a good relationship with their neighborhood anywhere they live or work. It is not only among themselves but also with another people out of the town. *Bajul* or crocodile is a symbol of Surabaya city aside from a shark or *Boyo*. They use word *Bajul* not *Boyo* because the game is held on the land which it will fit if associated with the character of the crocodile. While the word *Ijo* or green refers to the jersey of Persebaya that has green color for home matches. *Juku eja* or the red fish is a symbolic phrase refers to the culture of Makassar people as the seaman. The Makassar people are known as a superior seaman and a successful merchant. They are like the small fish crisscrosses the ocean. Based on Holmes, (*loc. cit.*), they use these short phrases to provide social information about them and signal their ethnicity.

Furthermore, some of these certain words and phrases can bring the audience and the reader into another atmosphere of the game. Some of these words are *tuan rumah*, *kandang*, *titik putih* and *pluit panjang*. The reporter uses *tuan rumah* to liken the game to the party which offers us with many entertainment and attraction, while the use of word *kandang* drives us to imagine the game like the fight of two fierce animals in the stable. Next, *Titik putih* and *pluit panjang* come into use for describing the event with real situation happen at the time. The referee actually point at the white spot in the penalty area to show

that there is a fault in this area. The referee also blows his whistle with long enough gust to give sign that the game is over. According to Holmes, (*loc. cit.*), such words are used from desire to make a precise communication between people who share experience, knowledge and skills.

4.1.3 How These Registers are Used

When words *raung*, *ngaum*, *meong* and *maung* are spoken, it can be predicted that they refer to a name of the cat family. These words are used both in defining the sound made by the animal and the animal itself. *Maung* in Sundanese language means the white tiger. Wild animals often used to describe the strength of someone or something around us. While the words *menjebol* and *membobol* come into use for describing the process of the goal. They indicate that the process of the goal done with great effort, need much energy and need a good teamwork. Besides, among the Javanese people they have many words with *-ol*, *-el*, *-al*, *-ul* ends like *jebol*, *bobol*, *dhobol*, *dadal*, *mendhal*, *dhehel*, *kendel* and *njumbul*.

Next, Indonesian football community often use the phrase *tendangan geledek* as the register. The word *geledek* comes from Javanese language *gludhuk*. It used to reflect the speed of the kick as the speed of the thunder in reaching the object on the earth. And *semata wayang* is a term of only child in Javanese society that transformed to describe the only goal in the game. The use of one vernacular as a norm, based on Wardhaugh, (*loc. cit.*), means favoring those who

speak that variety and inevitably becomes associated with power. Beside Javanese language, the register comes in Bahasa Indonesia. Those words are *Badai pegunungan*, *mutiara hitam* and *laskar Antasari*. According to Wardhaugh, (*loc. cit.*), a group that feels intense solidarity may be willing to overcome great linguistic differences in establishing a norm, and in this case the norm is the nickname.

The words *menjebol gawang*, *membobol gawang*, *bajul ijo* and *singo edan* are variations in the lowest stylistic level of Javanese language which, according to Biber and Finegan, (*loc. cit.*), indicate that football in Indonesia especially in Java island are more be played by group in low social status.

Moreover, the usage of these words indicates that Indonesian people especially Indonesian football community have high respect to their hero, their great-grandparents and their ancient history. Besides, it is also for showing their identity and promoting their tourism.