

Conference Paper

The Process of Noun Formation in Slang Language Used in Pematang Karangang Hilir Village in Tapin District

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ORCID:Dana Aswadi: <https://orcid.org/0000-0002-0211-0305>**Abstract**

Language is a daily communication tool. The Banjar Hulu language is a language used by the people of Pematang Karangang Hilir Village, in Tapin Regency. However, this is not the only language used by this community. When the conversation is considered confidential or limited to their group, they turn into a “secret language,” formed by adding certain suffixes to form new words. The purpose of this study was to determine the shape and process of forming the secret language (classified as slang/ clandestine language) in the form of nouns in Pematang Karangang Hilir Village. The study used a qualitative method, and data in the form of utterance used in the conversation in the village of Pematang Karangang Hilir were collected using recording and analysed to find out the forms and process of forming the slang. The results show the process of words formation by following criteria: (1) slang in the form of nouns were found in (i) single, (ii) affixed, and (iii) repetition forms; (2) The process of forming slang in the form of nouns was found with the formation patterns (i) ja + s.nt, (ii) ja + s.nt + p, (iii) ja + s.nb, (iv) ja + s.nt + ja + s. nt, and (v) ja + s.nt + ja + s.nt + p.

Keywords: slang languages, forms, formation processes

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1. Introduction

Humans as social creatures are always in touch with each other. This relationship is manifested by the interaction and communication between them. This interaction and communication is made up of various social conditions in the community, both in markets, roads, places of worship, and others. Everything is naturally intertwined so that humans as social creatures will not be separated from social conditions. This indicates that humans are plural beings who do not see from language. This is also conveyed by Azzuhri (2011: 38) who states, “One of the ways society can happen is because there are several ethnic groups that form society, so that from an ethnic perspective it can be said as a plural society”. Again, humans need each other, they cannot just live alone. In

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establishing various interactions and communications in society, language is used as a means of embodiment of intermediaries between humans and one another. In fact, between one group and another. So, every human activity in A and communication uses language. Gerbner states with regard to communication delivered by Ruslan (2017:90) that communication can be interpreted as social interaction through messages.

Indonesian society is bilingual, namely mastering two languages, Indonesian as the correct language and regional languages as the first language or mother tongue. This means that this society is called a bilingual society. This is in line with Baryadi (2014:29) who states that because they have and use two or more languages, the people of this archipelago are known as a multilingual society.

Local language characterizes the identity of the people in the area. In fact, in that area there are also sub-dialects or community languages that are only understood by part of the community or all of the people in their environment. However, there are some languages that are no longer used. This is because users of that language have started to switch to another language or that language is no longer used by its users. Baryadi (2014: 33) reveals that the language is left or not used by the wearer because parents do not teach local languages to their children in the family. In fact, the sustainability of language is very necessary for its preservation as a repository of language in society. Stewart made a statement regarding the vitality of language as quoted by Fishman (1968: 536), which states that the vitality of language is the use of the linguistic system by an unisolated community of native speakers.

The plurality of a language plus the creativity of language development can lead to a language that can be understood by the group itself. This gives rise to language variations that are only used in their respective groups. This variation of language is very interesting to observe according to what Wijana and Rohmadi (2013:5) who stated that language contains various kinds of social variations that cannot be solved by a structural theory framework.

One of the youths whose language is interesting to observe is the youth of the Pematang Karangan Hilir Village. The youth in this place in their daily interactions and communications use the Banjar Hulu language. However, the youth did not only use the Banjar Hulu language but also used a different language variations when there is a discussion that is considered a secret or something that only the speaker wants to know.

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2. Methods

The approach used in this study is a qualitative approach. The qualitative approach is a research work mechanism that relies on descriptive descriptions of words, or sentences, which are arranged carefully and systematically starting from collecting data to interpreting and reporting research results (Ibrahim, 2015: 52). With this approach, each individual trait can be accurately described and can even describe the symptoms that occur in society. The qualitative approach is very appropriate to be used in this study because of the orientation of the observation on language among the youth of the river flow in Pematang Karang Hilir Village, Tapin District.

3. Findings and Discussion

3.1. Slang forms in Pematang Karangan Hilir Village

Kartini stated that slang is in the form of expressions in the form of words both in the form of basic words and derivative words, phrases, clauses and sentences in non-standard language varieties used by a particular community with a specific purpose (Nugroho, 2015).

The word is the smallest unit that is independently able to stand on its own and can also be a process of affixation and have meaning. This means that there are words that have a singular, affixed or repeated form. Likewise, with nouns, Alwi et al (2003) stated that nouns are also called nouns. Nouns or also called nouns can be seen in terms of form. Alwi et al (2003) stated that in terms of morphology, nouns consist of two types, namely (1) nouns in the form of root words, namely nouns that have only one morpheme and (2) derivative nouns, namely with (a) the affixation form of the noun is a process of forming nouns by adding certain affixes to root words. In fact, Alwi et al also mentioned that this noun could be in the form of (b) reduplication or repetition, namely the process of decreasing words by repetition, either in whole or in part.

3.1.1. Basic noun

Basic nouns or also known as singular nouns are nouns that have not undergone a morphological process, namely there is no affixation, repetition, or compounding. Alwi, et al (2003: 218) define that basic nouns are nouns consisting of only one morpheme. So, in slang the noun used in Pematang Karangan Hilir Village is in the form of a basic noun, that is, the word has or consists of only one morpheme. This means that this basic noun has a singular form, not through any derivative processes, such as affixation, reduplication, or compounding. Look at the following quote 1 which has a basic noun, that is, a word *jaban*.

Jabelaj jabakun jaway jaban jasung jasur, jabaing jakabat japar jalan jasam jamanggar jabat, jakacap jakacip, jabaham tu pang jabut jaban, jabahan jamaul ja ac-ja ac nang jalag jabatatap jabamam jakan jakacip jabannya

(Balajar bakunyung wayah banyu sungai surut, baingkut kabatang paring lanting sambil manggarakan batis, kacapak kacipik, bahamburan tu pang butiran banyu, bahanu maulah acil-acil nang lagi batatapas bamamai kana kacipratan banyunya)

(Learning to swim at low tide, holding onto the lanting bamboo tree while moving their feet, scattering water droplets, sometimes making aunts who are washing angry when they get splashed)

Quote 1 shows the basic form noun. *Jaban* refers to the word *banyu* (water). Water is a basic noun that is not tied to other morphemes and already has meaning independently.

3.1.2. Derived noun/noun with affix

Derivative nouns occur in the presence of a morphological process in a word. Slang in the form of nouns used in Pematang Karangan Hilir Village is found in several derivative forms, namely.

1. Form of Affixation

The morphological process in a word results in the addition of a root word which is called affixation. Affixations to nouns can be derived by *ke-*, *per-*, *peng-*, *-an*, *peng-an*, *per-an*, and *ke-an*. When viewed from the Banjar language, the affixations used are *ka-*, *par*, *pang*, *-an*, *pang-an*, *par-an*, and *ka-an*. See quote 2 below which contains the word *jajalan*.

Jaway ja in jatak jabapapas jalaw jatrak jabat jabar, nang jakay jarajnya jajalan

(Wayahini taksi bapapasan lawan truk batu bara, nang kaya rajanya jalanan)

(Now the taxi runs into a coal truck that is like the king of the road)

The above quote shows a noun which is in the affixed form. This can be seen in the word *jajalan*. The word *jajalan* is a slang language used to refer to the word *jalanan*. The word *jalanan* (street) is the basic noun for road which is added with the suffix *-an*, so that it becomes *jalanan*.

2. Form of Repetition

Repetition or reduplication is the reduction of words by repetition, either in whole or in part (Alwi, et al., 2003: 238). According to Alwi, et al. (2003: 238), the repetition of this noun consists of complete repetition, voice copy repetition, partial repetition, and repetition accompanied by an affix. See quote 3 below.

Japad jamus jahuj, jabannya jaran jabawar jakahab, jamanyambunkan jatih-jatih jarum jadiping jasung, jakad jacal jasam jakarum jadiping jajal

(Pada musim hujan, banyunya rancak bawarna kahabangan, manyam-bunyikan tihang-tihang rumah dipinggiran sungai, kadang calap sampai karumah di pinggir jalan). (In the rainy season, the water is often reddish, housing poles on the riverbank, sometimes flooding up to houses on the roadside)

The above quotation shows the derivative nouns of the loop form. The word *jatih-jatih* refers to the word *tihang-tihang*. The word *tihang-tihang* is a noun in the form of a repetition of the root word *tihang*.

3. Compounding

The derivative noun with this compound form often also occurs in the slang language used in Pematang Karangan Hilir Village. See quote 4 which contains slang *jalak jabin* below.

*Jawaj jahaj jain japin jabarag jaban, napang jalak jabin jakal
(wajar haja inya pina baragap banar, napang laki bini kalu)
(naturally he hugged tightly, because husband and wife)*

Kata *jalak jabin* pada kutipan di atas menunjukkan nomina berupa turunan dengan pemajemukan. Hal ini dikarenakan *jalak jabin* merujuk pada *laki bini* yang merupakan nomina majemuk pada *napang jalak jabin jakal (napang laki bini kalu)* (karena suami isteri)

The word *Jalak Jabin* in the above quote shows the noun in the form of a derivative with compounding. This is because the *jalak jabin* refers to the male chant which is a compound noun *jalak jabin jakal (laki bini kalu)* (because the husband and wife)

3.2. The process of forming slang language in Pematang Karangan Hilir Village

In relation to the concept of language variation, Poedjosoedarmo in Purnanto (2002: 17-18) explains that language variation is forms in a language, each of which has patterns that resemble the general pattern of the parent language. So, this language variation depends on the situation and conditions of the user. These language variations have patterns of formation.

In the formation of this slang language, there are no standard rules. Freedom in the formation of slang is seen in the addition of affixations, shortening, and so on, so that

this language is very distinctively used in certain circles. Morphologically, language formation can be in the form of zero derivation, affixation, reduplication, abbreviation, composition, and derivation. This is conveyed by Kridaklasana as six morphological processes. That is, the formation of this language is morphologically formed based on these six processes. While slang, the formation process is based on a morphological process in the form of abbreviation. Kridalaksana (2011) revealed that this abbreviation concerns abbreviations, decapitation, acronyms, contraction, letter symbols or abbreviations.

The formation process can be seen in the following pattern.

1. ja + s.nt

The formation process in this pattern is the addition of the “ja” syllable which is then added with a single noun decapitation which is an abbreviation of the original form. The addition of this “ja” has no meaning, only as an addition that can only be understood by the speaker of the language. Meanwhile, the beheading of this noun is taken at the beginning while the ending is not used. The decommissioning lies in the consonant which is arbitrary as the decapitation. See the following 5 quotes.

Jaway jain jatak jabapapas jalaw jatrak jabat jabar, janang jakay jara-jnya jajalan

(Wayahini taksi bapapasan lawan truk batu bara, nang kaya rajanya jalanan)

(Now the taxi runs into a coal truck that is like the king of the road)

Quote 5 above shows that the slang language used in the form of a single noun uses the addition of the “ja” syllable and splitting the words in the consonants. The word “jatak” comes from the word “taksi”. The word “jatak” gets the addition of the “ja” syllable, while “tak” is a truncation of the word “taksi”. This can be seen when there are two consonants in a row in one word, so the choice to cut it off is in the first consonant so that it becomes “tak” not “taks”. So, “ja” is added by cutting off taxis as a basic or singular noun to not become “jatak”.

2. ja + s.nt + p

In the process of forming this single noun, it is in the form of adding the ja syllable then it is added with the splitting of the word and the addition of the pronoun at the end. See the following 6 excerpts.

Japad jamus jahuj, jabannya jaran jabawar jakahab, jamanyambunkan jatih-jatih jarum jadiping jasung, jakad jacal jasam jakarum jadiping jajal

(Pada musim hujan, banyunya rancak bawarna kahabangan, manyam-bunyikan tihang-tihang rumah dipinggiran sungai, kadang calap sampai karumah di pinggir jalan)

(In the rainy season, the water is often reddish in colour, hiding the pillars of houses on the banks of the river, sometimes flooding up to houses on the roadside)

Quote 6 above shows that the noun which is followed by the pronoun *-nya*, then it is formed from the unique morpheme “ja” plus the acronym of “*banyu*”, which is “ban”, then added with the pronoun *-nya* or *ja + ban + nya* to become the “*jabannya*”. This can be seen in the text “*jabannya jaran jabawar jakahab*” (*banyunya rancak bawarna kahabangan*) (the water is often reddish in colour). The answer in the text above shows the noun “*banyu*” to which the pronoun *-nya* is added after. The song is “*rancak bawarna kahabangan*”, in this text it is very clear that “*banyunya*” is a noun, then at first a unique morpheme in the form of *ja* is added and it is associated with “*banyu*” as a basic or singular noun which is abbreviated as “*ban*” and added with the pronoun *-nya* it becomes “*jabannya*”.

3. *ja + s.nb*

In the form of words that undergo a morphological process, in the form of derivatives that get an affix other than the base. See quote 7 below.

Jasaday jakalak nang jamaul jatakurih jasaur
(Sadayau kalakuan nang maulah takurihing saurangan)
 (Many behaviours make a smile on their own)

Quote 7 above shows the derivative form affixed. The process of forming this affix noun begins with the provision of a unique morpheme “*ja*” which is then attached to the affix noun which is abbreviated according to the agreement. The formation process occurs between *ja + noun* affixes which have been shortened. This can be seen in the “*jasaday jakalak*” (*sadayau kalakuan*) (many behaviours).

4. *ja + s.nt + ja + s.nt*

The repetition of a noun is the repetition of a noun. The noun is repeated so that it has a different meaning from the root word. See quote 8 below.

jatih-jatih jarum jadiping jasung, jakad jacal jasam jakarum jadiping jajal
(tihang-tihang rumah dipinggiran sungai, kadang calap sampai karumah
di pinggir jalan)

(hiding the pillars of houses on the banks of the river, sometimes flooding up to houses on the roadside)

Quote 8 above shows the rephrase form of a noun which is used as slang. *Jatih-jatih* above refer to “tihan-tihan” which is a noun form of the noun. The process of forming the slang language “jatih-jatih” is formed from two processes, the first process begins with the addition of the unique morpheme “ja” then added with the abbreviation of the word contained in the first word in the reconfiguration. Then, the second process begins with the addition of the unique morpheme “ja” and then added with the abbreviation of the word contained in the second word in the reconfiguration. So, when the two processes of forming a noun form a noun, both the first and the second become “jatih-jatih”.

5. ja + s.nt + ja + s.nt + p

This formation process is also a derivative form with the repetition of a basic noun. only, in this process, the repetition is added to the pronoun. See quote 9 below.

Jatih-jatihnya jasud jamul jadimak jagag, jataran jadiban pang
(tihan-tihangnya sudah mulai dimakan gagat, tarandam di banyu pang)
 (The poles have begun to be eaten by termites, submerged in water)

Jatih-jatihnya above shows the process of forming slang by adding a “ja” at the beginning of each root word which is severed and then the pronoun is put.

4. Conclusion and Suggestions

The conclusions taken from the description above are as follows.

1. The form of slang is the noun used in Pematang Karangan Hilir Village, namely a). the basic / single, b). the derivative / affix.
2. The process of forming slang in the form of nouns used in Pematang Karangan Hilir Village, namely a). ja + s.nt, b). ja + s.nt + p, c). ja + s.nb, d). ja + s.nt + ja + s. nt, and e). ja + s.nt + ja + s.nt + p.

As a suggestion in this study.

1. The community is expected to be able to maintain this slang language as a language preservation so that it does not become extinct
2. Research on slang in Pematang Karangan Hilir Village needs to be observed again from a different perspective so that other researchers can observe this slang language.

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