

**THE USE OF SLANG WORDS IN TRANSGENDER  
COMMUNITY IN SALATIGA**

A Graduating Paper

Submitted to the Board of Examiners in Partial Fulfillment of the  
Requirement for the Degree of *Sarjana Pendidikan Islam* (S.Pd.I) in the  
English and Educational Department



BY:

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**DECLARATION**

In the name of Allah, The Most gracious and Most merciful.

Hereby the researcher fully declares that this thesis is made by the researcher and it is not containing materials written or has been published by other people except the information from references and also the researcher is capable of accounting for this thesis if in future this is can be proved of containing other's ideas, or in fact, the researcher imitates the others' thesis.

In addition, the researcher really hopes that this declaration can be understood for all human being.

Salatiga, July 11<sup>th</sup> 2012

Researcher

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**ATTENTIVE COUNSELOR'S NOTE**

Case: Siti Asiyah's graduating paper

Salatiga, July 11<sup>th</sup> 2012

Dear

The Head of State Islamic Studies  
Institute of Salatiga

*Assalamu'alaikum Wr. Wb.*

After reading and correcting Siti Asiyah's graduating paper entitle **THE USE OF SLANG WORDS IN TRANSGENDER COMMUNITY IN SALATIGA**. I have decided and would like to propose that if it could be accepted by educational faculty, I hope it would be examined as soon as possible.

*Wassalamu'alaikum Wr. Wb.*

**Consultant**

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**THE USE OF SLANG WORDS IN TRANSGENDER COMMUNITY IN  
SALATIGA**

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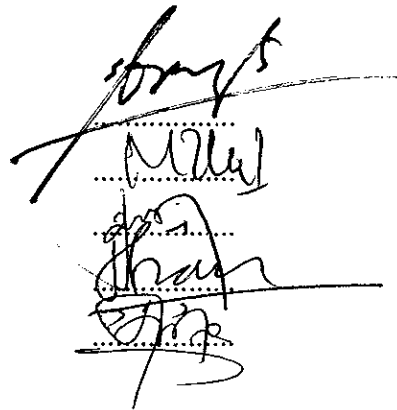
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has been brought to the board examiners of Educational Faculty State Institute for Islamic Studies (STAIN) Salatiga on August 2<sup>nd</sup> 2012 and hereby considered to complete the fulfilment of requirements for the degree of Sarjana Pendidikan Islam (S.P.d.I) in English and Educational Faculty

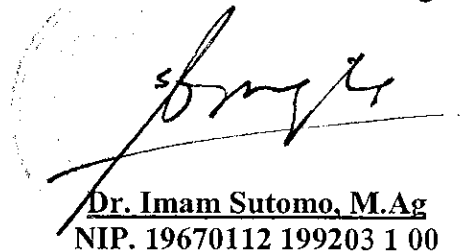
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The image shows four handwritten signatures in black ink, each written over a horizontal dotted line. The signatures are arranged vertically and appear to be those of the board examiners listed in the text to the left.

Salatiga, August 2<sup>nd</sup> 2012

The Head of STAIN Salatiga

The image shows a handwritten signature in black ink over a horizontal dotted line. Below the signature is a circular stamp, partially visible, containing the name and NIP of the signatory. The text below the signature reads: 

**Dr. Imam Sutomo, M.Ag**  
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## MOTTO

**Die Grenzen meiner Sprache bedeuten die Grenzen meiner Welt**

The limits of my language is the limits of my world

(Wittgenstein)

## DEDICATION

1. My beloved father and mother
2. My cute nephew (Dek apa), my sister, my brother in law, my grand mother
3. My friends in make this graduating paper: Jhenny the mind mapping, Innay (my grammar checker application), Nayla the phortofolio, and Petrick the lebah putih who always give help and support for the writer.
4. Catur, Mas Irul and friends, Mas Citut thanks for your helps.
5. The members of transgender community (Jeng Yuyun, Neng Vivie, Bety/Adis, Mas Antok)
6. The big family of TBI D 2008, Kurnia, Sulis, Dewi NH, Dewi odonk, Debby, Gista, AJ, Arista, Mubarok, Pian, Pipeh, Rahma, Herry, Emaknya Syakira, Nastiti, Ratna, Sammy, Suroso, Subur, Syafi'i etc.
7. Mbak pik, Aseng, Wulan honibi, Yunita, Reva, Ulpa, Ida
8. The big family of Islamic Association of University Student, especially Komisariat Ganesha
9. Everybody who has support me

## ACKNOWLEDGEMENT

All praises due to Allah, the Most Gracious and the Most Merciful because of His wonderful blessing and His mercy, the writer can finish this graduating paper successfully. His incredible blessings make realize that nothing is difficult in His eyes. Thanks for Your will and endless blessing in my life.

Peace and salutation always be given to our beloved Prophet Muhamad SAW that we hope his blessing in Judgment day.

However, this success would not be achieved without the support, guidance, advice, help and encouragement from individuals and institutions. Therefore, the writer would like to express the deepest gratitude to:

1. Dr. Imam Sutomo, M.Ag., as the head of State Islamic Studies Institute of Salatiga.
2. Maslihatul Umami, M. A., as the head of English Department.
3. Norwanto M. Hum, thanks for your nice suggestion and guidance for this graduating paper from beginning until the end.
4. All lecturers of English Department of STAIN Salatiga.
5. All of my teachers who have taught and guided me.
6. All of friends who have helped me to finish this graduating paper.
7. All of my classmates in TBI-D '08 thanks for making my times colorful.
8. All of TBI '08
9. Those that cannot be mentioned one by one.

Finally, this graduating paper is expected to be able to provide useful knowledge and information to the readers, and the writer is pleased to accept more suggestion and contributions from the reader for the improvement of this graduating paper.

Salatiga, July 11<sup>th</sup>, 2012

The writer

**Siti Asiyah**



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## ABSTRACT

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*Key Word: Slang words, transgender community*

The purpose of this research is to find out the slang words used in transgender community in Salatiga, the meaning, and the functions of slang words in that community. In this research, the writer uses the descriptive qualitative method. The data are from natural communication taking among transgenders. The source of data is in the form of oral data. The location to take the data was in Yuyun Salon and the town square of Salatiga, Pancasila from April 25<sup>th</sup> until May 27<sup>th</sup> 2012. The writer conducted observation; she came to place of transgender community in Salatiga and records conversation among the group member. This research uses "SPEAKING" theory by Dell Hymes to analyse the data. The researcher found the results of study which include the form, grammar, the meaning of slang words used by transgender community in Salatiga and the functions of slang according to the theory of components of speech "SPEAKING" by Hymes.

## CHAPTER I

### INTRODUCTION

#### **A. Background of the study**

In a universal society, there are many social levels, backgrounds and different environments. They have their own language to communicate. This situation causes the emergence of a wide variety of languages so languages change and out of the context. Since the function of language is as a facilitator between users of one language to another, then the language is made as practical as possible so that the user of language easier to understand and be understood by the user of their own language. Many people who change the language depend on their groups, ages, education levels, professions and communities. Communities that have its own language like transgender, teenagers, bikers, etc.

There are so many communities in Indonesia and so many variations in language that are formed to make their communication easier; one of them is the transgender community. Almost everyone knows transsexual or transgender (female but male). Transgenders are minority group in society; however, the number of transgender is growing, especially in big cities. This community is unique and exclusive because their code is the result of creativity in language.

For the writer, the code used by transgender is an interesting phenomenon to study because in reality, not everyone knows and understands

what exactly the meaning of their conversations. The writer also wants to know what their reasons in using the different code from common society. The code used by transgender community includes slang because common people do not know and understand about that language except their community members. Slang becomes a material for this research because slang is a language that is confidential that cannot be understood by other communities. It is development of language variation that distinguished from the social status of the environment.

The writer hopes the information conveyed through the writing of this research will be able to provide an overview and explanation of the phenomenon of transgenders code, so the readers get clearer information about the code used by the transgenders.

Based on the review above, the writer want to take up a graduating paper entitled "*The Use of Slang Words in Transgender Community in Salatiga*"

## **B. Statement of the Problem**

1. What are the slang words used in transgender community in Salatiga?
2. What are the meaning of slang words used in transgender community in Salatiga?
3. Why do they use slang words in their community?

## **C. Limitation of the Study**

It is necessary for the writer to limit the problem of the study. In this study, the writer limits the problem only within slang words that found in

a transgender community in Salatiga. The writer analyzes the slang words based on the forms and functions, while the determining of the meaning is limited on situational context. The writer is going to analyze the slang words using sociolinguistics approach.

#### **D. Objective of the Study**

In this study, the writer has some objectives to describe as follows:

1. To identify the slang words used in transgender community in Salatiga.
2. To clarify the meanings of slang words used in transgender community in Salatiga.
3. To clarify their reasons use slang words in their community.

#### **E. The Benefit of the Study**

1. Theoretical benefits
  - a. Generally, to enable the readers to understand the slang words used in transgender community in Salatiga.
  - b. Give some contributions to enlargement of vocabulary about slang words.
2. Practical benefits
  - a. To give clear explanation about slang words used in transgender community in Salatiga.
  - b. To hope that the result of the research used as reference for those who interested in analyzing the language varieties especially slang words that used in a community.

## F. Clarification of key terms

### 1. Definition of slang words

“Slang adalah wujud atau realisasi bahasa yang bersifat khusus dan rahasia. Bersifat khusus berarti dipakai oleh kalangan tertentu yang sangat terbatas. Bersifat rahasia berarti tidak boleh orang di luar kelompoknya menerti. Sebagai langkah untuk menjaga kerahasiaan slang akan selalu diubah/berubah, jadi bersifat temporal.” Soeparno (2002:73)

Based on that statement, slang is a manifestation or realization of the language that is specific and secret. Specific in this case means that the codes are used by a very limited certain groups. Secret means people outside their group should not understand. As a step to maintain the confidentiality, slang always modified or changed, so it is temporal.

Meanwhile, according to Chaer and Agustina (1995:87-88), The slang meaning of slang is a social variation that is secret and special. That is, the variation of language used by certain people that are very limited, and may not be known by people outside group. Therefore, the vocabulary used in slang is always changing. Slang more emphasized on vocabulary than the phonology or grammar. Slang is temporal and young people commonly use it, even though older people are also use. This is because slang related with secret and certain groups, the impression arises that slang is a secret language support the thieves and criminals, actually not likes that.

## 2. Definition of transgender

In Kamus Umum Bahasa Indonesia (1982:83), mentioned that "*banci*" or sissy is virile (male) and female (women), so not men not women. Then, sissy is mention as (People) men, which behaved and dressed as a woman.

### **Graduating Paper Outline**

Graduating paper organization is systematically to give guidance for the writer or the readers of this research, and it arranged as follows: Chapter I talks about introduction. It contains the background of the study, the statement of the problems, the object of the study, the limitation of the study, the benefits of the study, research methodology and thesis organization. Chapter II discusses the underlying theories, which consist of the definition of slang, the notion of slang, related theory of the function of slang and the notion and application of socio-semantics. Chapter III is about research method. Chapter IV deals with data presentation and data analysis of slang words used in transgender community in Salatiga. Chapter V is closure. It consists of conclusions and suggestions. The last part is bibliography and appendix.



## CHAPTER II

### LITERARY REVIEW

In this chapter, the writer would explain some theories related with this research such as sociolinguistics, language variation, slang words, and transgender community in order to get completely understanding.

#### **A. Definition of Sociolinguistic**

Based on Chaer and Agustina (1995:4-5), sociolinguistics is a branch of linguistic. It is interdisciplinary of sociolinguistics and sociology, which the object of study the relationship between the language and the social factors within a speech society.

Holmes (2001:1), describes that sociolinguist's study the relationship between language and society. They are interested in explaining why people speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through their language.

According to Tagliamonte (2006:3), Sociolinguistics argues that language exists in context, dependent on the speaker who is using it and dependent on where it used and why. Speakers mark their personal history and

identity in their speech as well as their socio-cultural, economic and geographical coordinates in time and space.

According to Wardhaugh (2006:13), sociolinguistics concern with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication.

Finally, the writer concludes that sociolinguistics is a branch of linguistic concern or put the position of language in relation to the language user in society, because in social life human is no longer as individuals, but as a social community. Therefore, anything done by people in speaking will always be influenced by the surrounding situation.

## **B. Language Varieties**

According to Soeparno (2002:71-78), there are several variations of the language:

### a) Chronological variation

This variation is caused by time order or period factors. A difference in language usage has resulted in differences in the form of language usage. Manifestation of the use of language is called chronolect.

### b) Geographical variation

Language variation is caused by the differences of geographical or regional factors. Therefore, it also often called as regional variations. Its form / varieties are called dialects or regional dialect specifically.

c) Social variations

This variation is caused by sociological differences. Realization of this form of social variation is sociolect. There are several kinds of sociolect, they are:

1. **Acrolect:** This language variation is viewed as more prestigious or higher than the other varieties. The example for acrolect, is "Bagongan Language" specifically used by the nobility in the kingdom of Java. Dialect of Jakarta seems also likely increasingly prestigious as metropolitan characteristic.
2. **Basilect:** This language variation reputation is less prestigious or even despised. In Javanese, "Krama Ndesa" seemingly include into this category. In English, the language used by the cowboy and laborers can also be classified as basilect.
3. **Vulgar:** Language variation is used by speakers from among the less educated or ignorant people. Languages in Europe during Roman era until the middle Ages regarded as vulgar, because intellectuals language is Latin.
4. **Slang:** manifestation or realization of a language that is specific and secret. Specific in this case means that the codes are used by a very limited certain groups. Secret means people outside their group should not understand. As a step to maintain the confidentiality, slang always modified /changed, so it is temporal.

5. **Colloquial:** it is kind of language variation that is normally used by lower-class social group or people in informal situations.
  6. **Jargon:** it is language variation limited used to particular social groups. Either the common people or people outside the group do not understand the terms. Groups of Jargon user commonly use specific terms but are unclassified. For example, language used by masons, mechanics, drivers assistant, driver, etc.
  7. **Argot:** it is variation of language limited to certain professions, which are confidential. In other words, argot interpreted as slang of profession. For example, thief language, robbers language, etc. The specificity is usually located in the vocabulary. For example "eyeglass" means the police, "leaf" means the money.
  8. **Cant:** it is variations of the language used by a particular social group with a made-up intonation to make it impress able more pitiful. This is evident in the use of language by pre-beggar or beggars.
- d) Functional variation

This variation is caused by differences in the function of language usage or that have been popular with term functiolect.

- e) Variations in style

This variation is caused by differences in style. Style is the way of a person speaks performance in a planned or not, either orally or in writing.

## f) Cultural variations

This variation is caused by cultural differences of the user. A language used by native speakers or indigene speakers sometimes changing with the entry or influence of other cultures.

## g) Individual variations

This variation is caused by individual differences. It called *idiolect* varieties. Each individual speaker has different narrative characteristic with other speakers. That is why we can know someone through their narrative although do not see the speakers.

**C. Definition of Slang words**

## a. Definition of words

According to Kridalaksana (1982:76), word is morpheme or combination of morphemes that the linguists consider it as the smallest unit that can pronounceable as a free form. Then, word is unit of language that can stand alone, going from a single morpheme (eg: rock, house, come etc.) or a combination of morphemes.

Keraf (1994:21), says that word is a unit in a language that has internal stability and positional mobility, it means that it has a certain composition (whether phonological or morphological) and a relatively has a free distribution.

According to Lyons (1971:194), word is the unit par excellence of traditional grammatical theory. It is the basis of the distinction, which is

frequently drawn, between morphology and syntax and it is the principal unit of lexicography (or dictionary making). Then, according to McCarthy (1990:1), words as freestanding items of language that have meaning and Palmer (1981:32), says that the words is one of the basic units of semantics.

b. Definition of slang

“slang adalah ragam bahasa tak resmi yang dipakai oleh kaum remaja atau kelompok-kelompok social tertentu untuk komunikasi intern sebagai usaha supaya orang-orang kelompok lain tidak mengerti, berupa kosakata yang serba baru dan berubah-ubah.” Kridalaksana (1982:156)

Based on that statement, slang is a variety of language, it is not official, used by young people or particular social group for internal communications in order to make people other group do not understand, formed in new vocabulary and always changing.

Meanwhile, according to Chaer and Agustina (1995:87-88), as the secret and special social variation, slang only can be understood by certain people in a limited area and may not be known by the people outside the group. Therefore, the vocabulary used in slang always changes. Slang more emphasized on vocabulary than the phonology or grammar. Slang is temporal and young people commonly use it, even though older people are also use. This is because slang related with secret and certain groups, the impression arises that slang is a secret language support the thieves and criminals.

Soeparno (2002:73), argues that slang is a manifestation or realization of the language that is specific and secret. Specific means used by certain groups that very limited. Secret means people outside their group should not understand. As a step to maintain the confidentiality, slang always modified or changed, so it is temporal.

According to Keraf (1994:108-109), slang word is a kind of a pure or high conversation word. Slang is words that are nonstandard and informal which is arranged in exclusively. Sometimes slang is a result of accidental mistake, or sometimes in the form of destruction of a common word to fill in other field meaning.

Slang words are in fact not only contained in the educated classes, but at all levels of society. Each level or group of people can create a special term, or use words that are common with specific notions, which only apply to their group.

#### **D. Definition of Transgender Community**

##### **a. Definition of community**

Based on Webster's Dictionary (2004), community is a body of people living near one another and in social relationship. Then, the other description, community is a body of people with a faith, profession or way of life in common.

According to Soekanto (1993:92), community is a group as part of a society based on the same feelings, same need and a mutual need, and residing in a specific area of residence (society).

b. Definition of Transgender

Kamus Umum Bahasa Indonesia (1982:83), explains "*banci*" or sissy is virile (male) and female (women), so not men not women. Then, sissy is stated as (people) men, which behaved and dressed as a woman.

According to Yustinus (2006:81-82), based on psychological, transgender include in gender identity disorder. He mentioned that gender identity is the individual subjective feelings about being a man or a woman. Most individuals have a gender identity in accordance with identification of physiological sex but there are some exceptions. For example, an individual may have a penis, has all the hallmark of secondary male sex (eg, high voice and mustache) and play the traditional role of men in public, but may feel that he really a woman. If there are incompatibilities between the identification of physiological sex of individuals with gender identity, the individual diagnosed as having gender identity disorder.

Furthermore, He describes gender identity as a basic personal characteristic to decide an individual sense of being male or female. Gender identity is different from sexual preference. Sexual preference is if someone wants sex partners similar or not similar. Sexual preference does not refer to individual sexual self-concept. The main symptom of gender identity disorder is that individuals remain determined not to recognize the



identification of physiological sex. Some people who have gender identity disorder dressed as members of the other sex, but they do it because they are very happy in a dress like that and not do it to obtain sexual satisfaction as occurs in people who experience mental transvestism and fetishism.

“Transgenderisme adalah gejala merasa memiliki seksualitas yang berlawanan dengan struktur fisiknya. Biasanya penderita meminta alat kelaminnya dioperasi agar diubah jadi jenis kelamin yang berlawanan.”  
Kartini (1989:266)

Based on that statement, transgender felt to have symptoms of sexuality as opposed to its physical structure. Usually, the person requests an operation to change their genitals to be the opposite sex.

According to Atmojo (1986:2), in a general, transgender is a man who dress and act as women. This disorder may actually classify into various diseases. The point is all too common sense and do not point to one type of disease. The term of transgender intended for people who has different condition between physical and soul. That is, the term could also be applied to someone who is physically female, but dress and behave as men.

According to Fassinger and Arseneau in Bieschke (2007:22), transgender is people who have gender-variant or gender-"transgressive". They express their gender in a different way from appropriate behavior and act based on their (perceived) biological sex. It also refers to "gender-bending/blending". Gender transgression can be identified from their dress and mannerisms. They did a hormone treatments and reconstructive surgery to changing their genitalia or secondary sex characteristics to fit their own

sense of gender. Designation as transgender (or any of its variants) refers to gender expression, not the sex of one's (actual or imagined) intimate partner choices; transgender people may identify as lesbian, gay, bisexual, or heterosexual, and self-labeling may change over time.

According to Cook (2004:7), a transgender is defined as a person who strongly identifies with the opposite sex. This is also known as gender identity disorder. The individual may identify with the opposite sex to the point of believing that he or she is, in fact, a member of the opposite sex who is trapped in the wrong body. This causes the person to experience serious discomfort with his or her own biological sex.

Based on the definition above, the writer concluded that transgender are individuals who feel their gender identity different sexes who had a physical, which he tried to be accepted as a member of the opposite sex from sex it has physically.

## **E. Classes of word**

### 1. Word Classes

According to Solahudin (2009: 5-199), there are eight different kinds of words. These eight kinds, which are called "parts of speech," are noun, pronoun, adjective, verb, adverb, preposition, conjunction, and interjection.

#### a. Noun

Noun is a word that shows people, place, thing, state, action, idea, etc. For example:

- a) Woman, Jack, teacher (person)
- b) Kitchen, park, Denpasar (place)
- c) Glass, pillow, cake (thing)
- d) Kindness, freedom, beauty (state)
- e) Graduation, demonstration (action)

#### b. Pronoun

Pronoun is a word that replaces noun or noun phrase. The function of pronoun is to avoid the repetition of words that are considered unattractive and boring. For example:

- Anderson said Jane that Anderson would invite Jane to attend the party.

This sentence would be better and effectiveness if it is converted into:

- Anderson said to Jane that he would invite her to attend the party.

#### c. Verb

Verb is a word that shows action did by someone or something, or it is also show the state. For example:

- a) Adnan comes from Egypt
- b) His nephew studies in Japan

#### d. Adjective

Adjective is a word that describes the noun, or pronoun. There are any two kinds of adjectives, first limiting adjective and second is descriptive adjective.

### 1. Limiting adjective

Limiting adjective is adjective that limiting the noun or pronoun after that adjective. It usually called as determiner. For example:

- a) That boy
- b) Four children
- c) The second opportunity

### 2. Descriptive adjective

Descriptive adjective is adjective that clarify the quality or kind of thing, something, someone, or idea. For example:

- a) An angry person
- b) The old man
- c) Long hair

The majority of descriptive adjective show the character, size, age, shape, color, etc. For example: beautiful, big, old, square, red, etc.

### e. Adverb

Adverb is a word that describes how, when, where, how many times a thing done or happening, and others. For example:

- a) The car runs slowly.  
*Slowly* explain the *run*.
- b) Her dancing is *very* interesting.  
*Very* explain the *interesting*.
- c) Jessica dances *very* interestingly.  
*Very* explain the *interestingly*.

f. Preposition

Preposition is a word that always followed by a noun, pronoun, noun phrase or infinitive. Word after preposition called object of preposition.

For example:

- a) Walk *behind* us
- b) It's bad *for* you.
- c) The story *about* his life is interesting.

g. Conjunction

Conjunction is a word used to connect a word, phrase, clause, or sentence. For example:

- a) Her child slipped *and* falls on the pavement.
- b) I like him *because* he is kind.
- c) The doctor warned him not to smoke, drink, *or* eat highly spiced foods.

h. Interjection

Interjection is a word or phrase that shows expression of emotion or feeling, such as feelings of surprise, pleasure, pain, wonder, etc., which are usually expressed with a high tone and is usually located at the beginning of a sentence, such as: ouch!, Hurrah!, oh dear !, Good Heavens!, Hey, Hi, Ugh!, Hell!, etc. For example:

- a) Hurrah! I'm first!
- b) Ouch! It's painful.
- c) Wow! You're great.

## CHAPTER III

### RESEARCH METHOD

#### A. Type of research

In this research, the writer used descriptive qualitative research. Sudaryanto (1992:62) argues that term of descriptive that has relation with language study is "descriptive linguistic". It is a study based on facts or phenomena that are empirically exist on the speakers, so the result or noted in form of language used. So it is like portraits (explain as they are).

According to Nazir (1988:63), descriptive method is a method to research the status of a group of people, an object, a set of conditions, a thought system or nowadays events. The purpose of the descriptive study is to create a systematical description or explanation, factual and accurate facts, the characteristics and relationship between phenomena investigated. Furthermore, Moleong (2008:11), mention that data collected in descriptive research is in the form of words, description, and not numbers. This is caused by the application of the qualitative methods.

According to Suryabrata (1995:18), descriptive research is a research that intends to make a description about the situations or events. Furthermore, Sukandarrumudi (2004:104-105), argue that descriptive research includes:

1. Studies to find a relationship between two or more variables
2. Studies that attempt to do like a forecast

3. Studies that illustrate the use of public facilities
4. Studies that describe the characteristics of a particular group of people

According to Johnson and Christensen (2007:9), qualitative research is a research that relies on the collection of qualitative data. Then, Sukandarrumidi (2004:113), explains that the characteristics of qualitative research are:

1. Data collected expressed in form of relative value,
2. In general, the research done on social
3. The result is objective, temporal and local

## **B. Object of the study**

The object of this study is the form of slang words and phrases that collected from a transgender community in Salatiga.

## **C. Source of Data**

The data are from natural communication taking among transgender. The source of data is in the form of oral data. The location to take the data was in Yuyun Salon and the town square of Salatiga, Pancasila from April 25<sup>th</sup> until May 27<sup>th</sup> 2012.

## **D. Method of collecting data**

- a. Observation

According to Mahsun (2002:218), the observation method refers to the methods used in the provision of data in a way researchers do observe

the use of language. It has basic method called record techniques. Then, Sukandarrumidi (2004:69), argue that observation is systematical monitoring and registering of an object or phenomenon. Observations can do shortly and possible to repeated. Therefore, the observation should be done by the right people. The observation involves two components namely observer (actor of observation) and the observee (object of observation).

The writer conducted observation in order to take the data. The writer came to place of transgender community in Salatiga to meet with their members and record their conversation. In addition, the writer determined the instrument which helps to get the data. He is a member of transgender community itself. He became the instrument of the study by coming to the town square of Salatiga, Pancasila. He take part in the conversation then record the conversation. Mastoyo (2007:42), argues that record technique is the implementations of the tapping method consider the tapped into the use of language of person or people.

#### b. Interview

The writer did an interview with the members of transgender community in Salatiga to get information about slang words. According to Moleong (2008:186), interview is a conversation with a certain purpose. The conversation is conducted by two parties. First, the interviewer (ask the questions) and the interviewee (giving out the answer).



According to Moleong (2008:186), interview is a conversation with a certain purpose. The conversation has conducted by two parties, the interviewer (asking the questions) and the interviewee (giving out the answer). Then, Nazir (1988:234), argues that interview is the process of obtaining the information for research purposes by question and answer. It done face to face between the interviewer with the respondent or using a tool called an interview guide.

According to Hadi (1980:192), interview is an oral debriefing process between two or more people face to face. Furthermore, Sukandarrumidi (2004:88) describe that interview is a process of oral question and answer between two or more persons face to face and hear with their own ears from their voice.

According to Mahsun (2002:226), interview is one of the methods in the process of collecting data with the procedure, the researchers conduct a conversation or contact with the speaker. In real research, to get the data the researchers had to optimize all their potential to make the informant talk. The interviews do after the observation and while asking orally. The researcher interviewed the transgender to get data about what the meanings of slang words that they used and their purposes used it.

c. Method of analyzing data

Technique of data analysis in this research was descriptive qualitative analysis. In doing analysis, the writer used procedures as follows:

- a. Transcribe data from spoken to written
- b. Classifying slang words of transgender.
- c. Determining the meaning of the slang by compared the general Indonesian's language meaning in dictionary and the contextual meaning.
- d. Analyse the data of slang words used by transgender people for communication in society using "SPEAKING" theory by Dell Hymes in Wardhaugh (Chaer and Agustina 2004:48-49), mentions That the components of speech consist of:

S (= Setting and scene)

P (= Participant)

E (= Ends)

A (= Act sequences)

K (= Key)

I (= instrumentalities)

N (= Norms of interaction and interpretation)

G (= Genres)

- a. *Setting* related with time and place of speech, while the *scene* refers to the situation of the place and time, or psychological situation of the conversation. Time, place, and different speech situations can cause variations in the use of different languages.
- b. *Participants* are the parties who involved in speech, including speakers, sender, listener and receiver)
- c. *Ends* refers to the intention and purpose of speech
- d. *Act sequences* refer to form and content of speech. This form of speech regard to the words used, how to use and the

relationship between what is said with the topic of conversation.

- e. *Key* refers to the tone, manner and spirit when a message is delivered
- f. *Instrumentalities* refer to the language used paths, such as the oral, in writing, by telegraph or telephone. Instrumentalities also refer to the use of speech codes, such as language, dialect, style or register.
- g. *Norms of interaction and interpretation* refers to the norms or rules in the interaction.
- h. *Genres* refer to the type of deliver the utterances such as narrative, poetry, proverbs, prayers, and so forth.

## CHAPTER IV

### DATA ANALYSIS AND DISCUSSION

This chapter consists of the form of slang, grammar of slang, and the functions of slang.

#### FORM OF SLANG

##### A. Noun

##### 1. Akika

“La akika mbek Bebi nek sindang”  
 La I with Bebi in here

(I and Bebi are in here)

The slang meaning of *akika* based on the context of conversation according to the informant (YY) is *I* or *me*. This word has twisted from *aku* becomes *akika*.

##### 2. Banjar

“Sing makarena banjar hitachi mawar?”  
 That use shirt black want

(Do you want to have a date with person who wear black shirt?)

The original or dictionary meaning of *banjar* is hall where the local community did various activities. The slang meaning of *banjar* based on the context of conversation according to the informant (YY) is *shirt*. This word has twisted from *baju* becomes *banjar*.

##### 3. Brendi

“Neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
 In here ki can look young man in there ki not can

(I can see young men here, there I can not)

The original or dictionary meaning of *brendi* is liquor that made from grapes. The slang meaning of *brendi* based on the context of conversation according to the informant (YY) is *young man*. This word has twisted from *brondong* (*slang word to mention young man*) becomes *brendi*.

#### 4. Cebong

“Ya’e ndek’e ya’e tertarik mbek cebong’e ya’e”  
 May be he may be interest with the prostitution may be

(Maybe he only interest to the prostitution)

The original or dictionary meaning of *cebong* is tadpole or frog larva. The slang meaning of *cebong* based on the context of conversation according to the informant (YY) is *prostitution*. This word usually used by transgenders to mention prostitution.

#### 5. Duta

“Yo bar kui crito organ sing sok ngei duta ngono lho.”  
 Yo after that talk person that usually give money like that lho

(After that he tell about people who often give money to him)

The original or dictionary meaning of *duta* is ambassador. The slang meaning of *duta* based on the context of conversation according to the informant (YY) is *money*. This word has twisted from *duit* becomes *duta*.

## 6. Kerajaan

“Kae pernah ngomongke kerajaan, kerajaan nek bikinan VOC  
He ever talk job job if make foreign company

ki gampang”  
ki easy

(She ever said that work in foreign company is easy)

The original or dictionary meaning of *kerajaan* is kingdom. The slang meaning of *kerajaan* based on the context of conversation according to the informant (YY) is *occupation*. This word has twisted from *kerjaan* becomes *kerajaan*.

## 7. Lekong

“Lekonganku we meh kerjo kono raentuk aku, malah tak  
My boyfriend we will work there not permitted I instead tak

nyet-nyet nek kerjo ngono ki”  
nyet-nyet if work like that ki

(I disallow my boyfriend work like that; if he works like that I will rough up him)

The slang meaning of *lekong* based on the context of conversation according to the informant (YY) is *man*. This word has twisted from *lak-laki* becomes *lekong*.

## 8. Macica

“Eh koe kenal macica gembala jenenge Anya”  
Eh you recognize transgender fat his name Anya

(Do you recognize a fat transgender, his name is Anya)

The original or lexical meaning of *macica* is name one Indonesian actress (Macica Muhtar). The slang meaning of *macica* based on the

context of conversation according to the informant (YY) is *transgender*.

This term usually used by transgender to mention their self. It is usually used by transgender in Semarang or Central Java.

## 9. Organ

“Mawar mbek organ gilingan?”  
 Want with person crazy

(Do you want with a crazy person?)

The original or dictionary meaning of *organ* is one of musical instrument. The slang meaning of *organ* based on the context of conversation according to the informant (YY) is *person, man*. This word has twisted from *orang* becomes *organ*.

## 10. Pecong

“Mawar dadi pecongane?”  
 Want become his boyfriend

(Do you want to be his boyfriend?)

The original or lexical meaning of *pecong* is the name of the traditional food from Pamekasan Madura. The slang meaning of *pecong* based on the context of conversation according to the informant (YY) is *boy/girlfriend*. This word has twisted from *pacar* becomes *pecong*.

## 11. Penyenjong

“Koyo penyenjong nganu yo, sing rembonge jreng”  
 Like singer nganu right that his hair good

(Like a singer who has a nice hair)

The slang meaning of *penyenyong* based on the context of conversation according to the informant (YY) is *singer*. This word changed from *penyanyi* get suffixes -ong becomes *penyenyong*.

## 12. Pulong

“Berarti gonmu sesasi mung patang pulong tok to gonmu”  
 It mean yours a month only forty only to yours

(It means yours only forty thousand a month)

The slang meaning of *pulong* based on the context of conversation according to the informant (YY) is *multiple of ten*. This word has twisted from *puluh* becomes *pulong*.

## 13. Rembong

“Ki koe rembong’e sisam yo”  
 This you the hair extend right

(Do you extend your hair?)

The slang meaning of *rembong* based on the context of conversation according to the informant (YY) is *hair*. This word changed from *rambut* get suffixes -ong becomes *rembong*.

## 14. Sibang-sibang

“Nganu, kerjone ning sibang-sibang”  
 Nganu work in bank

(He work in a bank)

The slang meaning of *sibang-sibang* based on the context of conversation according to the informant (YY) is *bank*. This word has twisted from *bank* becomes *sibang-sibang*.



### 15. Siput

“Nganti masuk angin galo siput tuu”  
 Until flu that husband/wife old

(Until the old husband/wife catch a cold)

The original or dictionary meaning of *siput* is snail (name of animal). The slang meaning of *siput* based on the context of conversation according to the informant (YY) is *husband/wife*. This word has twisted from *suami/istri* becomes *siput*.

### 16. Sirup

“Sing rembonge disisam-sisam sing sirup’e jreng”  
 that hair extended that the face good

(The girl who extend her hair and have a beautiful face)

The original or dictionary meaning of *sirup* is syrup. The slang meaning of *sirup* based on the context of conversation according to the informant (YY) is *face*. This word has twisted from *rupa* becomes *sirup*.

### 17. Sretong

“Susek-susek tok, kadang sretong”  
 fifty-fifty only sometimes one hundred

(Only fifty, sometimes one hundred)

The slang meaning of *sretong* based on the context of conversation according to the informant (YY) is *one hundred*. This word changed from *seratus* get suffixes -ong becomes *sretong*.

## 18. Susek

“Yo emang sih ndek’e nek nyolong-nyolong ngono ki emang  
Yo indeed sih he if steal like that ki indeed

susek-susek, kadang satus.”  
fifty-fifty sometimes one hundred

(He stole fifty, sometimes one hundred)

The slang meaning of *susek* based on the context of conversation according to the informant (YY) is *fifty*. This word has twisted from *seket* (Javanese language for fifty) becomes *susek*.

## 19. Tamara

“Oo.. mbek tamara”  
Oo.. with the guest

(with the guest)

The original or dictionary meaning of *tamara* is name for women. The slang meaning of *tamara* based on the context of conversation according to the informant (YY) is *guest (customer)*. This word has twisted from *tamu* becomes *tamara*.

## 20. Telepati

“Telepon ki telepati”  
telephone that telepati

(telepati is telephone)

The original or dictionary meaning of *telepati* is a term commonly used for such a capability in the process of transfer of Mind, Mind Reading, Reading the mind in the same sense. The slang meaning of *telepati* based on the context of conversation according to the informant (YY) is *telephone*. This word has twisted from *telepon* becomes *telepati*.

## 21. Timong

“Nde’e mbek timong ngopo?”  
 He with guest doing what

(What is he doing with the guest?)

The slang meaning of *timong* based on the context of conversation according to the informant (YY) is *guest (customer)*. This word changed from *tamu* get suffixes -ong becomes *timong*.

## 22. VOC

“Kae pernah ngomongke kerajaan, kerajaan nek bikinan VOC  
 He ever talk job job if product foreign company  
ki gampang”  
 ki easy

(She ever said that work in foreign company is easy)

The original or dictionary meaning of *VOC* (Vereenigde Oostindische Compagnie) is a Dutch company that has a monopoly on trading activities in Asia. The slang meaning of *VOC* based on the context of conversation according to the informant (YY) is *foreign company*.

## B. Verb

### 1. Belalang

“Ki belalang mandre nduk”  
 This buy where sist

(Where are you buying this good?)

The original or dictionary meaning of *belalang* is grasshopper. The slang meaning of *belalang* based on the context of conversation according to the informant (YY) is *to buy*. This word has twisted from *beli* becomes *belalang*.

## 2. Besikan

“Neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
 In here ki can look young man in there ki not can

(I can see young men here, there I can not)

The slang meaning of *besikan* based on the context of conversation according to the informant (YY) is *can*. This word changed from *bisa* becomes *besikan*.

## 3. Critong

“Critong kui ra?”  
 Tell it not

(He tell it or not?)

The slang meaning of *critong* based on the context of conversation according to the informant (YY) is *to tell a story*. This word changed from *cerita* get suffixes -ong becomes *critong*.

## 4. Cumi-cumi

“Dicumi-cumi to yo”  
 Kissed to yo

(Let kiss him)

The original or dictionary meaning of *cumi-cumi* is squid. The slang meaning of *cumi-cumi* based on the context of conversation according to the informant (YY) is *to kiss*. This word has twisted *cium* becomes *cumi-cumi*

## 5. Ikatan

“Akika ikatan ya mbak”  
 I join yes sist

(May I join sist)

The original or dictionary meaning of *ikatan* is alliance. The slang meaning of *ikatan* based on the context of conversation according to the informant (YY) is *join*. This word has twisted from *ikutan* becomes *ikatan*.

## 6. Jengon

“Jengon pulonia sek lho”

Do not go home earlier lho

(Don't go home)

The slang meaning of *jengon* based on the context of conversation according to the informant (YY) is *do not*. This word has twisted from *jangan* becomes *jengon*.

## 7. Jola-jali

“Po jola-jali terong”

What sell eggplant

(Or sell the eggplants)

The original or dictionary meaning of *jola-jali* is the name of a plant. The slang meaning of *jola-jali* based on the context of conversation according to the informant (YY) is *to sell*. This word has twisted from *jual* becomes *jola-jali*.

## 8. Ketumbar

“La mau ketumbar ning mandre?”

La last time meet in where

(Where are you meeting him?)

The original or dictionary meaning of *ketumbar* is coriander, a type of aromatic spice. The slang meaning of *ketumbar* based on the context of

conversation according to the informant (YY) is *to meet*. This word has twisted from *ketemu* becomes *ketumbar*.

### 9. Kul-kul

“tugas kul-kul ngono lho”  
Assignment study like that lho

(The lecture’s assignment)

The original or dictionary meaning of *kulkul* is a Balinese traditional communication tool, made from wood or bamboo. The slang meaning of *kul-kul* based on the context of conversation according to the informant (YY) is to have *a lecture or study*. This word has twisted from *kuliah* becomes *kul-kul*.

### 10. Lima

“Neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
In here ki can look young man in there ki not can

(I can see young men here, there I can not)

The original or dictionary meaning of *lima* is five. The slang meaning of *lima* based on the context of conversation according to the informant (YY) is *look*. This word has twisted from *lihat* becomes *lima*.

### 11. Makarena

“Ki makarena apotek?”  
This use what

(What do you use?)

*The term of makarena come from Macarena (a Spanish dance song by Los del Río about a woman of the same name). The slang meaning of makarena based on the context of conversation according to the informant*

(YY) is *use*. This word has twisted from *make* (*memakai*) becomes *makarena*.

## 12. Mawar

“Mawar yang-yangan.”  
 Want      dating

(Do you want to date with him?)

The original or dictionary meaning of *mawar* is rose. The slang meaning of *mawar* based on the context of conversation according to the informant (YY) is *want*. This word has twisted from *mau* becomes *mawar*.

## 13. Mekong

“Kan aku nek sindang, mekong.”  
 Kan    I    in    here    eat

(I eat in here)

The slang meaning of *mekong* based on the context of conversation according to the informant (YY) is *eat*. This word changed from *makan* get suffixes -ong becomes *mekong*.

## 14. Ngemes

“Ngemes dewe po ngemeske akika”  
 Talk    alone    or    talk    I

(You speak by yourself or I speak it for you)

The slang meaning of *ngemes* based on the context of conversation according to the informant (YY) is *speak*. This word has twisted from *ngomong* becomes *ngemes*.

## 15. Peres

“Halalah peres, peres tak ngemeske lho”  
 Halah    lie    lie    tak    talk    lho

(You lie, I will speak to him)

The slang meaning of *peres* based on the context of conversation according to the informant (YY) is *to lie*. This word has twisted from *pura-pura* becomes *peres*.

#### 16. Piur

“Da aku ngantuk, he’eh Evi aku yo ngantuk, trus selehke ayok cus  
Da I sleepy yes Evi I also sleepy then put let’s cus

***piur***  
go home

(I was sleepy Da, Evi also say that he was sleepy, and then he put it, let’s go home)

The slang meaning of *piur* based on the context of conversation according to the informant (YY) is *go home*. This word has twisted from *pulang* becomes *piur*.

#### 17. Pulonia

“Jengon pulonia sek lho”  
Do not go home sek lho

(Don’t go home)

The original or dictionary meaning of *pulonia* is name of one area in Medan. The slang meaning of *pulonia* based on the context of conversation according to the informant (YY) is *go home*. This word has twisted from *pulang* becomes *pulonia*.

#### 18. Rek-rek

“Akika ngemes-ngemes ki lho direk-rek mbek mbak’e”  
I speak ki lho recorded by she

(She record my speech)



The slang meaning of *rek-rek* based on the context of conversation according to the informant (YY) is *record*. This word has twisted from *rekam* becomes *rek-rek*.

### 19. Singer

“Aku neng kono ki tinta singer kok”  
 I in there ki not understand kok

(I don't understand in there)

The original or dictionary meaning of *singer* is vocalist. The slang meaning of *singer* based on the context of conversation according to the informant (YY) is *understood/know*. This word has twisted from *ngerti* becomes *singer*.

### 20. Sinja

“mbak'e kan sinja rek-rek akika ngemes-ngemes gawe laporan”  
 She kan request record I talk for report

(She ask my record of conversation for the report)

The slang meaning of *sinja* based on the context of conversation according to the informant (YY) is *request*. This word has twisted from *minta* becomes *sinja*.

### 21. Sinyol

“He, sinyol ki semono tok? Susek?”  
 He steal ki that much only fifty

(What? he steal only fifty?)

The slang meaning of *sinyol* based on the context of conversation according to the informant (YY) is *to steal*. This word has twisted from *nyolong* becomes *sinyol*.

## 22. Sisam

“Ki koe rembong’e sisam yo”  
 This you hair extend right

(Did you extend your hair?)

The slang meaning of *sisam* based on the context of conversation according to the informant (YY) is *to connect to extend*. This word has twisted from *sambung* becomes *sisam*.

## 23. Sisen

“Sing ngomong sisen siapotek”  
 That talk like who

(Who is talk that he likes?)

The slang meaning of *sisen* based on the context of conversation according to the informant (YY) is *like*. This word has twisted from *senang* becomes *sisen*.

## 24. Skul-skul

“Oo.. mbyen aku kan akika kuliah ne sanding Skul-skul UNNES”  
 Oo.. last time I kan I study in there study UNNES

(Last time I ever learnt in UNNES)

The slang meaning of *skul-skul* based on the context of conversation according to the informant (YY) is *study, learnt*. This word has twisted from *sekolah* becomes *skul-skul*.

## 25. Tenyes

“Ngene ki nek ditenyes-tenyes meh ngemes apotek malah puyunghai.”  
 Like that ki if asked will talk what become confuse

(If interrogated, I become confused because I do not know what will discussed)

The slang meaning of *tenyes* based on the context of conversation according to the informant (YY) is *to ask*. This word has twisted from *tanya* becomes *tenyes*.

## 26. Trikat

“Yo nyoh tak *trikat*, wes nduwe duit sak juta kok yo direwangi  
yo this tak treat already have money a million kok yo still

*nyolong* *seket ewu* *tok*  
steal fifty thousand only

(He treats me, although he has one million but still steal fifty thousands)

The slang meaning of *trikat* based on the context of conversation according to the informant (YY) is to buy things for others. This word has twisted from *traktir* becomes *trikat*.

## 27. Utami

“Tinta *disita* *karo nganu* *sing duta* *utami*”  
Not confiscated by nganu that money borrow

(Do not be confiscated by person who borrowed money)

The original or lexical meaning of *utami* is name of woman. The slang meaning of *utami* based on the context of conversation according to the informant (YY) is *to borrow*. This word has twisted from *utang* becomes *utami*.

## C. Adjective

### 1. Beud

“Boros *beud*”  
extravagant very

(Very extravagant)

The slang meaning of *beud* based on the context of conversation according to the informant (YY) is *very*. This word changed from *banget* becomes *beud*.

## 2. Cucok

“Ki lho mawar tinta lekong cucok ireng.”  
 This lho want not man good nice

(Do you want with a handsome man?)

The slang meaning of *cucok* based on the context of conversation according to the informant (YY) is *good or handsome (man)*. This word has twisted from *cocok* becomes *cucok*.

## 3. Ember

T1 : Sing omong-omong karo kae?  
 that talk with him

T2 : Ember  
 yes

T1 : a person who talk with him, right?

T2 : that's right

The original or dictionary meaning of *ember* is bucket or small pail. The slang meaning of *ember* based on the context of conversation according to the informant (YY) is *yes, right*. This word has twisted from *emang (memang)* becomes *ember*.

## 4. Eyes

“eyes koyo Lidia Kandau”  
 Beautiful like Lidia Kandau

(beautiful like Lidia Kandau)

The original or dictionary meaning of *eyes* is part of body that has function to look. The slang meaning of *eyes* based on the context of conversation according to the informant (YY) is beautiful. This word has twisted from *ayu* becomes *eyes*.

## 5. Gembala

“Nek *gembala*?”  
if fat

(How about the fat one?)

The original or dictionary meaning of *gembala* is animal keeper. The slang meaning of *gembala* based on the context of conversation according to the informant (YY) is *fat*. This word has twisted from *gemuk* becomes *gembala*.

## 6. Gilingan

“Mawar mbek organ *gilingan*?”  
Want with person crazy

(Do you want with a crazy man?)

The original or dictionary meaning of *gilingan* is roller. The slang meaning of *gilingan* based on the context of conversation according to the informant (YY) is *crazy*. This word has twisted from *gila* becomes *gilingan*.

## 7. Hitachi

“Sing makarina banjar *hitachi* mawar?”  
That use shirt black want?

(You will or not with person who dress black shirt)

The original or dictionary meaning of *hitachi* is one of electronic brand. The slang meaning of *hitachi* based on the context of conversation according to the informant (YY) is *black*. This word has twisted from *hitam* becomes *hitachi*.

## 8. Hompimpa

“Lha kok ra percoyo ek, ngemes hompimpa sumaray yo.”  
 Lha kok not believe ek talk homosexual all yo

(Are you unconvinced? he says that all people are homosexual)

The original or dictionary meaning of *hompimpa* is a way to determine who won and lost by using the palm of the hand by a minimum of three participants. The slang meaning of *hompimpa* based on the context of conversation according to the informant (YY) is *homosexual*. This word has twisted from *homo* becomes *hompimpa*.

## 9. Jarum

“Jarum?”  
 Being evil

(He was being evil?)

The original or dictionary meaning of *jarum* is needle. The slang meaning of *jarum* based on the context of conversation according to the informant (YY) is *being evil*. This word has twisted from *jahat* becomes *jarum*.

## 10. Jreng

“Ya Allah, filtere jreng yo, koyo keno pecahan beling yo”  
 Ya Allah the filter good right like fazed fraction glass right

(Oh my God, the filter is good, like hit by fraction of glass)

According to the informant (YY), the term of *jreng* usually used by transgender to mention *nice, good, cool or handsome (man)*

### 11. Ketuban

“18 taun? Jarene raseneng, senenge karo sing ketuban-ketuban  
18 years old He say does not like like with that too old

ngono kui, sing model koyo om’e kae”  
like that that type like his uncle that

(18 years old? He said that he does not like (with young man), he like an overage men like his Uncle)

The original or dictionary meaning of *ketuban* is amnion. The slang meaning of *ketuban* based on the context of conversation according to the informant (YY) is *too old or overage*. This word has twisted from *ketuaan* becomes *ketuban*.

### 12. Laknan

“Kok ket mbiyen bola-bali barang tinta laknan”  
Kok from last time many times barang not marketable

(For many times since a long time ago is not marketable)

The slang meaning of *laknan* based on the context of conversation according to the informant (YY) is *marketable*. This word has twisted from *laku* becomes *laknan*.

### 13. Lumanda

“Emang rupane sekong kok, kui lumanda.”  
Indeed his face sick kok that fair

(His face is sick, this is fair)

The slang meaning of *lumanda* based on the context of conversation according to the informant (YY) is *fair*. This word has twisted from *lumayan* becomes *lumanda*.

#### 14. Matria

“Tidak empan, matria”  
Not on off

(not active, off)

The slang meaning of *matria* based on the context of conversation according to the informant (YY) is *dead*. This word has twisted from *mati* becomes *matria*.

#### 15. Mehong

“Kok mehong yo?”  
kok expensive right

(It is expensive)

The slang meaning of *mehong* based on the context of conversation according to the informant (YY) is *expensive*. This word changed from *mahal* get suffixes -ong becomes *mehong*.

#### 16. Putria

“Sing makaria jaket putria?”  
that use jacket white

(Is it true the person who wear white jacket?)

The slang meaning of *putria* based on the context of conversation according to the informant (YY) is *white*. This word has twisted from *putih* becomes *putria*.



### 17. Puyunghai

“Puyunghai yo Vi, lhawong raneng lekong jreng kok ya”  
 Confuse right Vi because there is no young man good kok right

(Vi, I am confused because there is no handsome man)

The original or dictionary meaning of *uyunghai* (*fiyunghai*) is one of Chinese food. The slang meaning of *puyunghai* based on the context of conversation according to the informant (YY) is *dizzy*. This word has twisted from *pusing* becomes *puyunghai*.

### 18. Rempong

“Tinta, organe rempong ngene-ngene yowes.”  
 Not person annoying like that yowes

(No, he is an annoying person.)

The slang meaning of *rempong* based on the context of conversation according to the informant (YY) is *annoying*. This word changed from *resek* (*usil*) get suffixes -ong becomes *rempong*.

### 19. Rusmina

“Ngono ki po nganu yo tinta rusmina”  
 Like that ki what nganu yo not broken

(if like that, don't you think it will broken)

The slang meaning of *rusmina* based on the context of conversation according to the informant (YY) is *broken*. This word has twisted from *rusak* becomes *rusmina*.

### 20. Sakatonik

“Eh jare koe wes ra sakatonik?”  
 Eh he said you already not sick

(I hear that you have no sick anymore)

The original or dictionary meaning of *sakatonik* is one of liver drug brand. The slang meaning of *sakatonik* based on the context of conversation according to the informant (YY) is *sick (homosexual)*. This word has twisted from *sakit* becomes *sakatonik*.

## 21. Samarinda

“Kene pikire lulus sekolah merdeka, tinta nganu, tinta skul  
Here think graduate school free not nganu not school  
lenggang malah jebule samarinda nyekele buku.”  
again contrary the reality same hold book

(I think I will free after graduated from school, not study again but in reality this is same, hold the book)

The original or dictionary meaning of *samarinda* is the capital city of East Kalimantan. The slang meaning of *samarinda* based on the context of conversation according to the informant (YY) is *same*. This word has twisted from *sama* becomes *samarinda*.

## 22. Sekong

“Emang rupane sekong kok, kui lumanda.”  
indeed his face sick kok that fair

(His face is sick, this is fair)

The slang meaning of *sekong* based on the context of conversation according to the informant (YY) is *sick (homosexual)*. This word changed from *sakit* get suffixes -ong becomes *sekong*.

## 23. Sumaraya

“Lha kok ra percoyo ek, ngemes hompimpa sumaraya yo.”  
lha kok not believe ek speak homosexual all yo

(Are you unconvinced? he says that all people are homosexual)

The slang meaning of *sumaraya* based on the context of conversation according to the informant (YY) is *all*. This word has twisted from *semua* becomes *sumaraya*.

#### D. Adverb

##### 1. Belanda

“Sutra belanda?”  
finish not yet

(Finish or not yet?)

The original or dictionary meaning of *belanda* is the name of one country in Europe (Holland). The slang meaning of *belanda* based on the context of conversation according to the informant (YY) is *not yet*. This word has twisted from *belum* becomes *belanda*.

##### 2. Lenggang

“Lenggang cus?”  
again cus

(Again)

The slang meaning of *lenggang* based on the context of conversation according to the informant (YY) is *again*. This word has twisted from *lagi* becomes *lenggang*.

##### 3. Nantar

“Ngosek toyo, nantar-nantar nek?”  
for a moment toyo later nek

(Wait for a moment)

The slang meaning of *nantar* based on the context of conversation according to the informant (YY) is *later*. This word has twisted from *nanti* becomes *nantar*.

#### 4. Sandong

“Neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
 In here ki can look young man if there ki not can

(I can see young men here, there I can not)

The slang meaning of *sandong* based on the context of conversation according to the informant (YY) is *there*. This word changed from *sana* get suffixes *-ong* becomes *sandong*.

#### 5. Sindang

“Ngekos sindang kok ya.”  
 board here kok right

(He board here right?)

The slang meaning of *sindang* based on the context of conversation according to the informant (YY) is *here*. This word changed from *sini* get suffixes *-ang* becomes *sindang*.

#### 6. Sutra

“Sutra belanda?”  
 finish not yet

(Finish or not yet?)

The original or dictionary meaning of *sutra* is silk. The slang meaning of *sutra* based on the context of conversation according to the informant (YY) is *already finished*. This word has twisted from *sudah* becomes *sutra*.

## 7. Tinta

“Nganu, omahe aku yo tinta singer”  
 Nganu his home I also not know

(I do not know where his home is)

The original or dictionary meaning of *tinta* is ink. The slang meaning of *tinta* based on the context of conversation according to the informant (YY) is *no, not*. This word has twisted from *tidak* becomes *tinta*.

## E. Question word

### 1. Apotek

“Ki makarena apotek?”  
 ki use what

(What are you use?)

The original or dictionary meaning of *apotek* is drugstore. The slang meaning of *apotek* based on the context of conversation according to the informant (YY) is *what*. This word has twisted from *apa* becomes *apotek*.

### 2. Mandre

“La mau ketumbar ning mandre?”  
 la last time meet in where

(Where are you meeting him?)

The slang meaning of *mandre* based on the context of conversation according to the informant (YY) is *which*. This word has twisted from *mana* becomes *mandre*.

### 3. Siapotek

“Sing ngomong sisen siapotek”  
 that speak like who

(Who is speaking that he like?)

*Siapotek* come from *si+apotek*. The original or dictionary meaning of *apotek* is drugstore. The slang meaning of *siapotek* based on the context of conversation according to the informant (YY) is *who*. This word has twisted from *siapa* becomes *siapotek*.

### F. Idiom

#### 1. Tinta ampar-ampai

“*Tinta am tinta am, tinta aamm.... tinta ampar-ampar ki lho*”

(It is never mind)

The original or dictionary meaning of *tinta* is ink. The slang meaning of *tinta* based on the context of conversation according to the informant (YY) is *no, not*. This word has twisted from *tidak* becomes *tinta*.

The original or dictionary meaning of *tinta* is ink. The slang meaning of *tinta* based on the context of conversation according to the informant (YY) is *no, not*. This word has twisted from *tidak* becomes *tinta*.

The original or dictionary meaning of *ampar* comes from a title of folk song from South Kalimantan (*ampar-ampar pisang*). The slang meaning of *ampar* based on the context of conversation according to the informant (YY) is *what*. So, the meaning of *tinta ampar-ampar* is *never*

*mind, no problem.* This idiom has twisted from *tidak apa-apa* becomes *tinta ampar-ampar*.

## GRAMMAR

Based on the data obtained, known that using of slang words in transgender community in Salatiga indicate the bilingualism. According to Nur Indah and Abdurrahman (2008:73), the existence of bilingualism affect in the existence of code switching. Code switching is the process replaced the language used by bilingual person, for example from Indonesian language into vernacular and the contrary. The bilingual speakers also do the code mixing. It is use two or more language or kind of language in informal communication in their community.

The object of the research is the transgenders in Salatiga, so the language used beside slang is Javanese and Indonesian language. The pattern or composition of the sentence that used by transgender are according to pattern of Indonesian or Javanese sentence. It is can be found from the pattern of the sentence that include suffix, affixes, prefixes etc that usually used in Javanese and Indonesian language.

The data of slang words take from oral communication, so it has some characteristics. According to Widjono (2007:24), the characteristics of oral communication such as: the vocabulary selections are informal, tending to did not use affixes, the form of sentences are incomplete (without subject, verb or object). The clear meaning influenced by situation when that sentences stated. The meaning can be understood although the structure of the sentences is wrong.

For example:

1. Sing rembong'e disisam-sisam sing sirup'e jreng, eyes koyo  
 P N V P N Adj Adj Adj

Lidia Kandau

N

Sing rembong'e disisam-sisam sing sirup'e jreng, eyes  
 that the hair extended that the face nice beautiful

koyo Lidia Kandau  
 like Lidia Kandau

(Who has hair extension and her beautiful like Lidia Kandau)

Although this is consisting of many words, actually this speech is not complete. It just explains or be complement of noun /object (adverb of noun). In oral communication, usually are incomplete sentence. In this conversation, the transgenders actually talk about a woman.

Cewek sing rembong'e disisam-sisam sing sirup'e jreng, eyes koyo Lidia  
 N adverb of noun

Kandau.

(The girl who has hair extension and her beautiful like Lidia Kandau)

This sentence includes code mixing between Javanese language and slang.

- *Sing* is Javanese language it means that, who, which.
- *Rembong'e* (rembong + e) = *rembong* is slang word for hair and 'e' is suffix in Javanese language that show the possessive.
- *Disisam-sisam* (di+sisam-sisam) = prefix *di-* showing passive voice and *sisam-sisam* is showing that activity do repeatedly.
- *Sirup'e* (sirup + e) = *sirup* is slang word for face and 'e' is suffix in Javanese language that show the possessive.



2. “Neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
 Adv ki V N Adv ki verb

“Neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
 in here ki can see young man in there ki not can

(Can see young men here, there can not)

Although this is consisting of many words, actually this speech is not complete. It is just talk about activity (verb). In oral communication, usually are incomplete sentence. In this conversation, the transgender act as the subject, such as:

Aku neng kene ki iso lima-lima brendi ne sandong ki tinta besikan”  
 N Adv ki V N Adv ki verb

( I can see young men here, there can not)

This sentence includes code mixing between Javanese languages.

- *neng kene* is slang word for in here
- *ki* is has no real meaning, it can be found in Javanese language
- *iso* is slang word for can
- *lima-lima* is slang word for see, is word repeated because it showing the activity do repeatedly.
- *Brendi* is slang word for young man
- *ne sandong* is slang word for in there
- *tinta besikan* is slang word for can not.

This form based on the Indonesian’s language form, it shown from the position of word *tinta* in *tinta besikan* (can not) put before *besikan*. In English form, the word” *not*” put after “can” (can not).

3. "Boros *beud*"

Adj

(Very extravagant)

This speech is not complete. In oral communication, usually are incomplete sentence. It is just talk about the condition (adjective) of a thing, without mention what is the things. In this conversation, the transgenders actually talk about the battery of a handphone.

Baterene HP Boros *beud*  
N Adj

(The handphone's battery is very extravagant)

This sentence includes code mixing between Javanese languages.

- *Boros* is Javanese language it means entravagant
- *Beud* is slang word for very.

This form based on the Indonesian's language form, it shown from the position of word *beud* (very). In English form, the word "very" put before adjective.

4. "La mau *ketumbar* ning *mandre*?"

la Adv VI Adv

La mau *ketumbar* ning *mandre*?  
la last time meet in where

(meet where?)

This speech is not complete. In oral communication, usually are incomplete sentence. There is no subject and object. In this conversation, the transgenders ask to someone about his meeting with someone.

La mau koe *ketumbar* nde'e ning *mandre*?  
la last time you meet he in where



(Where are you meeting him?)

This is a question sentence. This sentence includes code mixing between Javanese languages.

- *La* has no meaning, it can found in Javanese language.
- *Mau* is Javanese Language for last time
- *Ketumbar* is slang word for meet
- *Ning mandre*, (*ning+mandre*) *ning* is Javanese word it means in, *mandre* is slang word for where.

## FUNCTION OF SLANG

According to the informants (YY and VV), the general reason of transgenders use slang words is to hide their conversation. Subjectively, the writer describes about some reasons of using the slang. The writer presents some examples to reveal the way the slang used. This is done by analyzing the examples using Hymes theory that is emphasized in the components of speech (SPEAKING). Some of reasons of using the slang by transgender are:

- a. To express their feeling by language

The reason to express their feeling can be shown from these examples:

- 1) “Delok’en ki lampune apik, *cucok* yo”

(Look at that lamp is beauty, good right?)

The *setting* of the conversation includes setting of place and time. This conversation takes places in the town square of Salatiga, Pancasila. It happened about 11 PM. The *participants* are the members of transgender

community. *The end* is to express his amazement in something. *The act sequence* of participants is through informal speech. *The key* of this slang is used in a relax communication. *The instrumentalities* of this conversation are oral transmission. *The norm* of this slang is said to his friend that the lamp is good. *The genre* of this conversation is narration.

2) “Ya Allah, filtere *jreng* yo, koyo keno pecahan beling yo”

(Oh my God, the filter is good, like hit by fraction of glass)

The *setting* of the conversation includes setting of place and time. This conversation takes places in the town square of Salatiga, Pancasila. It happened about 11 pm. The *participants* are the member of transgender community (T1). *The end* is to express his amazement. *The act sequence* of participants is through informal speech. *The key* of this slang is used in a relax communication. *The instrumentalities* of this conversation are oral transmission. *The norm* of this slang is praised that the filter is sparkling. *The genre* of this conversation is narration.

The transgenders usually do not speak by using the grammatical rule. To express their feeling, they usually used their own terms. Based on the examples above, they use *cucok* or *jreng* to show their amazement about something. They prefer use those terms to show their feeling than say it with common terms such as *good*, *nice*, or *beautiful*. The use of the slang is much helping them in making good communication among their community because

the slang words that used are easy to remember and more represent their feeling.

- b. Solidarity marker and to make a comfort conversation in their community

It can be shown from these examples:

- 1) T1 : *Mawar* dadi *pecongane*? Hahahahahaha kowe ki ndek *sandong*  
we,halaah, hahahahaha  
M1 : Hi ya Allah, ya Allah, ya Allah, ya Allah. hahahahahaha  
T1 : *Dicumi-cumi* toyo...
- T1 : Do you want to be his boyfriend? It will be better if you there,  
halaah, hahahahaha.  
M1 : Hi ya Allah, ya Allah, ya Allah, ya Allah. Hahahahahaha  
T1 : let's kissed.

The *setting* of the conversation includes setting of place and time. This conversation takes places in the town square of Salatiga, Pancasila. It happened about 11 PM. The *participants* are a man (M1), the member of motor club and the member of transgender community (T1). The *end* is to entice the man. *The act sequence* of participants is through informal speech. *The key* of this slang is used in a relax communication. The *instrumentalities* of this conversation are oral transmission. *The norm* of this slang is to ask for M1 whether he wants to be his friend's boyfriend or not. *The genre* emphasize to the informal communication.

- 2) T2 : *Pecong-pecongan* kie  
T3 : *Ember*  
T1 : *Mawar, mawar pecong-pecongan?*  
M1 : *Tintaaaaaaa.....*
- T2 : They are in a love relationship  
T3 : that's right

T1 : do you want to be his boy friend?  
 M1 : no

The *setting* of the conversation includes setting of place and time. This conversation takes places in the town square of Salatiga, Pancasila. It happened about 11 pm. The *participants* are a man (M1), the member of motor club and the members of transgender community (T1, T2 and T3). *The end* is to entice the man. *The act sequence* of participants is through informal speech. *The key* of this slang is used in a flirtatious tone. The *instrumentalities* of this conversation are oral communication. *The norm* of this slang is asked to M1 whether he want to be his boyfriend or not. *The genre* of this conversation is narration.

Transgenders have some techniques to make the communication more communicative. One of them is by using slang. They hope making their conversation comfort and fun. The use of slang may also show solidarity. This phenomenon happens because the transgender try to adjust with their friends who have same think. Besides that, they assume that their friends master the same language. As a result, they tend to use slang in order to maintain the communication to be balance and of course to show their solidarity.

c. To hide their conversation content

The reason to hide their conversation content can be shown from these examples:

1) “ *Ngemese* ki gowo bahasa *macica* we, gen do *tinta singer*.”

(Better talk in transgender language so people do not know.)

The *setting* of the conversation includes setting of place and time. This conversation takes places in the town square of Salatiga, Pancasila. It happened about 11 PM. The *participants* are a man, the member of motor club and the member of transgender community. *The end* is request for his friend to use transgender language in order to make people outside their community does not understand. *The act sequence* of participants is through informal speech. *The key* of this slang is used in a relax talk. The *instrumentalities* of this conversation are oral transmission. *The norm* of this slang is the speaker request to his friend to use transgender. *The genre* of this conversation is narration.

- 2) T3 : Aku neng kono ki *tinta singer* kok.  
 Aku malah ket mbiyen ki *tinta singer* nek ndekne gaweane *sinyol*  
*sinyol* ngono-ngono kui to  
 T2 : Tapi ndek’e ki mbek *timong*  
 T3 : Oo..mbek *tamara*
- T3 : I am in there did not know.  
 I never know that he usually steal.  
 T2 : but he steals the guest  
 T3 : Oo..he stal the guest

The *setting* of the conversation includes setting of place and time. This conversation takes places in the town square of Salatiga, Pancasila. It happened about 11 PM. The *participants* are the members of transgender community (T1,



T2, T3, and T4). *The end* is to make people outside their community did not understand about their conversation because this conversation takes place in a public area. *The act sequence* of participants is through informal speech. *The key* of this slang is used in a serious intonation. The *instrumentalities* of this conversation are oral communication. *The norm* of this slang is asked for his friend about the truthiness to get clarification about his friend that a thief uses the slang word. *The genre* of this conversation is narration.

It is clear that there are any negative assumptions from society about transgenders community. It is because people assume that the transgender often related with the prostitution. Based on this reason, transgender use the code that different from common society in their conversation. One of their goals to use this code in order to make people outside their group does not understand what they are talking about. They will be more comfortable if they talking about something that important, or just gossiping someone. So it is like a kind of password that is only understood by that group's members. The transgenders create their own language to communicate especially to hide their conversation from other community.

## BAB V

### CLOSURE

In this chapter, the writer presents three terms, namely first is the conclusion of the research, second is the implication of the research, and the third is suggestion.

#### **A. Conclusion**

Slang is a variety of language, it is not official, used by young people or particular social group for internal communications in order to make people other group do not understand. The research studies about slang used by the member of transgender community in Salatiga. Based on the data of the research, the writer concluded that there are four main terms as follow:

1. The data was found in the forms of words and idiom. The writer found 22 nouns, 27 verbs, 23 adjectives, 7 adverbs, 3 question words, and one idiom.
2. The slang meaning of slang words is found by interviewed the member of transgender community. The language of the transgender was created by their member of community itself. They don't have a certain rule in making slang words, they just twist the words or add suffix -ong. There is any code mixing between Javanese language and slang.

no	slang	meaning
1. word	<p data-bbox="509 378 624 415"><u>A. Noun</u></p> <p data-bbox="509 455 595 493">Akika</p> <p data-bbox="509 493 595 530">Banjar</p> <p data-bbox="509 530 595 568">Brendi</p> <p data-bbox="509 568 612 606">Cebong</p> <p data-bbox="509 606 580 643">Duta</p> <p data-bbox="509 643 627 681">Kerajaan</p> <p data-bbox="509 681 609 718">Lekong</p> <p data-bbox="509 718 606 756">Macica</p> <p data-bbox="509 756 595 794">Organ</p> <p data-bbox="509 794 609 831">Pecong</p> <p data-bbox="509 831 672 869">Penyenyong</p> <p data-bbox="509 869 602 906">pulong</p> <p data-bbox="509 906 639 944">Rembong</p> <p data-bbox="509 944 695 982">Sibang-sibang</p> <p data-bbox="509 982 584 1019">Siput</p> <p data-bbox="509 1019 584 1057">Sirup</p> <p data-bbox="509 1057 614 1094">Sretong</p> <p data-bbox="509 1094 590 1132">Susek</p> <p data-bbox="509 1132 612 1170">Tamara</p> <p data-bbox="509 1170 618 1207">Telepati</p> <p data-bbox="509 1207 614 1245">Timong</p> <p data-bbox="509 1245 580 1282">VOC</p> <p data-bbox="509 1300 617 1338"><u>B. Verb</u></p> <p data-bbox="509 1378 629 1415">Belalang</p> <p data-bbox="509 1415 614 1453">besikan</p> <p data-bbox="509 1453 614 1490">Critong</p> <p data-bbox="509 1490 658 1528">Cumi-cumi</p> <p data-bbox="509 1528 595 1566">Ikatan</p> <p data-bbox="509 1566 602 1603">jengon</p> <p data-bbox="509 1603 618 1641">Jola-jali</p> <p data-bbox="509 1641 644 1678">Ketumbar</p> <p data-bbox="509 1678 614 1716">Kul-kul</p> <p data-bbox="509 1716 584 1754">Lima</p> <p data-bbox="509 1754 644 1791">Makarena</p> <p data-bbox="509 1791 602 1829">Mawar</p> <p data-bbox="509 1829 624 1866">Mekong</p> <p data-bbox="509 1866 621 1904">Ngemes</p> <p data-bbox="509 1904 584 1942">Peres</p> <p data-bbox="509 1942 569 1979">Piur</p>	<p data-bbox="903 455 1000 493">I or me</p> <p data-bbox="903 493 970 530">Shirt</p> <p data-bbox="903 530 1059 568">Young man</p> <p data-bbox="903 568 1059 606">Prostitution</p> <p data-bbox="903 606 1000 643">Money</p> <p data-bbox="903 643 951 681">Job</p> <p data-bbox="903 681 970 718">Man</p> <p data-bbox="903 718 1069 756">Transgender</p> <p data-bbox="903 756 995 794">Person</p> <p data-bbox="903 794 1099 831">Boy/girl friend</p> <p data-bbox="903 831 992 869">Singer</p> <p data-bbox="903 869 1104 906">Multiple of ten</p> <p data-bbox="903 906 970 944">Hair</p> <p data-bbox="903 944 970 982">Bank</p> <p data-bbox="903 982 1089 1019">Wife/husband</p> <p data-bbox="903 1019 970 1057">Face</p> <p data-bbox="903 1057 1074 1094">One hundred</p> <p data-bbox="903 1094 970 1132">Fifty</p> <p data-bbox="903 1132 985 1170">Guest</p> <p data-bbox="903 1170 1044 1207">Telephone</p> <p data-bbox="903 1207 985 1245">Guest</p> <p data-bbox="903 1245 1133 1282">Foreign company</p> <p data-bbox="903 1378 970 1415">Buy</p> <p data-bbox="903 1415 955 1453">can</p> <p data-bbox="903 1453 955 1490">Tell</p> <p data-bbox="903 1490 970 1528">Kiss</p> <p data-bbox="903 1528 970 1566">Join</p> <p data-bbox="903 1566 1000 1603">Do not</p> <p data-bbox="903 1603 955 1641">Sell</p> <p data-bbox="903 1641 970 1678">Meet</p> <p data-bbox="903 1678 985 1716">Study</p> <p data-bbox="903 1716 970 1754">Look</p> <p data-bbox="903 1754 955 1791">Use</p> <p data-bbox="903 1791 985 1829">Want</p> <p data-bbox="903 1829 955 1866">Eat</p> <p data-bbox="903 1866 970 1904">Talk</p> <p data-bbox="903 1904 955 1942">Lie</p> <p data-bbox="903 1942 1029 1979">Go home</p>

Pulonia	Go home
Rek-rek	Record
Singer	Understand
Sinja	Request
Sinyol	Steal
Sisam	Extend
Sisen	Like
Skul-skul	Study
Tenyas	Ask
Trikat	Buy things for other
Utami	Borrow
C. <u>Adjective</u>	
Beud	Very
Cucok	Good, nice
ember	Right
Eyes	Beautiful
Gembala	Fat
Gilingan	Crazy
Hitachi	Black
Hompimpa	Homosexual
Jarum	Being evil
Jreng	Good, nice
Ketuban	Too old
Laknan	Marketable
Lumanda	Fair
Matria	Dead, off
Mehong	Expensive
Putria	White
Puyunghai	Dizzy
Rempong	Annoying
Rusmina	Broken
Sakatonik	Sick(homosexual)
Samarinda	Same
Sekong	Sick(homosexual)
Sumaraya	all
D. <u>Adverb</u>	
Belanda	Not yet
Lenggang	Again
Nantar	Soon, later
Sandong	There
Sindang	Here
Sutra	

	tinta E. <u>Question word</u> Apotek Mandre Siapotek	Finish No, not  What Which Who
2. idiom	Tinta ampar-ampar	Never mind, no problem

3. The functions of using slang words according to the writer based on SPEAKING theory by Hymes are:

- a. To express their feeling by language
- b. Solidarity marker and to make a comfort conversation in their community
- c. To hide their conversation content

## B. Implication of study

After the problems are answered, this research has some implications.

1. For the reader
  - a. They will not confuse when they face the slang used by transgender. They know what the words mean and they know how to response that slangs words.

- b. They can improve their knowledge about the other language variations which exist in the society.
2. For the researchers
    - a. They can study the slang words used by transgender further through other perspectives such a sociolinguistics, cultural or situational perspectives.
    - b. The writer hopes in long period this research can be used by other researchers who will conduct the same topic used by other transgender to complete the previous researches.

### **C. Suggestions**

After taking a look the result of the research, the writer has some suggestion as follow:

1. The readers use this research to increase their knowledge about language varieties, especially slang.
2. The readers should understand The slang meaning ofthe slang words used by transgender in order to give a response.
3. Transgender should use a good right form of word while talk with not a transgender to avoid misunderstanding.

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# APPENDIX

## DATA FROM OBSERVATION

Date : May, 5<sup>th</sup> 2012  
Location : The town square of Salatiga, Pancasila  
Interactants : The member of motor club and the member of transgender  
Observer : Yuyun (the member of transgender)

1. M1 : Kae lho sing numpak Megapro.  
T1 : Ndi, *sindang* huh !!  
Sing omong-omong karo kae?  
T2 : *Ember*
  
2. G : Ngomong opo to kui mbak'e  
M2 : Mboh ek ngamuk ya'e, wes gen koe diamuk .  
T1 : Lha *apotek* kok, *sindang mawar?*  
*Lekong cucok jreng. Lekong* lho ya ..  
M1 : HPne sopo ki to yu  
G : Kui to..  
T2 : *Mandre ???*  
T1 : Cinta !!!!  
T3 : *Ember*  
T1 : Ki lho *mawar tinta lekong cucok jreng.*  
M1 : *Cucok* galo..  
T1 : *Tinta am tinta am, tinta aamm.... tinta ampar-ampar* ki lho  
*Eyes* ya ?  
Ki *makarina apotek?*  
M1 : Hahahahahahaha  
T2 : *Tinta.*  
T1 : *Mawar ?*  
M1 : *Tintaaaaaaaa*  
T1 : Halah *peres, peres* tak *ngemeske* lho, tak *ngemeske* lho, he ki lho  
T2 : *Tinta* ek  
M1 : Em sek to, em sek  
T1 : Em sek ? *emberr...*  
M1 : Hahahahaha  
T1 : *Mawar* dadi *pecongane?* Hahahahaha kowe ki ndek *sandong*  
we, halaah hahahahaha  
M1 : Hi ya Allah, ya Allah, yaAllah.. ya Allah...ya Allah  
hahahahahahaha  
T1 : *Dicumi-cumi* toyo...  
Sms'an to?  
M1 : Sopo?  
T1 : Sms'an  
M1 : Orak

- T1 : La mau *ketumbar* ning *mandre*?  
M1 : Kui mau to nek indomaret langsung aku kon nek omahe..
3. M1 : Koncomu kui sopo toh ki, wong ngendi  
T1 : *Organ sindang*  
M1 : Heh?  
T1 : *Organ sindang*  
*Ngemese* ki gowo bahasa *macica* we, gen do *tinta singer*.  
M1 : Hahahaha
4. M1 : Sopo rapunsel?hahahaha  
T1 : Yo *akika* to ya koe rapunsel?  
M1 : Hahahahaha  
M2 : Wah adem ek  
T1 : *Tinta mawar*?  
G : Hahahaha  
T1 : Sing *makarina hitachi mawar*?  
Sing *makarina banjar hitachi mawar*?  
T2 : *Mandre* ?  
T1 : Hahahahaha
5. T2 : Patung gajah yo?? Tak nteni tenan lho  
M2 : Tak bilangke yo mbak yo  
T2 : Halah *peres*.  
T3 : *Ember*
6. T1 : *Mawar* seng *mandre*?  
T2 : Sing j\*\*\*\*t mbek *gilingan*  
T1 : J\*\*\*\*t lho wo hahahaha  
M1 : Ya Allah..  
T2 : Tak nyanyikan sebuah lagu, nyanyi lagu opo  
T1 : Kae *gilingan* lho ndek'e  
G : Opo?  
T1 : *Gilingan*,  
G : *Gilingan*?  
T1 : Ho'oh *gilingan*  
T2 : Opo?  
M3 : Endok puyuh, ki turahane kui tho  
T1 : *Mawar* mbek *organ gilingan*?  
*Gilingan* kie opo koe ndak ngerti? *Gilingan* ki gila  
G : Oooooo.....hahahahaha  
T1 : *Sindang* neh nduukk...huh!!  
Neng kene ki iso *lima-lima brendi* ne *sandong* ki *tinta besikan*  
M3 : Mubengi kae digawe pilem piye jal  
T1 : Ngono yo sepatune nganu ek yo ra di nganu yo,  
T2 : *Pecong-pecongan* kie

T3 : *Ember*  
 T1 : *Mawar, mawar pecong-pecongan?*  
 M1 : *Tintaaaaaa.....*  
 T2 : Kae lho,  
 T1 : Sing ki tong po sing ki ting, sing ki tong po sing ki ting.  
 hahahahaha  
 Eh ki mau *tinta pecongane* yo, *ngemes* ki ,*ngemes* kui, ki  
*ngemes* kae mau  
 M1 : Sing ndi?  
 T1 : *Ngemes hompimpa sumaraya*  
 M1 : Hahahaha  
 T1 : Lha kok ra percoyo ek, *ngemes hompimpa sumaraya* yo.  
 M1 : Sing ndi?  
 T1 : *Organe ..*  
 M1 : Nek *gembala?*  
 T1 : *Gembala ki mandre? Putria? makaria* jaket *putria?*  
 M1 : Hahahahahahaha  
 T1 : Nganu, kerjone ning *sibang-sibang*  
 M1 : Ooo kerjo ne bank to  
 G : Rumahnya mana?  
 M1 : Ngendi omahe?ngendi?  
 T1 : Nganu, omahe aku yo *tinta singer*  
 G : Kan kerjo neng kene  
 T1 : Ngekos *sindang* kok ya..  
 M3 : Ojo mlayu, ojo mlayu kesel  
 M4 : Mending numpak mobil po opo  
 T1 : *Sutra*, wes rampung?  
*Jengon pulonia* sek lho..  
 M3 : La ki jeh do nek kene no kok  
 M1 : Nganune gemerlap-gemerlap piye ngono yo  
 T2 : Ayu kok  
 T3 : *Ember*  
 T1 : Koyo bar keno pecahan beling  
 M1 : Ya Allah bentuk'e  
 T1 : Ki *belalang mandre* nduk, *ngemes* nduk, *mandre* nduk  
 T2 : *Lenggang cus*  
 T1 : *Eyes* toh  
 T2 : Lima.lima.lima. ora?  
 T1 : Kok *mehong* yo? *Cus* ra?  
 M1 : He'eh  
 T1 : Ki *belalang mandre*, cintaa!!!!huuuhh!!!  
 M1 : Ndi mau, ndi mau mase ki  
 T1 : Ndadak diladeni ki yo *apotek* ngono lho

7. T1 : Ayu yo mas, ayu yo tante yo, *eyes beud* yo tante yo?  
 T2 : Ya Allah,

- T1 : *Mawar?*  
M1 : Aduuh.  
T1 : Kuik-kuik sek to yo.  
*Sindang* nduk
8. T1 : Ya Allah, filtere *jreng* yo, koyo keno pecahan beling yo  
Judule opo kui mbak  
M1 : Wes to koe ki ngopo, ora ngguya-ngguyu lho  
Mengko rek nyolek numpak motormu mboh lho  
T1 : Kene tak anokke. Dari pada ngono. Kene tak anokke, koe pengen  
*eyes* cinta?  
T2 : Aku tak nyobo sek  
Kui to wonge mau numpak aku kok  
T1 : Tak *ngemeske* mase lho. *Mawar?* Tak *ngemeske* mase lho.  
T2 : Ojo  
T1 : *Ngemes* dewe po *ngemeske akika*
9. M1 : Hahahahaha  
M3 : *Sakatonik* jare  
M1 : Kurang ajar ik  
T1 : Eh Jare koe wes ra *sakatonik?*  
T2 : *Mawar rempong*  
M1 : Lha jarene wes tunangan mbak?  
T1 : *Ember*

## DATA FROM OBSERVATION

- Date : May, 12<sup>th</sup> 2012  
Location : The town square of Salatiga, Pancasila  
Interactants : the members of transgender  
Observer : Yuyun (member of transgender)
1. T3 : Aku neng kono ki *tinta singer* kok  
Aku malah ket mbiyen ki *tinta singer* nek ndekne gaweane  
*sinyol-sinyol* ngono-ngono kui to  
T2 : Tapi ndek'e ki mbek *timong*  
T3 : Oo..mbek *tamara*  
T1 : He'eh mbek *timong*  
T4 : Sopo ciin, ngopo? Nde'e mbek *timong* ngopo?  
T2 : pertama ki toh mbek aku *ngemese* apik-apik'an kae.  
Eh mas seneng ra mbek iki, nek seneng mengko tak cedakke  
T3 : Eh *ngemese* gowo bahasa *macica*.  
T2 : Lha ngopo ek  
T3 : Lha yo, *ngemese* gowo bahasa *macica* wae  
T1 : Lhawong aku rangerti masalahe, simpangan we ngene kok  
T1 : *Tinta, organe rempong* ngene-ngene yowes.  
Yen *sisen* ki tak cedakke, aku ngomong mengko tak cedakke  
T3 : Sing ngomong *sisen si apotek*  
T1 : Aku  
Yen seneng mbek kui ngomong we mengko tak cedakke wae  
daripada nganu, kan aku ki wonge apik'an to  
T3 : Maksute *lekonganmu ngemes* nek *sisen* mbek *organ*  
T1 : Orak di..  
T3 : Ooo...lha kok *singer* ek, opo *singer sirupe* ek
2. T1 : Ya'e ndek'e ya'e tertarik mbek *cebonge* ya'e,  
Tertarik mbek *cebonge* tok ya'e mak  
T2 : Ngono kok njiwet ki lho mak  
T1 : Lhawong dijak crito kok  
T2 : Ooo dijak crito, opo say  
T1 : Wong dijak crito ket mau kok  
T2 : Oh yo, ngosek, sebentar, piye say?  
T1 : Tertarik mbek *cebonge* tok paling, mbek duite tok wes  
Maklum ndek'e tidak punya kerjaan, sake
3. T1 : Bar kui lek ngomong, sms mesakke kae cerito ngene ki, nek  
lemariku ki we eneng sak juta. Koyo ngono kok crito-crito.  
*Critong* kui ra?  
T4 : Yo nek koyo aku lak mudeng nek nde'e gaweane

- T1 : Yo nyoh tak *trikat*, wes nduwe duit sak juta kok yo direwangi nyolong seket ewu tok
- T3 : He, *sinyol* ki semono tok? *Susek*?
- T1 : He'eh *susek* tok  
Yo emang sih ndek'e nek nyolong-nyolong ngono ki emang *susek-susek*, kadang satus.
- T4 : *Susek-susek* tok, kadang *sretong*.
- T2 : Tapi nek mbek aku yo apik kok
- T3 : Ooo kui bar kui?
- T1 : Yo bar kui crito *organ* sing sok ngei *duta* ngono lho. Aku neng kono ki didohi potone, lak *sekong* to?
- T2 : Emang rupane *sekong* kok, kui *lumanda*.
- T4 : Sopo sing ngono
- T2 : Ki baguse pol direbut kae, hahahahaha
4. T1 : Sing solo ki wes tak pegat
- T4 : Sok cantik, sok *eyes*
- T1 : Sing wong solo kui ijek 18 taun kok
- T2 : Sok cantik yo. Cantikan gue kan?
- T4 : 18 taun? Jarene raseneng ? senenge karo sing *ketuban-ketuban* ngono kui? Sing model koyo om'e kae
5. T3 : Wingi ki lho mak, *ngemes* mbek gendut,
- T4 : Sopo?
- T3 : Gendut
- T4 : Ho'oh sek ojo cepet-cepet
- T3 : Kan aku nek *sindang*, *mekong*, maune *akika* ki mbek sopo yo, aku mbek Ida mbek cah-cah pkok'e nek *sindang*, *ngemes ngemes-ngemes*, nongkrong to
- T4 : Terus ho'oh
- T3 : Gendut teko nongkrong, nongkrong, nongkrong selot entek selot entek garek deknen dewe. Ndepis nek kene.
- T4 : Terus?
- T3 : La *akika* mbek bebi nek *sindang*, gelas mbek anune digowo, selehke. Da aku ngantuk balek yo, ki diselehke mejo. Hahahaha Da aku ngantuk, he'eh Vi aku yo ngantuk, trus selehke ayok *cus piur*, padahal wonge gek ntes gabung neng kene
6. T3 : Loh ora, jarene wes tok pegat jare mas
- T4 : Lha yo..
- T2 : Sabar-sabar. Mosok yo seleraku koyo ngono kui padahal aku ra crito-crito yo, crito dewe to mak. aku ki memaklumi ngono lho nek ndk'e. ndek'e ki golek opo kui, ndekne kan dimusuhi keti barang lek muni ngene, critone omonge *organ* semarang muni ngene, aku ki rak seneng nduwe konco sing ngene-ngene kui

7. T4 : Nek nduwe konco ngene ki ra seneng?  
T2 : Ho'oh sing crito  
T4 : Sing *rempong-rempong* ngono?  
T2 : Sing mlakune ngondek-ngondek ki raseneng, dadi bobor ning Kampong
8. T4 : Koe selak ngeleh ra to dek, sop'e enak lho dek,  
T2 : *Mawar-mawar*
9. T4 : Halah yo rapopo to, cuman masalahe langsung *piur* ngono lho, langsung ninggal ngono lho. nek koyo kae kan iso lamban,lamban, nek lamban kan *tinta ampar-ampar* kan tetep iso, dadine kan ra langsung Ngopo to. *em?*  
T3 : *Ember*
10. T4 : Sido sunah rosul?  
T2 : Nganti masuk angin galo *siput* tuo  
T4 : Masuk angin?  
T2 : Ho'oh
11. T2 : Ki koe *rembonge sisam* yo  
T1 : ho'oh
12. T2 : Hah, aku takon, tak klarifikasi, aku nek kene urip dewe ra nduwe pacar ek  
T4 : Sing ndi to  
T1 : Yo *em* to  
T4 : *Jarum?*  
T3 : Ki padang kok nek ge moto ok,  
T4 : Lha berarti poto ki ngapusi yo Diupload ning facebook cik  
T3 : Ngosek toyo, *nantar-nantar* nek *Akika ngemes-ngemes* ki lho *di rek-rek* mbek mbak'e, mbak'e kan *sinja rek-rek hakika ngemes-ngemes* gawe laporan, tugas kul-kul ngono lho, Halah sing STAIN, halah mbak'e ki lho sing *macica ngemes-ngemes di rek-rek*
13. T5 : Aku yo ngerti. Angel ki pancen ngono makane nek Angel teko aku ratau nyedak'i to  
T3 : Angel ki sing *mandre* to  
T2 : Angel kae lho  
T3 : *Eyes?eyes?*  
T2 : *Eyes*  
T3 : *Eyes* nek mbek silet-silet raine. Hahahahahaha Lapiye?



- T2 : Yo ojo to mbak, lhawong wes bar disilet-silet wingi kok  
T3 : Karo sopo? *Macica mandre* to?  
Eh koe kenal *macica gembala* jenenge Anya  
T2 : Ow ngerti  
T3 : Sok model yo  
T4 : Yo *eyes* sih, mbiyen sok tak gendong ndak ne pansi  
T3 : Jane ki ra *eyes*, karna *gembala* dadi ndeknen ketok *sempong*.  
T2 : Suarane suoro wedok  
T4 : La ketemu ndek'e nengendi  
T3 : Ning FB  
T2 : Ngopo kui  
T3 : *Tinta. Tinta ampar-ampar* dolanan tok  
T2 : Ya biasa to mbek mbakyune  
T4 : Eh cun, wingi malem minggu ki ndak nganu doris ki ndak ne gonmu?  
T3 : Sopo?  
T4 : Doris  
T3 : Doris ki sing *mandre*?  
T4 : Rere. Rere  
T3 : Oo, ho'oh. *apotek? Rempong yo macicane?*  
T4 : Ora tak undangi kumpulan sing baru-baru sing cah kui, ra teko ik.
14. T3 : Sesuatu, yang ada di hatiku (bernyani)  
T2 : Nyanyi kok koyo ngono  
T3 : Lak *Eyes*. Sing penting kan ayu  
T2 : Iyo  
T3 : Wedok kok
15. T4 : lah sesuk iso ra?  
T1 : Yen misale gek ra *nyebong* yo iso  
T3 : Ki nek gowo unlimited ki ngene, kita pengen download lagu opo we iso  
T2 : Rasah sok-sok'an, bantingen ngono  
T3 : *Jengon*  
T2 : Lha yo, koe download opo to  
T3 : *Tinta*  
Eh kertumu tak lebokke kene yo,  
T3 : Nek iki yo turah-turah..hahahaha  
T4 : Nek gonku rasedeng ik  
T3 : Gonku yo ora  
T3 : Delok'en ki lampune apik, *cucok* yo  
T2 : Meh ngalahke gonmu kui  
T4 : Ya iyalah
16. T3 : Kok ra empan meneh  
T4 : Dimatikke toyo, sing merah toyo

T3 : Oo ndadak dimatikke  
Hahahaha oo nek entuk sms yo nganu, empan  
Lhakov tidak murup  
T2 : Tidak murup, hahahaha  
T3 : Tidak empan, *matria*  
Apik yo

17. T3 : Bateremu ndak boros cik  
T2 : Bworos *beud*  
T3 : Marakke online terus kui kok yo  
T2 : Ho'oh  
T1 : Opo? Twitter?  
T2 : BB. Lha saiki percuma lho sesasi lek ra dienggo  
T3 : Berarti gonmu sesasi mung patang *pulong* tok to gonmu

## DATA FROM OBSERVATION

Date : May, 19<sup>th</sup> 2012  
Location : Yuyun Salon, Salatiga  
Interactants : The members of transgender, the writer and customers.  
Observer : Siti Asiyah

1. T1 : *Sutra?*  
W : Hehehe  
T1 : Sudah?  
W : Kalo *sutra* tau  
T1 : Hayo *ngemes* opo yo  
W : Hahaha  
T1 : *Ngemes* ki *ngemes* op mosok yo *ngemeske lekongan?*  
T2 : *Tinta*, aku kok *puyunghai*  
T1 : *Puyunghai* yo Vi, lhawong raneng *lekong jreng* kok ya  
T2 : *Ember*  
T1 : Durung lewat kok ya. *Mawar* yang-yangan.  
T2 : *Tinta*
  
2. T1 : *Sutra Mekong?*  
T2 : *Sutra* mak  
T1 : Ngene ki nek di *tenyes-tenyes* meh *ngemes apotek* malah *puyunghai*.  
W : Hahaha  
T1 : Ya iya toyo, tapi nek *tinta* sengojo yo malah nganu yo  
T2 : *Ember*  
T1 : Kandani kok, mosok *ngemeske lekongan*  
T2 : Aku yo *puyunghai*  
T1 : *Lekonganku* we meh kerjo kono raentuk aku, malah tak nyet nyet nek kerjo ngono ki  
T2 : Berarti saiki ra kerjo  
T1 : *Ember*  
*Sutra belanda?*  
C2 : Dirapikan  
T1 : Dirapikan?  
Segini?  
Mba'e *sutra mekong*  
W : *Sutra*  
T1 : Oh *sutra. Singer?*  
W : *Singer* ki opo?  
T1 : Ngerti  
W : Penyanyi *singer* hahaha  
T1 : Kui lak bahasa inggris, ki bahasa bedo kok. Nek bahasa banci ki

bahasa Inggris dadi bahasa Indonesia, bahasa Indonesia dadi  
bahasa Jawa, bahasa Jawa ratau.

Atasnya pendekin dikit?

C2 : Ya pendekin dikit

T1 : Loh, cewek sing ne kene kae kok *tinta singer* yo

T2 : Sopo

T1 : Sing *rembonge disisam-sisam* sing *sirupe jreng* . *eyes* koyo Lidia  
Kandau

T2 : Ho'oh rupane *jreng*

3. T1 : Lhawong *eyese* koyo ngono kok yo

T2 : Cewek panggilan

T1 : Ngono ki po nganu yo *tinta rusmina*

T2 : Koyo *penyenyong* nganu yo, sing *rembonge jreng*

T1 : Sing *mandre*

T2 : Nganu, sing wonge *sirup-sirupe penyenyong* sing sering neng  
TV kae

T1 : Ho'oh *ember*

T2 : Nganu, sing ge ntes nek Indonesia kui lho

T1 : *Ember*, Jessie J. ember

Saiki ne ngendi to?

T2 : Jakarta

T1 : Melarikan diri?

T2 : Ndeknen nek Jakarta sek. Ne Jakarta sedelot, sesasi trus dikirim

T1 : kae pernah ngomongke *kerajaan, kerajaan* nek binaan *VOC* ki  
gampang

T1 : Malah ngeboti nganune nyerep *lekongan*

T2 : Lha ndeknen ki sedulure ya?

T1 : Lha ndeknen *dekong*, wek'e dewe po pie

T2 : We'e dewe

T1 : *Tinta* disita karo nganu sing *duta utami*

T2 : Ra ngerti aku. Nek barang ngono ki yo resiko

T1 : Koe ndak *singer utami* ki *apotek*?

Utang. *Utami* ki utang

4. T1 : *Ngemes* apa maneh? Sing *tinta singer* apa?

W : Sing ngerti opo yo? Gak ngerti ek

T1 : Telepon ki *telepati*

W : Telepati

T1 : Sms seko sopo, semen gresik yo?hahahaha

T2 : Haha

T1 : Pacarmu?

T2 : *Tinta*. Facebook kok

T1 : Kok ket mbiyen bola-bali barang *tinta laknan*

Kae wong *gilingan*

T2 : Lhawong koe senenge sing *giling-giling* kok

T1 : Ketok'e meh *sindang*, tapi kok ra lek *sindang-sindang*  
 T2 : Wes kae mulai PLN uthek-uthek  
 T1 : *Mandre?*  
 T2 : Kae  
 W : Ngopo?  
 T1 : Ora popo kok diuthek-uthek  
     Ki *ngemes-ngemes* apa sih  
 T2 : *Tinta singer* ek  
 T1 : Po *jola-jali terong*  
 T2 : Kandani kok  
 W : Opo kui *jola-jali terong*  
 T1 : Betul  
     Kok *jola-jali terong*  
 W : Ki kok nganu to, kaose ratu sejagat po opo kui  
 T1 : Opo?  
     Unnes, kaosku kok  
 W : Ini  
 T1 : Oo..mbiyen aku kan *akika* kuliah ne sandong. *Skul-skul* UNNES,  
     ndang jak mangkal kok penak mangkal timbang kuliah

5. T1 : Rapenak ek kuliah  
 W : Mikir?  
 T1 : He'eh. Kene pikire lulus sekolah merdeka, *tinta* nganu, *tinta skul*  
     *lenggang* malah jebule *samarinda* nyekele buku. *Puyunghai*  
 T2 : Kemejamu *jreng* yo jebule ono tapak kucing barang  
 T1 : Kandani kok. Ki gara-gara kesuen dicantolke paku  
     Kui lho mbiyen, kan aku diarani mbokku nek  
     Segini udah ? dipendekin lagi?

6. T1 : Eko kin gene, mengko tanggal nganu arep ono karnaval meneh.  
     Mboh kapan rareti, nek polres  
 T2 : He'eh  
 T1 : Akika *ikatan* ya mbak. *Tinta*  
     Lha *apotek?*  
     Lhawong mau *dingemesi macica tinta mawar* kok  
 T2 : Kapan?  
 T1 : Ndek bengi  
 T2 : La acarane nek nganu  
 T1 : Ra crito kok  
 T2 : Lha takok  
 T1 : *Macica dingemesi macica tinta mawar* kok  
 T2 : *Ikatan* ah, dandan sing *jreng*  
 T1 : *Gilangan* toyo, *ikatan* ya mbak, lek *tinta*, aku ngono  
 C1 : Coba ini pendekin dikit biar agak pendekan  
 T1 : Lhawong *belanda* kok ya  
 T2 : *Ember*

## CURRICULUM VITAE

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- MAN Salatiga (2008)  
- STAIN Salatiga (2012)

## LEMBAR KONSULTASI SKRIPSI

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 NIM : 11300110  
 PEMBIMBING : Bpk Norwanto, M. Hum  
 JUDUL : THE USE OF SLANG WORDS IN  
 TRANSGENDER COMMUNITY IN  
 SALATICA

NO.	TANGGAL	ISI KONSULTASI	CATATAN PEMBIMBING	PARAF
1.	17 Feb. 2012	proposal		
2.	17 Feb. 2012	proposal		
3.	3 Mei 2012	chapter I		
4.	10 Mei '12	chapter II		
5.	24 Mei '12	chapter I, II, III		
6.	30 Mei '12	ask for chap IV		
7.	26 Juni '12	revise chap. II + III		
8.	4 Juli '12	chapter IV		
9.	9 Juli '12	chapter IV		
10.	9 Juli '12	chapter 1-5		
11.	12 Juli '12	abstract + conclusion		
12.	13 Juli '12	abstract		

CATATAN:  
 SETIAP KONSULTASI LEMBAR INI HARUS DIBAWA

Pembimbing

Norwanto, M. Hum

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Dosen PA: Drs. Djuz'an, M.Hum

NO	JENIS KEGIATAN	PELAKSANAAN	KETERANGAN	NILAI
1.	OPSPEK oleh STAIN Salatiga	25-27 Agustus 2008	Peserta	3
2.	Sarasehan keagamaan oleh DEMA STAIN Salatiga	5 September 2008	Peserta	3
3.	Praktikum intensive course oleh STAIN Salatiga	20 Februari 2009	Peserta	3
4.	Bedah film "Laskar Pelangi" dan penggalangan dana untuk korban Situgintung oleh DEMA STAIN Salatiga	4 April 2009	Peserta	2
5.	Seminar kemahasiswaan oleh HMI Cab. Salatiga	15 April 2009	Peserta	3
6.	Basic Training (LK1) oleh HMI Cab. Salatiga	14-17 Oktober 2009	Panitia	3
7.	Surat Keterangan mengajar Madrasah Diniyah di MADINA Bantar, Popongan Kec. Bringin sejak 2007-sekarang	20 Februari 2010	Pengajar	6
8.	Seminar kemahasiswaan oleh HMI Cab. Salatiga	12 Mei 2010	Peserta	3

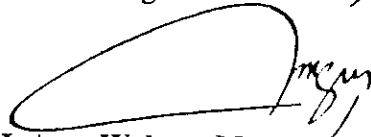


9.	Praktikum Pelatihan ILAiK oleh UPB STAIN Salatiga	31 Juli- 22 Agustus 2010	Peserta	3
10.	Praktikum pelatihan TOEFL oleh UPB STAIN Salatiga	31-22 Agustus 2010	Peserta	3
11.	Practicum - Pronounciation - Intensive course - Magazine writing - Public Speaking - Book Proceeding - Drama	1 September 2010	Peserta	3
12.	Public Hearing oleh SEMA STAIN Salatiga	25 Juni 2011	Peserta	3
13.	A half-day Teacher Training Workshop IALF Bali	15 Juli 2011	Peserta	3
14.	Penginapan OPAK oleh HMI cab. Salatiga	19-21 Agustus 2011	Panitia	3
15.	Latihan Khusus Kohati (LKK) tingkat regional se-Jateng DIY oleh HMI cabang Salatiga	12-15 April 2012	Peserta	3
16.	Seminar Regional oleh DEMA STAIN Salatiga	3 Mei 2012	Peserta	4
17.	Grand launching dan diskusi publik oleh Forum Generasi Muda Peduli Salatiga (FGMPS)	12 Juli 2012	peserta	3
18.	Surat Keterangan pengurus	12 Juli 2012	Pengurus	3

Himpunan Mahasiswa Islam HMI cab. Salatiga Kom. Ganesha sejak 2009- sekarang			
Jumlah			57

Salatiga, 14 Juli 2012

Ketua Bidang Kemahasiswaan ✓



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