

**INVESTIGATING THE MEANING OF JARGON ON SOCIAL
MEDIA TWITTER**

SKRIPSI

*Submitted in Partial fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

By:

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**FACULTY OF TEACHER TRAINING AND EDUCATION
UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA**

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MAJELIS PENDIDIKAN TINGGI
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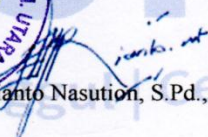
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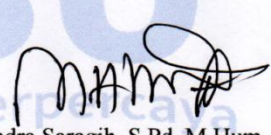
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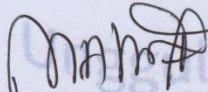
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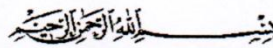
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Medan, 26 October 2020

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ABSTRACT

Sari, Defi Puspita. 1602050087. “Investigating the Meaning of Jargon on Social Media Twitter”. English Education Program. Faculty of Teacher Training and Education. University of Muhammadiyah Sumatera Utara. Medan. 2020.

This research aimed at identifying the meanings of the jargon, and describing the functions of the jargon employed on social media Twitter. The research employed a descriptive qualitative method. The data were taken from the screenshot of the jargon used on the Twitter by using smartphone as a tool for surfing on social media Twitter. The researcher took the jargon of 30 accounts. The result of this research based on the categorize of meaning, was mostly applied denotative meaning with 26 jargon items (87%). This implied that the literal meaning were more understandable, and connotative meaning was 4 jargon items (13%). Based on the functions of jargon, most jargons were to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders with 26 jargon items (87%), and based on the function of jargon were to provide speakers of specialized domains with clear, unambiguous terms to refer to their activities was 4 jargon items (13%). This implied that the jargons on social media Twitter were used to provide special terms as a mark that they belonged to one of the social media Twitter users.

Keywords : Jargon, Social Media Twitter, Meaning of Jargon, Function of Jargon

CHAPTER I

INTRODUCTION

A. The Background of Study

Social media was a part of mass media which was now very in demand by all people from all circles of life and all ages. Social media or usually called “medsos or sosmed” consists of various kinds of content such as Facebook, Instagram, Twitter, Youtube, Whatapps, Line, etc. Every content had its respective advantages, however, had the same function that is to communicate with the wider community. When internet and mobile phone technology was advancing, social media will also grow rapidly. The rapid development of social media was because everyone can had their own media, and a social media user can access their social media accounts anywhere and anytime. M.L. Kent (2013) says that social media is any form of interactive communication media that allows two-way interaction and feedback. Social media removed human boundaries for socializing, space and time constraints. With this social media it was possible for humans to communicate with each other wherever they were and whenever it was, no matter how far away they are and no matter day or night.

In this research the researcher would discussed Twitter as social media. Twitter was a social networking site that was growing rapidly because users could interact with other users from their computers or mobile phone devices wherever and

whenever. Social media like Twitter was still one of the favorite platforms used by many people, especially millennials people. So, until now Twitter user were still increase. The twitter users could consist of various types of users whose users could interact with friends, family and co-workers. Twitter as a social networking site gives users access to send a short message consisting of a maximum of 140 characters or usually called to as a tweet. The tweets could consist of text of messages and photo. Through this tweet Twitter users could interact more closely with other Twitter users by sending about what they were thinking, what was being done, about events that had just happened, about the latest news and other things. Twitter users could also find many communities that can share information in real time, start from talking about technology, sports, health, love, and much more.

Hadianto, (2018) says that in interacting people naturally use a language. Language was very important for humans because it could connect a social relationship between one another. Language was a symbol of sound, which was arbitrary, which meant that it always develops. Besides that the language was also conventional in nature which was the language agreed upon and used by certain groups of people when communicating. And Nugroho, (2015) adds the use of language is not only done by an individual, but can also be done in a community in society. The use of language in a community usually has its own characteristics, namely the existence of dialects and vocabularies that are different from other communities. This particularity can show the existence and accentuate identity in a

community. The diversity of the community with its uniqueness gives rise to a new language created by a certain community.

Language variations in sociolinguistic studies include variations based on the terms of the speaker and based on usage. Language variations based on speakers meant who was used by the language, where it lives, what social position, what gender, and when the language was used. Variation based on usage meant what language was used for, in what fields, what were the paths and tools, and what was the formality situation. Language was a tool to understand and interpret the speech of speakers and speech partners. Through language humans can understand each other. In other words, language was a social activity. In these social activities there were groups of language speakers. The language used by the groups of speakers functions as a symbol of group identity that was marked by the behavior and use of language distinctions. In this case, the language used was the jargon used by the Twitter community when they were communicating. The jargon used by the Twitter community was a form of language diversity in our society.

Chaer and Leonie Agustina (2004: 68) state that jargon is a limited social variation that is used by certain social groups. The phrase used was only understood by certain groups and people outside the group do not understand it. Jargon was confidential, only individuals included in the group can understand and comprehend. Jargon was a variation of language that was used limited by certain social groups. In

this case, researchers focus more on variations of jargon. Jargon was a type of language variation in terms of its speakers.

This research focuses on the jargon used by the community on social networks, specifically 'Twitter'. The choice of social networks, namely 'Twitter' as a place to get data about the jargon used by the Twitter community because on social networks like this was the speech or language variety or jargon appears and of course had its own characteristics that characterize their community. Agus (2013: 71) is express in his writings on “Language Characters on Social Networking Sites” which states that language variations that are confidential and not for the public can be found in language users on social networks, such as facebook, bloq, or Twitter and social networking site users have their own communities and groups as markers of certain social groups. Based on this view it can be understood that the variety of languages used in social networks is very diverse and characterizes a separate group, as is the case with social media users who interact on social networks “Twitter” also has its own language character or jargon that also characterizes their community.

B. The Identification of Study

The identification of study is as follows :

1. Many of the Twitter users who don't understand the meaning of jargon used when they are talk with the other users on social media Twitter.

2. Many of the Twitter users who don't know the function of jargon used on social media Twitter and that can make misunderstanding of Twitter users.

C. The Scope and Limitation

The scope of this research was language variation which would specific to the jargon, because jargon was the part of language variation in the sociolinguistics study. The limit of this reseach would focus on analyze the meaning of jargon and the function of jargon in 30 accounts user on social media Twitter. The reason why researcher close it because there were still many people who don't understand the meaning and function of jargon in use of a social media Twitter.

D. The Formulation of The Problem

The formulation of the problem is as follows :

1. What kinds of jargon meaning are used in social media users on Twitter ?
2. How are the functions of jargon used in social media users on Twitter ?

E. The Objective of The Study

The objectives of the study as follows :

1. To find out kinds of meaning of jargon used in social media users on Twitter.
2. To find out the functions of jargon used in social media users on Twitter.

F. The Significance of The Study

The result of this research hope could giving benefits both theoretically and practically.

1. Theoretically

Theoretically the results of this research were expected useful, there are : in the development of linguistics especially in language variation. This research was expected to contributing thoughts for the development of linguistics. The theoretical benefit could be in the form of developing ideas and concepts about language variation in linguistic theory from the language used on social media Twitter.

2. Practically

Practically this research could be useful, there are :

- a. For teacher, to increase knowledge especially about jargon language as a variation of language in sociolinguistics.
- b. For student of English Department, as the source of information to study about jargon in sociolinguistics.
- c. For researcher, as the reference to do the same research but different point of view and can develop her experience related to her knowledge in research on sociolinguistics, especially for language variation.

CHAPTER II

THE REVIEW OF LITERATURE

A. Theoretical Framework

In a research, theories were needed to explain some concepts in the research concern. The concept which was used must be clarified in order to have the same perspective of implementation in the field. The theoretical explanation of the concept that were used in this research would be presented. In other word, the following considers important to be discussed for clarifying the concept used or being discussed, so that the reader will get the point clearer.

1. Language Variation

According to Barber and Stainton, (2010: 478) Language variation are the object of sociolinguistics which are the result of the relationship between language and social factors, such age, sex, education, social status, social occasion, professional occupation, and other factors. The principal types of language variation manifested in pronunciation (accent), grammar and vocabulary are the regional variation (regional dialects) and the social variation (social dialects, sociolects, also 'genderlect', jargon, slang, argot). Bright in Coulmas (2007: 53) states two fundamentals facts of language variation. First, that it is always changing in all areas of structures (phonology, grammar, discourse, style, semantics, and vocabulary). It occurs for instance in the case that American English pronounces *whine* [hwain] merges with *wine* [wain]. Second, language variation changes in different ways at

diverse place and times. It occurs for instance in the case that Speakers of English nowadays say and write *ice cream* instead of *iced cream*. It unconsciously in 1900 was considered as a vulgar error.

Malmkjær and Anderson (1995: 558) state that lots of sociolinguistic studies are concerned with the way in which language varies according to the social context. It also discusses where it is used and according to the social group to which a user belongs. It aims to explain this variation and to show how it reflects social structure influenced by some factors such as the user's region, class, ethnic group, age, and gender. The areas of this variation are formulated by Belletti (2007: 9) who distinguishes them into two points of view, namely language comparison and language acquisition. She adds that acquisition might create a strange area where language variation can manifest itself. In case of manifesting language variation, acquisition can give alternatives of variation that are also exploited by different languages.

Similarly, Marshall (2004: 5-6) states that language variation provides an explanation of how communication takes place. Language variation is not arbitrary, but rather strictly controlled, often by extra-linguistic factors, and the specification of these factors may help us account for change. The language variations which occur are ge, sex, social class, and attitude. In line with Marshall, Eckert and Rickford (2001: 185) mention that class or sex or age correlates as supposed determinants of language variations. They affect the use of language, such as in sex, males tend to

use –logic and strict to the point- statements instead of females. Some language variations emerge as the result of age, sex, social class, and attitude influence, namely jargon, register, argot, slang, and style. Each is often overlapped among others. They are often equalized although they are different in nature. Yule (2006: 211) proposes jargon as specialized vocabulary used by those inside established social groups while slang is more typically used among those who are outside established higher-status groups. Holmes (2001: 245-46) describes that terms style as a language variation which reflects some changes in situational factors, such as address, setting, task or topic. Style is often analyzed along the scale of formality while register is associated with particular groups of people or sometimes situations of use. In addition, Malmkjær and Anderson (1995: 490-497) define style as a consistent occurrence in the text of certain items and structures, or types of items and structures, among those offered by the language as a whole. This phenomenon can be seen when people can have APA style in research report writing which deal with five chapters: general presentation, tables and figures, footnotes and quotations, references, and APA intricacies. The term is derived from American Psychological Association.

In conclusion, language variations were forms of a language used by people of that language as there were various social interactions among region, class, ethnic group, age, and gender. Language variations vary on some language aspects, namely pronunciation (accent), grammar, or word choice within a language.

2. Jargon

Allan and Burridge (2006: 56) define jargon as the language weird to particular context like a trade, profession or other group. It is the language used in a body of spoken or written texts, dealing with a circumscribed domain in which speakers share a common specialized vocabulary, habits of word usage, and forms of expression. Moreover, they state that jargons are used among people who have common work- related or recreational interest. It binds not only professionals, but also members of any groups who use a particular jargon. It is why in the hotel Housekeeping Division, for whom there is a long and difficult apprenticeship, there is a consequent feeling amongst in-groupers that they belong to an exclusive club. In addition, Malmkjær and Anderson (1995: 115) state that jargon is used only in restricted contexts such as trade and recruitment of labour. Jargon is like mini-dialects, but used only for the activity for which they were created. They are not only sensitive to the requirements of the activity but also to the personal and social needs of the speakers. Yule (2006: 211) says that jargon is a special technical vocabulary associated with a particular area of work or interest. In social terms, jargon helps to create and maintain connections among those who see themselves as 'insiders' in some way and to exclude 'outsiders'. It is often taken place inside a register.

Furthermore, Spolsky (1998: 33) defines jargon as speech used by marked group of people such as a trade or occupation. A specialized bond between members of in-group and enforce boundaries outside. If the people do not understand a certain

jargon, it means that they do not belong to a certain group. Jargon can be useful for conveying meaning precisely and effectively for specific communities. However, it may also exclude and/or confuse those who are not “in-group”. Thus, speakers and writers need to be aware of their audiences when deciding to use jargon appropriately. Moreover, Crystal (2003) defines jargon as the technical vocabulary or idiom of special activity or group. The reality is that everyone uses jargon; it is an essential part of the network or occupation and pursuits which make up a society. All jobs present an element of jargon, which workers learn as they develop their expertise. All hobbies require mastery of a jargon. All sports and games have their own jargon. Each society grouping has its jargon. The occupation of person causes his language to vary, particularly in the use he makes of technical terms. The phenomenon of using jargon therefore, turns out to be universal and valuable. Tashword (2008) defines jargon as the words used in a particular context that are meaningful to people experiencing that context. Tashword explain that jargon is not a bad thing as it can make communicating with others in the field quicker and easier. Jargon, therefore can make communication efficient and effective for the users. Allan (2001: 172) proposes three criteria in identifying a jargon. First, it can be identified by its lexical markers such as specialized used vocabulary, idiom, and abbreviations. Second, a jargon can be identified by its syntactical markers, for example imperative and passive sentences. Third, a jargon is identified by its presentational markers in terms of prosodic (voice quality, amplitude, rhythm) and

format in which the context is presented. In conclusion, jargon is technical language of some fields such as a trade, profession, or similar group using unusual vocabulary, complex phrasing, and unclear meaning. It is an exclusive term in which mostly known by the insiders, i.e. users of the jargon instead of the outsiders, i.e. people who do not belong to be field.

There are some motivations of creating jargon. First, it is used to exclude the people or novices, there who do not belong to. If a person does not understand a jargon of group as it means as it mean he does not part of that group. Jargon can give a person a sense that he is part of a specific group. Jargon is an effective object for identification. It is effective when it is used in the group where the jargon created or occurs. Another motivation of creating jargon is communicative efficiency. If something has to be frequently mentioned, it is more economical to have a single word to refer to it than a length phrase. We know that jargon uses items already existing in language and then extend their meaning and function. Jargon rarely uses completely new words or construction. Practically, the words are old but with new meaning and different meaning.

2.1 Meaning of Jargon

Meaning of jargon sometimes does not mean what exactly people mean by themselves. As a result, people who do not belong to particular group of field will not understand entirely of what the people who belong to the same field talking about using jargon. Identifying the meaning of jargon is conducted by investigating

technical meaning instead of lexical meaning.

Finch, (2003: 132-133) says that in every term, meaning contains two concepts in nature, for example sense and reference. Firstly, sense shows its meaning in relation to linguistic structure and it is seen as the mental representation of a linguistic expression. There are two kinds of sense, conceptual sense and associative sense. Conceptual sense indicates the established semantic features of a word. It is commonly investigated by using a classical componential analysis, i.e. comparing a set of words in a semantic field in pairs and distinguishing between them in terms of a set of binary feature. For example, the word 'man' and 'woman' are possibly described as 'human, adult, male' for man, and 'human, adult, female' for woman.

woman: [+ human + adult + female]

man: [+ human + adult + male]

Associative sense acquires significant associative meanings from the social and cultural contexts in which they are used. Some associative processes are connotation, collocation, stylistic variation, and reflection. A word or phrase has a connotation as the supplementary meaning besides its central meaning. Collocation is the manner in which words are used together regularly (such as particular preposition for particular verb). Stylistic variation is variation in writing of a person or group of people according to the situation of the topic. Reflection is the practice of thinking back on and considering experiences, in order to understand better the significance of such experiences.

Secondly, Hurford (2007: 117) shows its meaning in relation to the external world, such as the things, actions, events, and qualities. A reference is distinguished into definite and indefinite reference. A definite reference occurs when an addressee is able to identify the referent of the linguistic expressions spoken by a speaker. It is usually characterized by the putting articles in the initial position, namely the, that, this, those, and these. On the other hand, an indefinite reference occurs when an addressee is unable to identify to do so. It is indicated by the presence of indefinite singular (a, an) and plural noun (-s). The examples of the definite and indefinite reference are described as follows.

A woman put these vases on that table.

A woman: indefinite reference

These vases, that table: definite reference

2.2 Function of Jargon

Chaika (1982: 121-122) states that jargon can be a way of playing one-upmanship of saying “I know something you don’t know”. It means that jargon is a way to exclude lay people or novices, those who do not belong to the group. Furthermore, he says that jargon is effective as the signal for identification. Jargon creates communicative efficiency in which the use of lengthy phrases can be avoided by using only a single word refers to something wanted to say. He also mentions two ways in which speech functions can be mismatched to the participants in the speech event. The first is to understand the intention but not the actual words,

and the second is to understand the words by themselves but not the intent. Thus, using certain jargon in the certain group eliminate communication barrier because the member of that group understand both the intents and words.

In addition, Lutz and Wallraff in TeStrake (2001: 13) mention some advantages and functions of using jargon. Jargon adds technical accuracy and quality to the language. Jargon also functions as a tool for improving communication within a group. Moreover, jargon produces an air of profundity, authority, and prestige for speaker and their subject matter. It means that jargon gives effects of feeling such as a) self-confidence, because of the depth of knowledge, b) membership, because of the limited community who know the jargon, c) high-social class, because of certain level of people understand the jargon.

Moreover, Allan and Burrige (2006: 65) say that jargon is a language variety which is used by people who have a common work-related or recreational interest. They also add that jargon is in-group language which functions as an essential tool for effective communication. Allan (2001: 179) says that jargon at least has two functions. The primary function is to serve a technical or specialist language. The secondary function is to promote in-group solidarity, and to exclude the out-groupers those who do not use the jargon.

From those explanations, Brown and Attardo (2000: 110) state that there are two functions of jargon. They are (1) to provide speakers of specialized domains with clear, unambiguous terms to refer to their activities, and (2) to provide speakers

of a subgroup with a means of marking in-group membership and excluding outsiders. Therefore, Brown and Attardo, (2000: 110) say that it is obvious that the jargon is often used by a certain social or professional group that have the same or certain activities regularly and need to use some technical words that can help them to communicate effectively and may bond their companionship. In fact, any occupation, hobby, association or organized group is likely to develop its own jargon.

3. Concept of Semantics

According to Kredler (1998: 3) semantics is the systematic study of meaning, and linguistics semantics is study of how language organize and express meanings. According to Harnish (1994:540) semantics is a discipline which, speaking loosely, deals with certain relations between expressions of a language and the object (or „states of affairs“) „referred to“ by those expressions. Huford (1983: 1) states that semantics is study of meaning in language. In language, word is related to meaning. As states by Nikelas (1988: 50), there are three features of language. First, language has sound. Second, language is systematic and third, language always has meaning. Meaning has important relation with language. Because of this people also need a study about meaning that gives clear explanation of meaning. They will be easy to show their intention in daily activity.

Larson (1988: 27) states that meaning can be classified into four. There are

as follow:

1. Grammatical meaning. It has two definitions involving the meaning expressed by grammatical ending, word order or intonation on the part of meaning which varies from one from of paradigms to the other.
2. Lexical meaning is the meaning that is given by dictionary.
3. Textual meaning is the meaning that is acquired from the relationship among one word to another word in a sentence.
4. Contextual or situational meaning that arises from the situation or context where the words, phrase, sentence and expression are used.

In this research, the language of jargon in social media Twitter will be analyse based on the term of semantics features by using contextual meaning. As stated by Larson, contextual meaning is the meaning that arises from situation or context where the words, phrase, sentence and expression are used.

Not only that, in this research the researcher will also analyse the meaning of jargon on social media Twitter based on the terms of denotative and connotative meaning. According to Arifin and Tasai (2010: 28), denotative meaning is the meaning in nature is explicitly explicit. This reasonable meaning is the meaning in accordance with what it is. Denotative is an understanding contained in an objective word. This is supported by the opinion of Alwasilah (2011: 169) which states that

denotation refers to the meaning of lexis that is commonly used or in short the usual meaning, objective, has not been overshadowed by feelings, values, and a certain taste. Said to be objective because the meaning of denotation is generally accepted. In addition Berger (2010: 65) says that the meaning of denotation is direct, and can be referred to as a description of a marker. Often denotative meanings are called conceptual meanings. Connotative meaning is associative meaning, meaning that arises as a result of social attitudes, personal attitudes, and additional criteria imposed on a conceptual meaning. The connotative meanings are more professional and operational than denotative meanings. Denotative meaning is a general meaning. In other words, connotative meaning is the meaning associated with a certain condition and situation (Arifin and Tasai, 2010: 28). If the denotative meaning refers to the original meaning or the actual meaning of a word or lexeme, the connotative meaning is another meaning which is "added" to the denotative meaning that is related to the taste value of the person or group of people who use the word (Chaer, 2012: 292). Furthermore, Chaer (2009: 65) argues that a word is said to have a connotative meaning if it has a "sense of value", both positive and negative. If it has no sense value, it is said to have no connotation. But it can also be called neutral connotation. Then still in his book (Chaer, 2009: 69) also suggests that the meaning of the connotation of a word can differ from one community group to another, according to the way of life and norms of the assessment of the community group.

4. Social Media

Andreas Kaplan and Michael Haenlein (2010) define social media as a group of internet-based applications that are built on the foundation of ideology and Web 2.0 technology, and allow the creation and exchange of user-generated content. Web 2.0 becomes the basic platform of social media. Social media exists in a variety of different forms, including social networks, internet forums, weblogs, social blogs, micro blogging, wikis, podcasts, images, videos, ratings, and social bookmarks. According to Kaplan and Haenlein there are six types of social media: collaborative projects (for example, Wikipedia), blogs and microblogs (for example, Twitter), content communities (for example, YouTube), social networking sites (for example, Facebook, Instagram), virtual games (for example, of warcraft), and virtual social (for example, second life).

Social networking is a site where anyone can create a personal web page, then connect with friends to share information and communicate. The biggest social networks include Facebook, MySpace, Plurk, Twitter, and Instagram. If traditional media uses print and broadcast media, then social media uses the internet. Social media invites anyone who is interested to participate by contributing and feedback openly, giving comments, and sharing information in a fast and unlimited time. Social media is an online media, with its users can easily participate, share and create content including blogs, social networks, wikis, forums and the virtual world. Blogs, social networks and Wikis are the most common forms of social media used by people throughout the world.

As internet and mobile phone technology have advanced, social media has grown rapidly. Now to access Twitter for example, it can be done anywhere and anytime using only a mobile phone. So quickly people can access social media resulting in a big phenomenon of information flow not only in developed countries, but also in Indonesia. Because of the speed with which social media has also begun to appear to replace the role of conventional mass media in spreading the news.

4.1 The Function of Social Media

Social media has the functions, as follows :

- a) Social media is media that is designed to expand human social interaction using the internet and web technology.
- b) Social media has succeeded in transforming the practice of unidirectional communication of broadcast media from one media institution to many audiences ("one to many") into the practice of dialogic communication between many audiences ("many to many").
- c) Social media supports the democratization of knowledge and information.

Transforming human beings from the user of the message body becomes the author of the message itself.

Furthermore, McQuail (2000) believes that the main functions of the media for society are :

- a. Information
 - a) Innovation, adaptation, and progress.

- b. Correlation
 - a) Explain, interpret, comment on the meaning of events and information.
 - b) Supports established authority and norms.
 - c) Coordinate several activities.
 - d) Forming an agreement.
- c. Continuity
 - a) Express the dominant culture and acknowledge existence culture, specifically (subculture) and the development of new cultures
 - b) Improve and preserve values.
- d. Entertainment
 - a) Provides entertainment, diversion, and means of relaxation.
 - b) Relieve social tensions.
- e. Mobilization
 - a) Campaigning the goals of society in politics, war, economic development, employment, and sometimes also in the field of religion.

5. Twitter

According to the official website, <https://twitter.com/>, Twitter is a service that facilitates friends, family and coworkers to communicate and stay connected through fast and periodic message exchanges. At its launch in 2006, Twitter was present and triggered users with the question "What are you doing?" Then it changes to "What's happening?" in November 2009. In 2012 the Twitter platform

was then described as "a real-time information network that connects users to the latest events, ideas, opinions and news that are considered interesting."

Some researchers found that the purpose of people communicating via Twitter among them can be categorized as daily chat, conversation, various links and convey an event. Twitter users can share and spread messages (tweets) in the form of photos, videos and links of up to 140 characters. Accorded to Pear Analytics, tweets on Twitter contain : news spam, self-promotion, pointless babble, conversational, pass-along value. Its use is fairly easy, it only requires an internet connection and a smartphone to be able to access Twitter and be incorporated in it.

In addition, Twitter is also equipped with a search feature, where users can find out information circulating on Twitter related to certain topics, namely by highlighting phrases and keywords and doing a search to see how other users use these phrases and words in their tweets.

5.1 Twitter Users

Twitter users are geographically spread across all continents (with North America, Europe and Asia as the highest Twitter users in the world). Unlike most social networking sites, the relationship of *followers* and *following* on Twitter is non-reciprocal. A user can follow other users, but the user who follows does not have to follow back. Being a follower of someone on Twitter means receiving all the messages that people followed.

Generally the accounts that have the most *followers* on Twitter are not companies or media organizations, but individuals who are mostly celebrities. They

communicate directly with millions of *followers* through *tweets*, whether managed by themselves or through *publicists*, so the media function as an intermediary that limits celebrities and fans is increasingly reduced. In addition, in addition to celebrities there are also new groups of individuals such as *bloggers*, writers, journalists and experts who occupy important positions on Twitter, in some cases becoming more prominent (at least in the number of *followers*) of *public figures* in general, such as *entertainers* and placeman.

5.2 Characteristics of Twitter

Lister (2009) describes Twitter as a *new media* has characteristics :

a. Digitality

Twitter uses a digitization system. Various formats sent by users simply undergo the process of digitization so that it becomes a display as stated on the Twitter page. Text delivered, photos scattered wherever and whenever.

b. Interactivity

Twitter allows messages or *tweets* of the users connected to other users' tweets. This interactivity is what distinguishes it from conventional media.

c. Dispersality

There is a bias between which producers of information and those who become consumers, because everything is interrelated.

d. Virtuality

Twitter give users with an experience through interaction with messages that are delivered virtually, which are usually delivered via computer or mobile phone.

5.3 Contents of Twitter

The contents contained on Twitter include :

a. Home

On the main page you can see a collection of *tweets* from the people who are following. This content is better known as *time-line* (TL).

b. Profile

This page displays personal data and *tweets* that have been sent.

c. Follower

Followers are other users who want to make us friends. If another user becomes a follower of someone's account, the tweet of the person they follow will appear in the *time-line*.

d. Following

Opposite of *followers*, *following* is following other users so that the *tweet* sent by the person who follows appears on *time-line*.

e. Notifications

Displays *tweets*, interactions or activities that occur between you and other users.

f. Favorite

Is a collection of *tweets* that have been marked by the account owner as a favorite. Chirps are marked as favorites so they don't disappear from the page and can be read easily again later. Tagging *tweets* with favorites also helps make *tweets* easier to track.

g. Direct Messages

The function of direct messages is the same as SMS (*short message service*) because it sends messages directly between users without any other user being able to see the message except the user who sent the message. Sending *direct messages* (DM) can only be done to accounts that (*follow*) someone's account. With the intention that the sender of DM must be someone known.

h. List.

Group the *following* into one group making it easier for users to see in full the users (*users*) that are followed.

i. Trending Topics

A list of ten hot topics that are being discussed by many Twitter users at the same time. The list of trending topics is updated every few minutes, especially when new topics become popular. The use of "#" (*hashtag / hashtag*) is considered to have an influence in creating *trending topics*. In addition, *trending topics* (TT) on Twitter are also influenced by *tweets* from news media sources *retweeted* by Twitter users. So do not be surprised if the topic that lasts long is usually *breaking news*, news about celebrities and international *events*. Trending topics are adjusted in almost all cities and countries in the world. Trending topics worldwide for example, displays trending topics from all regions in the world.

B. Previous Related Studies

There were some previous researches similar with this research. This research use by the researcher to support and increase the researcher knowledge to finish this research.

“The Analysis of Jargon Formation in Online Trading : A Case Study of Jargon Formulation in Forum Jual Beli Kaskus”, by Linda Nurmala (2013). This research aimed to reveal jargon formation in FJB Kaskus postings and investigate context of situation underlying the use of jargons. This research was conducted by using a descriptive qualitative method, and to some extent, simple formula was used to find out the frequencies of the occurrences of jargon. This research used some theories for the theoretical framework. To analyze the formation of jargons, the theories used are from Bauer’s (1983), Yule’s (1996), O’Grady & Guzman’s (1996), and Stageberg (2000), while Hyme’s (1974) theory are used to analyze the context of situation. The result shows that there are 51 jargons with the total of 365 occurrences that can be divided into 10 types of jargon formation, they are: 18 abbreviation (121 occurrences), 9 clipping (84 occurrences), 6 clipped compounds (35 occurrences), 6 borrowing (73 occurrences), 1 coinage (1 occurrences), 4 derivation (27 occurrences), 4 reduplication (16 occurrences), and 3 antonomasia (8 occurrences). Those jargons are used in various situations depending on the context. Most of them are used in greeting, offering, and in giving notice with various tone in formal and informal register.

“A Descriptive Analysis of Jargon in Housekeeping Division at Cakra

Kusuma Hotel”, by Latiful Fadli (2012). The objectives of this research are to identify and describe the forms, the meaning, and the functions of jargon used in Housekeeping Division at Cakra Kusuma Hotel. This research employed a descriptive qualitative method. The key instrument of the research was the researcher himself. The housekeeping jargons were in the written form. The data collection technique consists of observation and interview. The systematic data analysis involved identification, categorization, analysis, and conclusion based on the sociolinguistic study. To ensure the reliability and validity of the data, this research used trustworthiness by doing triangulation. The triangulations done in this research covered the triangulations of theory and observer. The result of data analysis reveals that there are 48 jargons in Housekeeping Division at Cakra Kusuma Hotel. In terms of forms, the jargons are presented in three forms, i.e. abbreviation, word, and phrase. The meaning is defined based on the documents related to Housekeeping Division by considering the lexical meaning from dictionary and the context where the jargons are used. The functions of housekeeping jargon include providing a technical or specialist language for precise and economical communication and encouraging in-group solidarity.

“A Sociolinguistics Analysis of Billiard Jargon Employed by Billiard Community in Yogyakarta”, by Ardiyanto (2011). This research aims at identifying the forms of billiard jargon, revealing the meanings of the jargon, and describing the functions of the jargon employed by billiard community in Yogyakarta. This research employed a descriptive qualitative method. The data of the research were

jargons employed by the billiard community that are commonly used in the billiard tournament. The jargons were in the spoken form. The techniques of collecting data were observations and interviews. The key instrument of this research was the researcher himself because he himself watched and wrote anything dealing with the research. The trustworthiness of data analysis was done through triangulation. i.e. discussing and analyzing the data with experts who were eligible and competent to the research. The findings of the research reveal that there are 110 jargon items in the billiard tournament in Yogyakarta. The jargons are in the form of word, phrase, abbreviation, and acronym. Most of the jargons are in the form of phrases with 54 jargon items (49.09%). This implies that phrases are the most prominent form. According to the meaning categorization, the meanings of jargons in the billiard tournament are mostly the denotative meaning with 88 jargon items (80%). This implies that the literal meanings are much more understandable. Based on the functions of jargon, most of the jargons were to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders with 80 jargon items (72.73%). This implies that the jargons in the billiard tournament are used to provide special terms as a mark that they belong to one of the billiard community members.

The difference in this study with the research that a researcher done lies in the place of the research. The place of the research by a researcher in the social media Twitter which the researcher only can analysis the object from the mobile phone, while the writer in this study analyzed this research in the real life

community, so the writer could live contact with The Billiard Community in Yogyakarta.

C. Conceptual Framework

Sosial Media Twitter, which was the object of this study, contains the technical terms used in the communicate with the others Twitter users and it including to a language variety in sociolinguistics study. Social media Twitter was one of the most of social media used by the millennial community. Many of information was shared via social media Twitter . Therefore, some people may be important to know the jargon language contained in Twitter so that it can be easier to understand the mean of a information on social media and to be more updated in using social media Twitter.

This research using a qualitative research study that analysed the Twitter jargon employed by members of Twitter users in the sosial media. This research focuses on analyzing jargon used in sosial media Twitter. In this research, jargon was defined as technical language of some fields such as a trade, profession, or similar group using unusual vocabulary, complex phrasing, and unclear meaning. It involves exclusive terms in which mostly are known by the insiders, namely users of the jargon.

The analyzed would through two categories; meaning and function of jargon. Firstly, the meaning of jargon was analyzed by investigating the denotative meaning

or connotative meaning. Meanwhile, the function of jargon was analysed based on the use by users on the social media Twitter and from the explanations of Brown and Attardo (2000: 110) state that there are two functions of jargon. They are (1) to provide speakers of specialized domains with clear, unambiguous terms to refer to their activities, and (2) to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

Bogdan and Biklen (1982) state that qualitative research is descriptive which the data is collected in the form of words or pictures rather than numbers. Data in the form of quotes from documents, field notes, and interviews or excerpts from videotapes, audiotapes, or electronic communications are used to present the findings of the study.

From the theory above, This research was conducted by using descriptive qualitative design to describe the phenomena of the use of jargon on social media especially on Twitter. The data method be analysed by using the document analysis of the descriptive qualitative method which is a method of research that attempt to describe and interpret the objects in accordance with reality. The descriptive method is implemented because the data analysis is present descriptively.

B. The Source of the Data

The researcher would take this research data directly from social media Twitter. The source of the data is take from the sreenshoot of the jargon used on twitter. There was 30 account which would be used as the source of the data by using smartphone as tool for surfing on social media Twitter.

C. Technique of Collecting Data

In collecting the data, researcher would take the data from the social media Twitter. The data were collecting by implementing the procedures as the following : accessing Twitter social media accounts by using smartphones and internet data, looking for social media Twitter posts which used jargon, taking the post with jargon to become sreenshoot, collecting screenshots of the posts to be analyzed.

D. Technique of Analyzing Data

Data analysis is the process of systematically searching and arranging the interview transcript, field notes, and other materials accumulated to increase the understanding of them and to present what have been discovered to others. It involves working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what to be told to others (Bogdan and Biklen, 1982: 145).

The technique used to analyze the data was as follows :

1. Read and observed the behavior of Twitter users in communicating by monitoring posts.
2. Identified the existence of terms that represent the community's jargon and then collecting observed data by noted.
3. The data recorded is classified based on research needs.

4. Analyzed the meaning and function of using jargon on Twitter based on data collected.
5. The researcher checked the data and make sure the data is correct. Not only once, but the researcher re-checked again the data to minimalize the errors.
6. Drawing conclusions.

CHAPTER IV

DATA FINDINGS & DISCUSSION

A. DATA ANALYSIS

DENOTATIVE MEANING

Data on 04 November 2018

1. SJW



Figure 4.1 Screenshot Twit of Mal or @qthiyo

On the Twitter account with the name of mal or @qthiyo which was uploaded on 04 November 2018 at 16:51 via android.

*“gamau jd sosial justice warrior, tp orgorg goblok minta
dikritik gimana yaaa”*

The jargon used in the post on the Twitter account mal or @qthiyo was “SJW”. The meaning of “SJW” was Sosial Justice Warrior, it meant Twitter users who were seeking justice to the general public regarding a case that is being

discussed. So the jargon of “SJW” was denotative meaning, because whatever the speaker said on “SJW” was actually the real meaning of what the speaker’s intention to say. The function of “SJW” was commonly used when Twitter users tweeted about a justice., so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 29 August 2020

1. TUMAN



Figure 4.2 Screenshot Twit of Sitong or @MuhimatulSiti

On the Twitter account with the name of Sitong or @MuhimatulSiti which was uploaded on 29 Agustus 2020 at 19:35 via android.

*“Tuuu kan kebiasaan habiss ngilang lama eh muncul
lagi sekarang TUMAN”*

The jargon used in the post on the Twitter account Sitong or @MuhimatulSiti was “TUMAN”. The meaning of “TUMAN” meant habit or someone who a Twitter user who did something again and again. So the jargon of “TUMAN” was denotative meaning, because whatever speaker said on “TUMAN” is actually the real meaning of what the speaker’s intention to say. The function of word “TUMAN” was to inform other Twitter users that a Twitter user had done this action repeatedly, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 02 September 2020

1. OPFOL



Figure 4.3 Screenshot Twit of OPEN DM | use stay! or @skzconfess

On the Twitter account with the name of OPEN DM | use stay! or @skzconfess which was uploaded on 02 September 2020 at 11:22 via android.

“AYO OPFOLL

1. RT TWEET INI

2. FOLLOW BASE

3. TAG 3 TEMEN STAY KAMU,

AJAKIN BUAT IKUTAN OPFOLL

GOOD LUCK”

The jargon used in the post on the Twitter account OPEN DM | use stay! or @skzconfess is “OPFOLL”. The meaning of “OPFOLL” meant Open Follback, it meant a twitter user who want to follow as many other twitter accounts as randomly until the time limit by the twitter user. So the jargon of “OPFOLL” was denotative meaning, because whatever speaker said on “OPFOLL” was actually the real meaning of what the speaker’s intention to say. The function of word “OPFOLL” was to make Twitter users easier to talk Open Follback, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. CMIIW



Figure 4.4 Screenshot Twit of raii or @ziaziabanget

On the Twitter account with the name of raii or @ziaziabanget which was uploaded on 02 September 2020 at 13:02 via android.

"menurut gua openminded means when u minding ur

own business terus gausa terlalu ribet dan ngoreksi urusan orang

lain selama urusan lu juga ga diganggu sama orang itu. cmiiw"

The jargon used in the post on the Twitter account raii or @ziaziabanget was "CMIIW". The meaning of "CMIIW" was Correct me if I'm wrong. So the jargon of "CMIIW" was denotative meaning, because whatever speaker said on "CMIIW" was actually the real meaning of what the speaker's intention to say. The function of "CMIIW" was asked other Twitter users to correct or remind if tweets made by Twitter users were not quite right, so based on Brown and Attardo (2000: 110) that

the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

3. MUTUAL



Figure 4.5 Screenshot Twit of Edel or @Edeleeee

On the Twitter account with the name of Edel or @Edeleeee which was uploaded on 02 September 2020 at 14:29 via android.

“Guys please help rt, edel lagi cari mutual dari fandom mana aja, tapi yang ga masalah edel carat exol. Jangan flop please”

The jargon used in the post on the Twitter account Edel or @Edeleeee was "MUTUAL". The meaning of "MUTUAL" on Twitter was the people who follow someone or usually called followers. So the jargon of "MUTUAL" was denotative meaning, because whatever speaker said on "MUTUAL" was actually the real meaning of what the speaker's intention to say. The function of "MUTUAL" on social Twitter was to called the people who follow their account, so based on Brown

and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

4. FLOP



Figure 4.6 Screenshot Twit of fie || fb or @msylrnfie

On the Twitter account with the name of fie || fb or @msylrnfie which was uploaded on 02 September 2020 at 14:36 via android.

*“Hello hello jadi gw mo cari mutualan lagi. Kalo nemu rt+like yaw.
All fandom bebas ga milih². Jangan FLOP gw tabok lu.”*

The jargon used in the post on the Twitter account fie || fb or @msylrnfie was "FLOP". The meaning of “FLOP” on Twitter was give up or surrender. So the jargon of “FLOP” was denotative meaning, because whatever speaker said on “FLOP” was actually the real meaning of what the speaker’s intention to say. The meaning of “FLOP” on Twitter was give up or surrender. The function of “FLOP” on social media Twitter was someone who not really sure with their effort, so based on

Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

5. NDER



Figure 4.7 Screenshot Twit of bona punya kembaran or @bonazhivr

On the Twitter account with the name of bona punya kembaran or @bonazhivr which was uploaded on 02 September 2020 at 14:45 via android.

“nawar nder, 100 like anda muncul. Ya gak ya gak ?

The jargon used in the post on the Twitter account bona punya kembaran or @bonazhivr was “NDER”. The meaning of “NDER” it meant sender so the word “nder” stands for sender. Nder or sender was someone who send the tweet or menfees in social media Twitter. So the jargon of “NDER” was denotative meaning, because whatever speaker said on “NDER” was actually the real meaning of what the

speaker's intention to say. The function of word "NDER" was to make Twitter user easier to called someone who send the tweet or make Twitter user feeling close with other Twitter user, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 03 September 2020

1. MUTUALAN



Figure 4.8 Screenshot Twit of OPEN DM FOR MUTUALAN RT or @MUTUALANDFESS

On the Twitter account with the name of OPEN DM FOR MUTUALAN RT or @MUTUALANDFESS which was uploaded on 03 September 2020 at 12:30 via cubi.so.

"Ping! Mutualan yu rt aja, ig drop link"

The jargon used in the post on the Twitter account OPEN DM FOR MUTUALAN RT or @MUTUALANDEFESS was “MUTUALAN”. The meaning of “MUTUAL” on Twitter was the people who follow each others, that meant the twitter users were friend on sosial media Twitter. So the jargon of “MUTUALAN” was denotative meaning, because whatever speaker said on “MUTUALAN” was actually the real meaning of what the speaker’s intention to say. The function of “MUTUALAN” on Twitter was to called the Twitter users who follow each others, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. BASE



Figure 4.9 Screenshot Twit of OPEN DM use –hkc or @harukyucamp

On the Twitter account with the name of OPEN DM use –hkc or @harukyucamp which was uploaded on 03 September 2020 at 14:06 via android.

”INI BASE KHUSUS HARUKYU. TOLONG JANGAN SALAH

*LAPAK YANG DAPAT MENIMBULKAN SHIP WAR! KARENA
TUJUAN BASE INI DIBUAT UNTUK BERBAGI MOMENT
HARUKYU!”*

The jargon used in the post on the Twitter account OPEN DM use –hkc or @harukyucamp was “BASE”. The meaning of “BASE” on Twitter was the group or community on social media Twitter. Many of twitter users incorporated in a certain base to add friend or just sharing or talking about certain topic from that base. So the jargon of “BASE” was denotative meaning, because whatever speaker said on “BASE” was actually the real meaning of what the speaker’s intention to say. The function of “BASE” on social media Twitter as a container for Twitter users to talking or sharing about certain topic, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

3. SIRKEL



Figure 4.10 Screenshot Twit of secret admirer or @txtdrsecretadm

On the Twitter account with the name of secret admirer or @txtdrisecretadm which was uploaded on 03 September 2020 at 15:28 via android.

“To : yang baca

From : yang kirim

*: sedih ga sih liat temen yang tadinya akrab sama kalian
semenjak dia punya sirkel kalian dilupain?”*

The jargon used in the post on the Twitter account secret admirer or @txtdrisecretadm was “SIRKEL”. The meaning of “SIRKEL” meant a group or several Twitter users who already know each other, may know each other from the real life or because they often join in a conversation on Twitter. So the jargon of “SIRKEL” was denotative meaning, because whatever speaker said on “SIRKEL” was actually the real meaning of what the speaker’s intention to say. The function of word “SIRKEL” was to inform other Twitter users that some Twitter users were a group or close friends on social media, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

4. HYUNG



Figure 4.11 Screenshot Twit of Hazellnut or @Aagustinee

On the Twitter account with the name of Hazellnut or @Aagustinee which was uploaded on 03 September 2020 at 17:23 via android.

”Pen tak tapuk mulutmu hyung”

The jargon used in the post on the Twitter account Hazellnut or @Aagustinee was “HYUNG”. The meaning of “HYUNG” come from the South Korean language which meant big brother but in media social Twitter the meaning of hyung changed to "guys" or a call for male gendered of Twitter users. So the jargon of “HYUNG” was denotative meaning, because whatever speaker said on “HYUNG” was actually the real meaning of what the speaker’s intention to say. The function of word “HYUNG” was to make Twitter users feel closer to other Twitter users, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Date on 04 September 2020

1. MENFESS



Figure 4.12 Screenshot Twit of Umega Group or @UmegaGroup

On the Twitter account with the name of Umega Group or @UmegaGroup which was uploaded on 04 September 2020 at 14:09 via twittbot.

*“Nah caranya kirim menfess, begini >> : #Menfess TO
[Uname Tujuan] [Isina pesanta'] FROM : [Kalau yg ini
Tidak wajibji]dikirim Ke DM kami”*

The jargon used in the post on the Twitter account Umega Group or @UmegaGroup was “MENFESS”. The meaning of “MENFESS” was mention confess, it meant a message to be conveyed to someone without disclosing the identity of the sender. Usually the sender use fansbase service as sender of tweet or menfess by means of DM. DM means direct message or the place of twitter users to sending a message from Twitter. So the jargon of “MENFESS” was denotative meaning, because whatever speaker said on “MENFESS” was actually the real

meaning of what the speaker's intention to say. The function of "MENFESS" was as the place to sharing or ask something about certainly topic to others Twitter user generally, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. THREAD



Figure 4.13 Screenshot Twit of maia or @cakeien

On the Twitter account with the name of maia or @cakeien which was uploaded on 04 September 2020 at 15:39 via android.

“TRIK PSIKOLOGI KETIKA SEDANG CHATTING
- A THREAD -“

The jargon used in the post on the Twitter account maia or @cakeien was "THREAD". The meaning of "THREAD" was streak tweets or chain posts which discuss a certain topic. Topics which were usually discussed in threads such as horror stories, personal life, health and beauty, crimes that occur in society, and others. So

the jargon of “THREAD” was denotative meaning, because whatever speaker said on “THREAD” was actually the real meaning of what the speaker’s intention to say. The function of “THREAD” was as a media for sharing information needed by many people and making it easier for Twitter users to read tweets in sequence, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

3. ALTER



Figure 4.14 Screenshot Twit of ON – BUKAN BASE ALTER !! or @menfesssyg

On the Twitter account with the name of ON – BUKAN BASE ALTER !! or @menfesssyg which was uploaded on 04 September 2020 at 11:22 via iPhone XI pro maxx.

“Syg! Hai~ aku f21 aku dari dulu mutualan sama akun alter.

Mau cobain mutualan teman sama akun biasa ada yang mau?

Aku ngga rated kok~~

The jargon used in the post on the Twitter account ON – BUKAN BASE ALTER !! or @menfesssyg was “ALTER”. The meaning of “ALTER” meant an account which was on twitter that present or inform things related to porn or commonly known as an 18 ++ account. So the jargon of “ALTER” was denotative meaning, because whatever speaker said on “ALTER” was actually the real meaning of what the speaker’s intention to say. The function of “ALTER” on social Media Twitter to inform other Twitter users who want FWB (Friends With Benefit) with other Twitter users in the real life, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

4. DROP



Figure 4.15 Screenshot Twit of SOAL = BLOCK !! – SCHOOLFESS

On the Twitter account with the name of SOAL = BLOCK !! – SCHOOLFESS or @schfess which was uploaded on 04 September 2020 at 19:16 via android.

“sch! Ada yg punya thread bikin catatan estetik diword ga ??

drop dong makasiii”

The jargon used in the post on the Twitter account SOAL = BLOCK !! – SCHOOLFESS or @schfess is “DROP”. The meaning of “DROP” meant created a tweet or throw a topic on social media Twitter. So the jargon of “DROP” was denotative meaning, because whatever speaker said on “DROP” was actually the real meaning of what the speaker’s intention to say. The function of word “DROP” on social media Twitter was to ask other Twitter users to explain or provide the topic being discussed, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 05 September 2020

1. OOT



Figure 4.16 Screenshot Twit of SOAL = BLOCK !! - SCHOOLFESS

On the Twitter account with the name of SOAL = BLOCK !! - SCHOOLFESS or @schfess which was uploaded on 05 September 2020 at 08:12 via android.

“Sch! Maaf kalau oot, ada lomba online gratis gak ya dibulan ini?”

Kalau bayar gpp juga kok, mau tambah prestasi”

The jargon used in the post on the Twitter account SOAL = BLOCK !! - SCHOOLFESS or @schfess was “OOT”. The meaning of “OOT” was Out Of Topic. So the jargon of “OOT” was denotative meaning, because whatever speaker said on “OOT” was actually the real meaning of what the speaker’s intention to say. The function of “OOT” was to convey to the other person or other Twitter user that the topic they were talking about was out of the conversation and it makes other Twitter

users uncomfortable, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. OOMF



Figure 4.17 Screenshot Twit of Alya or @kalyyya

On the Twitter account with the name of Alya or @kalyyya which was uploaded on 05 September 2020 at 17:18 via android.

“Oomf, ada yang minat Hip Cullote-nya THEBLANK? Aku ada

Ukuran L, masih baru banget (masih ada box!). Harga awal 189k,

aku jual 150k aja!”

The jargon used in the post on the Twitter account Alya or @kalyyya was “OOMF”. The meaning of “OOMF” was One Of My Followers. So the jargon of “OOMF” was denotative meaning, because whatever speaker said on “OOMF” was actually the real meaning of what the speaker’s intention to say. The function of

“OOMF” was used to tweet something that actually refers to one person only, but don’t want to mention that person, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

3. BRB



Figure 4.18 Screenshot Twit of Anindya Kusumaningtyas or @ninda1908

On the Twitter account with the name of Anindya Kusumaningtyas or @ninda1908 which was uploaded on 05 September 2020 at 19:07 via android.

*“Gara2 anak rewel drama sebelum tidur. Minta nen, trus ga
kerasa dong udah jam menjelang isya. Brb sholat magrib,
pas salam eh adzan isya, map ya Allah”*

The jargon used in the post on the Twitter account Anindya Kusumaningtyas or @ninda1908 was “BRB”. The meaning of “BRB” was Be Right Back, it meant a twitter user who was discussed a topic in a twett and ask permission from other users

to leave the tweet and then will come back again to continue discussing the topic. So the jargon of “BRB” was denotative meaning, because whatever speaker said on “BRB” is actually the real meaning of what the speaker’s intention to say. The function of “BRB” was to let other users know that the topic they were discussing was not finished and will continue, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 06 September 2020

1. IDGI



Figure 4.19 Screenshot Twit of Jaina or @_jaina_14

On the Twitter account with the name of Jaina or @_jaina_14 which was uploaded on 06 September 2020 at 08:54 via android.

“Idgi why I look the same after I take my makeup off like ???”

All of that for what ????”

The jargon used in the post on the Twitter account Jaina or @_jaina_14 was “IDGI”. The meaning of “IDGI” was I don’t get it. So the jargon of “IDGI” was denotative meaning, because whatever speaker said on “IDGI” was actually the real meaning of what the speaker’s intention to say. The function of “IDGI” was to explain to other Twitter users that the Twitter user don’t understand the tweet or topic being discussed, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. RL



Figure 4.20 Screenshot Twit of DMenfess or @DMenfess1

On the Twitter account with the name of DMenfess or @DMenfess1 which was uploaded on 06 September 2020 at 16:14 via android.

“Dor! Apakah kalian berteman di twitter dengan teman rl?”

kalo aku iya”

The jargon used in the post on the Twitter account DMenfess or @DMenfess1 is “RL”. The meaning of “RL” is Real Life. So the jargon of “RL” is denotative meaning, because whatever speaker said on “RL” is actually the real meaning of what the speaker’s intent to say. The function of “RL” usually used to stated that their Twitter account was an RL account, because in Twitter there were many types of Twitter accounts that were used according to the interests of their users or could also be used by Twitter users who stated that other Twitter users were friends in real life and not only on social media Twitter, so based on Brown and Attardo (2000: 110) was the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

3. JFB



Figure 4.21 Screenshot Twit of * or @pohcies

On the Twitter account with the name of * or @pohcies which was uploaded on 06 September 2020 at 16:38 via android.

“kang ba ayo mutualan sama aku, rt aja okaii, jfb yaaaak!”

Ijin make ht nya yaa

#zonaba #zonabu #zonauang”

The jargon used in the post on the Twitter account * or @pohcies is “JFB”. The meaning of “JFB” was Janji follow back, the abbreviation of “JFB” consisted of two languages namely “Janji” which was Indonesian and “Follow back” which was English. So the jargon of “JFB” was denotative meaning, because whatever speaker said on “JFB” was actually the real meaning of what the speaker’s intention to say. The function of “JFB” was used so that fellow Twitter users follow each other, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

4. JBJB



Figure 4.22 Screenshot Twit of gan or @YAJAYLUV

On the Twitter account with the name of gan or @YAJAYLUV which was uploaded on 06 September 2020 at 18:31 via android.

“Aku boleh jbjb kalian kan?”

The jargon used in posting the Twitter account gan or @YAJAYLUV was “JBJB”. The meaning of “JBJB” was Join Bareng, the abbreviation of “JBJB” consists of two languages namely “Join” which was english and “Bareng” which was Indonesian. So the jargon of “JBJB” was denotative meaning, because whatever speaker said on “JBJB” was actually the real meaning of what the speaker’s intention to say. The function of “JBJB” was to say that there were other Twitter users who want to join the conversation by replying to tweets from other Twitter users, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 08 September 2020

1. HYPE



Figure 4.23 Screenshot Twit of BASE ON♥♥ or @basenyalice

On the Twitter account with the name of BASE ON♥♥ or @basenyalice which was uploaded on 08 September 2020 at 18:30 via android.

“ba! Hiii! Aku baru buat acc khusus hype viction ni. Rt/like sebanyaknya yaa only alicee^^. Makasiiii”

The jargon used in the post on the Twitter account BASE ON♥♥ or @basenyalice is “HYPE”. The meaning of “HYPE” meant to provide as many retweets, replies and likes to the tweets of social media Twitter users. So the jargon of “HYPE” was denotative meaning, because whatever speaker said on “HYPE” is actually the real meaning of what the speaker’s intention to say. The function of word “HYPE” was to stated that many of Twitter users were talking about topic of the tweet, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. CRUSH



Figure 4.24 Screenshot Twit of DMenfess or @DMenfess1

On the Twitter account with the name of DMenfess or @DMenfess1 which was uploaded on 08 September 2020 at 18:40 via android.

“dor! Saran topic yg enak buat di bahas sm mas crush dong, timaacii”

The jargon used in the post on the Twitter account DMenfess or @DMenfess1 was “CRUSH”. The meaning of “CRUSH” if translated through the English language it meant falling in love with someone, but if on social media Twitter the meaning of “CRUSH” was Twitter users who had the relationship with someone or usually called boyfriend or girlfriend or Twitter users who was fallin in love with someone else. So the jargon of “CRUSH” was denotative meaning, because whatever speaker said on “CRUSH” was actually the real meaning of what the speaker’s intention to say. The function of “CRUSH” was to inform other Twitter users that someone or a Twitter user was having a special relationship with another person, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

Data on 09 September 2020

1. ICYMI



Figure 4.25 Screenshot Twit of BERNAMA TV or @BernamaTV

On the Twitter account with the name of BERNAMA TV or @BernamaTV which was uploaded on 09 September 2020 at 07:05 via iphone.

“[Infografik COVID-19 : Situasi terkini kluster (Setakat 8 sept 2020)

[Infographics] COVID-19 : Clusters situation update (As at Sept 8, 2020)

#ICYMI”

The jargon used in the post on the Twitter account BERNAMA TV or @BernamaTV was “CMIW”. The meaning of “ICYMI” was In case you miss it. So the jargon of “ICYMI” was denotative meaning, because whatever speaker said on “ICYMI” was actually the real meaning of what the speaker’s intention to say. The

function of “ICYMI” was used to remind or notify other Twitter users that there were cases which other Twitter users had missed or were not aware of, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

2. DOM



Figure 4.26 Screenshot Twit of DM MENFESS KE @collegemfs or @collegemenfess

On the Twitter account with the name of DM MENFESS KE @collegemfs or @collegemenfess which was uploaded on 09 September 2020 at 15:17 via pakai masker! Stay safe! –Bot-.

“kalian yang dom jabodetabek ada yang mau bantu isi kuesioner ku gak?”

Link nya nanti aku drop di bawah, makasihh [cm]”

The jargon used in the post on the Twitter account DM MENFESS KE @collegemfs or @collegemenfess is “DOM”. The meaning of “DOM” meant dom was the term for the current domicile or residence. So the jargon of “DOM” was denotative meaning, because whatever speaker said on “DOM” was actually the real meaning of what the speaker’s intention to say. The function of word “DOM” was to ask or tell the location or place of residence of a Twitter user to other Twitter users, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.

CONNOTATIVE MEANING

Data on 03 September 2020

1. SPILL THE TEA



Figure 4.27 Screenshot Twit of *qins*⁷ or @binderholo

On the Twitter account with the name of *qins*⁷ or @binderholo which was uploaded on 03 September 2020 at 23:25 via android.

“Gw percaya kl ngomong gini berarti masalahnya hot bgt,

spill the tea sis... butuh asupan malam ni”

The jargon used in the post on the Twitter account *qins*⁷ or @binderholo was “SPILL THE TEA”. The meaning of ”SPILL THE TEA” was not the real meaning and was a connotative meaning, if it meant "SPILL THE TEA" had the meaning of spilling a coffee. But in Twitter social media "SPILL THE TEA" meant which a Twitter user provided the information about a topic that was currently being discussed with other Twitter users. So the jargon of “SPILL THE TEA” was connotative meaning, because the speaker intent to explain the other meaning beside whatever the speaker said to other the Twitter users. The function of “SPILL THE TEA” was to inform other Twitter users that a hot topic was being discussed. Because the word of “SPILL THE TEA” was connotative meaning, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of specialized domains with clear and unambiguous terms to refer to their activities.

Data on 06 September 2020

1. TWITTER PLEASE DO YOUR MAGIC



Figure 4.28 Screenshot Twit of lin or @crzygvril

On the Twitter account with the name of lin or @crzygvril which was uploaded on 06 September 2020 at 08:32 via android.

“TWITTER PLEASE DO YOUR MAGIC

Haii guys, gue ada project lagi nii, kali ini targetnya minimal

250 likes ampe tanggal 13 September 2020 jam 17.00. gue

minta bantuan kalian semua yaa, btw 250 likes gue n temen”

kelompok Cuma dapet nilai pas”an kkm”

The jargon used in the post on the Twitter account lin or @crzygvril was “TWITTER PLEASE DO YOUR MAGIC”. The meaning of “TWITTER PLEASE

DO YOUR MAGIC” was not the real meaning and was a connotative meaning because it is impossible for a social media to doing a magic. But if on Twitter social media "TWITTER PLEASE DO YOUR MAGIC" meant that there was a Twitter user who was in need of help due to a situation, therefore the user expects help from other Twitter users. So the jargon of “TWITTER PLEASE DO YOUR MAGIC" was connotative meaning, because the speaker intended to explain the other meaning beside whatever the speaker said to other Twitter users. The function of “TWITTER PLEASE DO YOUR MAGIC” was to ask some help to other Twitter users because a urgent situation from other Twitter user. Because the word of “TWITTER PLEASE DO YOUR MAGIC” was connotative meaning, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of specialized domains with clear and unambiguous terms to refer to their activities.

Data on 08 September 2020

1. SALTY



Figure 4.29 Screenshot Twit of CLOSE or @awwlinoo

On the Twitter account with the name of CLOSE or @awwlinoo which was uploaded on 08 September 2020 at 17:23 via android.

“kalian marah marah minta dia klarifikasi, dia klarifikasi knp pada salty?”

What’s wrong with u guys?

Kalau udah ya tinggalin.”

The jargon used in the post on the Twitter account CLOSE or @awwlinoo was “SALTY”. The meaning of “SALTY” was a jargon which was the result of the changing the word salt to anger. So the jargon of “SALTY” was connotative meaning, because the speaker intended to explain the other meaning beside whatever the speaker said to other Twitter users. The function of word “SALTY” was usually used to show resentment towards a thing or topic being discussed. Because the word of “SALTY” was connotative meaning, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of specialized domains with clear and unambiguous terms to refer to their activities.

2. NGETEH



Figure 4.30 Screenshot Twit of BrightWins or @BrightWins

On the Twitter account with the name of BrightWins or @BrightWins_il which was uploaded on 08 September 2020 at 17:58 via android.

“Guys udah lama ga ngeteh nih, nanti malem kita ngeteh lagi ya...”

Ada kecurigaan tentang hari ini

#bbrightvc #winmetawin #BrightWin”

The jargon used in the post on the Twitter account BrightWins or @BrightWins_il is “NGETEH”. The meaning of “NGETEH” was not the real meaning and was a connotative meaning, the meaning of “NGETEH” meant look or see the twitter users talking about trending topic at that time. So the jargon of “NGETEH” was connotative meaning, because the speaker intended to explain the other meaning beside whatever the speaker said to other Twitter users. The function of word “NGETEH” was to inform other Twitter users that there were trending topics being discussed. Because the jargon of “NGETEH” was connotative meaning, so based on Brown and Attardo (2000: 110) that the function of this jargon is to provide speakers of specialized domains with clear and unambiguous terms to refer to their activities.

B. RESEARCH FINDINGS

1. The Meaning of Jargon Employed on Social Media Twitter

The following table presented the frequency of occurrences of the meanings of jargon employed on social media Twitter, classifying the jargon into two different groups.

Table 4.1 The Meaning of Jargon Employed on Social Media Twitter

No.	Meaning of Jargon	Number of Frequency	Percentage
1.	Denotative Meaning	26	87%
2.	Connotative Meaning	4	13%
Total		30	100%

The table showed that denotative meanings became the most prominent forms with the frequency of occurrences was 26 items (87%). The next was connotative meanings with the frequency of occurrences of 4 items (13%). The detail description of this explanation was presented in Appendix 1.

2. The Function of Jargon Employed on Social Media Twitter

The following table presented the frequency of the jargon employed on social media Twitter, it was classified into two different groups.

Table 4.2 The Function of Jargon Employed on Social Media Twitter

No.	Function of Jargon	Number of Frequency	Percentage
1.	to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.	26	87%
2.	to provide speakers of specialized domains with clear and unambiguous terms to refer to their activities.	4	13%
Total		30	100%

The table showed the function of jargon, which was *to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders*, ranks first with 26 items or 87%. The second rank of function of jargon with 4 items or 13% which is *to provide speakers of specialized domains with clear, unambiguous terms to refer to their activities*. The detail description of this explanation is presented in Appendix 2.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the analysis, the conclusions were stated as the following:

1. In social media Twitter, it was found the use of jargon which was commonly used by Twitter users to interact with other Twitter users. The jargon used in the social media twitter had a meaning that Twitter users must know first to communicate with other Twitter users. It could be categorized into denotative meaning and connotative meaning based on the use of the jargon, and based on the meaning of jargon, the function of was formed. The function of jargon was also divided into two categorized, according to Brown and Attardo (2000: 110) that there are two functions of jargon, they are *to provide speakers of specialized domains with clear, unambiguous terms to refer to their activities,* and *to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.*
2. There were 2 types of the meaning of jargon used on sosial media twitter, namely denotative meaning and connotative meaning. The researcher calculate the total types of jargon on social media Twitter were 26 (87%) jargon in denotative meaning and 4 (13%) jargon in connotative meaning. The function of jargon were analyzed by the use of jargon on social media Twitter

based from the explanation of Brown and Attardo (2000: 110) state that there were two functions of jargon. There were 26 (87%) the function of jargon with the function of *to provide speakers of specialized domains with clear, unambiguous terms to refer to their activities*, and 4 (13%) the function of jargon with the function of *to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders*. The most important thing of the function of jargon on social media Twitter was to help the Twitter users easier to interact or to communicate with other Twitter users.

B. Suggestion

Based on the result of the study, some suggestions were proposed as the following:

1. For teachers, to increase knowledge about Sociolinguistics material which discusses language variations especially discussing about jargon and also as a source of teaching material in the teaching process.
2. For students of English Department, as a source of information in studying jargon in sociolinguistics or as additional material which will help to more understand about language variation, especially about jargon.
3. For researchers or readers, as the reference to do the same research but different point of view.

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APPENDIX 1

Data of the Meaning of Jargon on Social Media Twitter

No.	Jargon	Description	Meaning	
			Denotative	Connotative
1.	SJW	<i>“gamau jd sosial justice warrior, tp orgorg goblok minta dikritik gimana yaaa”</i>	√	
2.	TUMAN	<i>“Tuuu kan kebiasaan habiss ngilang lama eh muncul lagi sekarang TUMAN”</i>	√	
3.	OPFOLL	<i>“AYO OPFOLL 1. RT TWEET INI 2. FOLLOW BASE 3. TAG 3 TEMEN STAY KAMU, AJAKIN BUAT IKUTAN OPFOLL GOOD LUCK”</i>	√	
4.	CMIIW	<i>”menurut gua openminded means when u minding ur own business terus gausa terlalu ribet dan ngoreksi urusan orang lain selama urusan lu juga ga diganggu sama orang itu. cmiiw”</i>	√	
5.	MUTUAL	<i>“Guys please help rt, edel lagi cari mutual dari fandom mana aja, tapi yang ga masalah</i>	√	

		<i>edel carat exol. Jangan flop please</i>		
6.	FLOP	<i>“Hello hello jadi gw mo cari mutualan lagi. Kalo nemu rt+like yaw. All fandom bebas ga milih2. Jangan FLOP gw tabok lu.”</i>	√	
7.	NDER	<i>“nawar nder, 100 like anda muncul. Ya gak ya gak ?</i>	√	
8.	MUTUALAN	<i>”Ping! Mutualan yu rt aja, ig drop link”</i>	√	
9.	BASE	<i>”INI BASE KHUSUS HARUKYU. TOLONG JANGAN SALAH LAPAK YANG DAPAT MENIMBULKAN SHIP WAR! KARENA TUJUAN BASE INI DIBUAT UNTUK BERBAGI MOMENT HARUKYU!”</i>	√	
10.	SIRKEL	<i>“To : yang baca From : yang kirim : sedih ga sih liat temen yang tadinya akrab sama kalian semenjak dia punya sirkel kalian dilupain?”</i>	√	
11.	HYUNG	<i>”Pen tak tapuk mulutmu hyung”</i>	√	
12.	SPILL THE TEA	<i>“Gw percaya kl ngomong gini berarti masalahnya hot bgt, spill the tea sis... butuh</i>		√

		<i>asupan malam ni”</i>		
13.	MENFESS	<i>“Nah caranya kirim menfess, begini >> : #Menfess TO [Uname Tujuan] [Isina pesanta’] FROM : [Kalau yg ini Tidak wajibji]dikirim Ke DM kami”</i>	√	
14.	THREAD	<i>“TRIK PSIKOLOGI KETIKA SEDANG CHATTING - A THREAD –“</i>	√	
15.	ALTER	<i>“Syg! Hai~ aku f21 aku dari dulu mutualan sama akun alter.Mau cobain mutualan temanan sama akun biasa ada yang mau? Aku ngga rated kok~~</i>	√	
16.	DROP	<i>“sch! Ada yg punya thread bikin catatan estetik diword ga ?? drop dong makasiii”</i>	√	
17.	OOT	<i>“Sch! Maaf kalau oot, ada lomba online gratis gak ya dibulan ini? Kalau bayar gpp juga kok, mau tambah prestasi”</i>	√	
18.	OOMF	<i>“Oomf, ada yang minat Hip Cullote-nya THEBLANK? Aku ada Ukuran L, masih baru banget (masih ada box!). Harga awal 189k, aku jual 150k aja!”</i>	√	

19.	BRB	<p><i>"Gara2 anak rewel drama sebelum tidur. Minta nen, trus ga kerasa dong udah jam menjelang isya. Brb sholat magrib, pas salam eh adzan isya, map ya Allah"</i></p>	√	
20.	TWITTER PLEASE DO YOUR MAGIC	<p><i>"TWITTER PLEASE DO YOUR MAGIC Haii guys, gue ada project lagi nii, kali ini targetnya minimal 250 likes ampe tanggal 13 September 2020 jam 17.00. gue minta bantuan kalian semua yaa, btw 250 likes gue n temen" kelompok Cuma dapet nilai pas"an kkm"</i></p>		√
21.	IDGI	<p><i>"Idgi why I look the same after I take my makeup off like ??? All of that for what ????"</i></p>	√	
22.	RL	<p><i>"Dor! Apakah kalian berteman di twitter dengan teman rl?kalo aku iya"</i></p>	√	
23.	JFB	<p><i>"kang ba ayo mutualan sama aku, rt aja okaii, jfb yaaaak! Ijin make ht nya yaa #zonaba #zonabu #zonauang"</i></p>	√	
24.	JBFB	<p><i>"Aku boleh jbjb kalian kan?"</i></p>	√	

25.	SALTY	<p>“kalian marah marah minta dia klarifikasi, dia klarifikasi knp pada salty? <i>What’s wrong with u guys?</i> <i>Kalau udah ya tinggalin.”</i></p>		√
26.	NGETEH	<p>“Guys udah lama ga ngeteh nih, nanti malem kita ngeteh lagi ya... <i>Ada kecurigaan tentang hari ini</i> <i>#bbrightvc #winmetawin #BrightWin”</i></p>		√
27.	HYPE	<p>“ba! Hiii! Aku baru buat acc khusus hype viction ni. Rt/like sebanyaknya yaa only alicee^. Makasiiii”</p>	√	
28.	CRUSH	<p>“dor! Saran topic yg enak buat di bahas sm mas crush dong, timaaccii”</p>	√	
29.	ICYMI	<p>“[Infografik COVID-19 : Situasi terkini kluster (Setakat 8 sept 2020) <i>[Infographics] COVID-19 : Clusters situation update (As at Sept 8, 2020)</i> <i>#ICYMI”</i></p>	√	
30.	DOM	<p>“kalian yang dom jabodetabek ada yang mau bantu isi kuesioner ku gak?Link nya nanti aku drop di bawah, makasihh [cm]”</p>	√	

APPENDIX 2

Data of the Function of Jargon on Social Media Twitter

No.	Jargon	Description	Function	
			to provide speakers of a subgroup with a means of marking in-group membership and excluding outsiders.	to provide speakers of specialized domains with clear and unambiguous terms to refer to their activities.
1.	SJW	<i>“gamau jd sosial justice warrior, tp orgorg goblok minta dikritik gimana yaaa”</i>	√	
2.	TUMAN	<i>“Tuuu kan kebiasaan habiss ngilang lama eh muncul lagi sekarang TUMAN”</i>	√	
3.	OPFOLL	<i>“AYO OPFOLL 4. RT TWEET INI 5. FOLLOW BASE 6. TAG 3 TEMEN STAY KAMU, AJAKIN BUAT</i>	√	

		<i>IKUTAN OPFOLL GOOD LUCK</i>		
4.	CMIIW	<i>"menurut gua openminded means when u minding ur own business terus gausa terlalu ribet dan ngoreksi urusan orang lain selama urusan lu juga ga diganggu sama orang itu. cmiiw"</i>	√	
5.	MUTUAL	<i>"Guys please help rt, edel lagi cari mutual dari fandom mana aja, tapi yang ga masalah edel carat exol. Jangan flop please"</i>	√	
6.	FLOP	<i>"Hello hello jadi gw mo cari mutualan lagi. Kalo nemu rt+like yaw. All fandom bebas ga milih2. Jangan FLOP gw tabok lu."</i>	√	
7.	NDER	<i>"nawar nder, 100 like anda"</i>	√	

		<i>muncul. Ya gak ya gak ?</i>		
8.	MUTUALAN	<i>"Ping! Mutualan yu rt aja, ig drop link"</i>	√	
9.	BASE	<i>"INI BASE KHUSUS HARUKYU. TOLONG JANGAN SALAH LAPAK YANG DAPAT MENIMBULKAN SHIP WAR! KARENA TUJUAN BASE INI DIBUAT UNTUK BERBAGI MOMENT HARUKYU!"</i>	√	
10.	SIRKEL	<i>"To : yang baca From : yang kirim : sedih ga sih liat temen yang tadinya akrab sama kalian semenjak dia punya sirkel kalian dilupain?"</i>	√	
11.	HYUNG	<i>"Pen tak tapuk mulutmu hyung"</i>	√	
12.	SPILL THE TEA	<i>"Gw percaya kl ngomong gini berarti masalahnya hot bgt,</i>		√

		<i>spill the tea sis... butuh asupan malam ni</i>		
13.	MENFESS	<i>“Nah caranya kirim menfess, begini >> : #Menfess TO [Uname Tujuan] [Isina pesanta’] FROM : [Kalau yg ini Tidak wajibji]dikirim Ke DM kami”</i>	√	
14.	THREAD	<i>“TRIK PSIKOLOGI KETIKA SEDANG CHATTING - A THREAD –“</i>	√	
15.	ALTER	<i>“Syg! Hai~ aku f21 aku dari dulu mutualan sama akun alter.Mau cobain mutualan temanan sama akun biasa ada yang mau? Aku ngga rated kok~~</i>	√	
16.	DROP	<i>“sch! Ada yg punya thread bikin catatan estetik diword ga ?? drop dong makasiii”</i>	√	
17.	OOT	<i>“Sch! Maaf kalau oot, ada</i>		

		<i>lomba online gratis gak ya dibulan ini? Kalau bayar gpp juga kok, mau tambah prestasi”</i>	√	
18.	OOMF	<i>“Oomf, ada yang minat Hip Cullote-nya THEBLANK? Aku ada Ukuran L, masih baru banget (masih ada box!). Harga awal 189k, aku jual 150k aja!”</i>	√	
19.	BRB	<i>“Gara2 anak rewel drama sebelum tidur. Minta nen, trus ga kerasa dong udah jam menjelang isya. Brb sholat magrib, pas salam eh adzan isya, map ya Allah”</i>	√	
20.	TWITTER PLEASE DO YOUR MAGIC	<i>“TWITTER PLEASE DO YOUR MAGIC Haii guys, gue ada project lagi nii, kali ini targetnya minimal 250 likes ampe tanggal 13</i>		√

		<p><i>September 2020 jam 17.00.</i></p> <p><i>gue minta bantuan kalian semua yaa, btw 250 likes gue n temen”</i></p> <p><i>kelompok Cuma dapet nilai pas”an kkm”</i></p>		
21.	IDGI	<p><i>“Idgi why I look the same after I take my makeup off like ??? All of that for what ?????”</i></p>	√	
22.	RL	<p><i>“Dor! Apakah kalian berteman di twitter dengan teman rl?kalo aku iya”</i></p>	√	
23.	JFB	<p><i>“kang ba ayo mutualan sama aku, rt aja okaii, jfb yaaaak! Ijin make ht nya yaa #zonaba #zonabu #zonauang”</i></p>	√	
24.	JBJB	<p><i>“Aku boleh jbjb kalian kan?”</i></p>	√	
25.	SALTY	<p><i>“kalian marah marah minta dia klarifikasi, dia klarifikasi knp pada salty? What’s wrong with u guys?”</i></p>		√

		<i>Kalau udah ya tinggalin.”</i>		
26.	NGETEH	<p><i>“Guys udah lama ga ngeteh nih, nanti malem kita ngeteh lagi ya...</i></p> <p><i>Ada kecurigaan tentang hari ini</i></p> <p><i>#bbrightvc #winmetawin</i></p> <p><i>#BrightWin”</i></p>		√
27.	HYPE	<p><i>“ba! Hiii! Aku baru buat acc khusus hype viction ni. Rt/like sebanyaknya yaa only alice^^.</i></p> <p><i>Makasiiii”</i></p>	√	
28.	CRUSH	<p><i>“dor! Saran topic yg enak buat di bahas sm mas crush dong, timaacii”</i></p>	√	
29.	ICYMI	<p><i>“[Infografik COVID-19 : Situasi terkini kluster (Setakat 8 sept 2020)</i></p> <p><i>[Infographics] COVID-19 : Clusters situation update (As at Sept 8, 2020)</i></p>	√	

		#ICYMI”		
30.	DOM	“kalian yang dom jabodetabek ada yang mau bantu isi kuesioner ku gak?Link nya nanti aku drop di bawah, makasihh [cm]”	√	



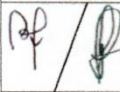
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 Website : <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Yth : Bapak/Ibu Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Inggris
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Defi Puspita Sari
 NPM : 1602050087
 Program Studi : Pendidikan Bahasa Inggris
 IPK Kumulatif : 135 SKS IPK = 3,42

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Investigating The Meaning of Jargon on Social Media Twitter.	
	Illocutionary Acts in The Headlines in Slogans of Beauty Product Advestisement.	
	Language Style in "FAST & FURIOUS 8" Movie.	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 7 April 2020

Hormat Pemohon,



Defi Puspita Sari

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



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Kepada Yth : Bapak/Ibu Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Inggris
 FKIP UMSU

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Defi Puspita Sari
 NPM : 1602050087
 Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Investigating The Meaning of Jargon on Social Media Twitter.

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Halimah Tussa'diah, S.S., M.A *acc PPF*
 Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 April 2020
 Hormat Pemohon,

Defi Puspita Sari

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



Unggul | Cerdas | Terpercaya

FORM K 3

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Website : fkip.umsu.ac.id E-mail: fkip@umsu.ac.id

Nomor : 834/II.3/UMSU-02/F/2020
Lamp. : ---
Hal : **Pengesahan Proposal dan
Dosen Pembimbing**

Bismillahirrahmanirrahiim
Assalamu'alaikumWr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Defi Puspita Sari**
N P M : 1602050087
Progam Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Investigating The Meaning of Jargon on Social Media Twitter.

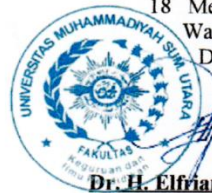
Pembimbing : **Halimah Tussa'diah, S.S, M.A.**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal skripsi dengan ketentuan sebagai berikut :

1. Penulisan berpedoman kepada ketentuan atau buku *Panduan Penulisan Skripsi* yang telah ditetapkan oleh Dekan
2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
3. Masa Daluarsa tanggan : **18 Mei 2021**

Medan, 25 Ramadhan 1441 H
18 Mei 2020 M

Wassalam
Dekan



Dr. H. Elfrianto, S.Pd., M.Pd.

Dibuat Rangkap 4 :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Dosen Pembimbing
4. Mahasiswa yang bersangkutan
(**WAJIB MENGIKUTI SEMINAR**)



BERITA ACARA BIMBINGAN PROPOSAL

Nama : Defi Puspita Sari
NPM : 1602050087
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Investigating The Meaning of Jargon on Social Media
Twitter

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
20 Maret 2020	1. Table of content, Introduction	
10 April 2020	2. Chapter II and III Policies Related Study	
17 April 2020	3. Chapter III, Reference	
16 Mei 2020	4. All chapter in general	
17 Mei 2020	5. ACC 17/5/2020	

Diketahui/Disetujui
Ketua Prodi Pendidikan Bahasa Inggris

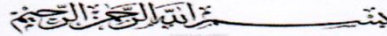
Mandra Saragih, S.Pd., M.Hum

Medan, 17 Mei 2020
Dosen Pembimbing

Halimah Tussadiah, S.S., M.A



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BERITA ACARA SEMINAR PROPOSAL

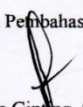
Pada hari ini Senin Tanggal 8 Bulan Juni Tahun 2020 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama : Defi Puspita Sari
N P M : 1602050087
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Investigating the Meaning of Jargon on Social Media Twitter

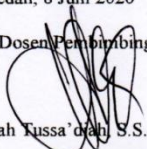
NO	MASUKAN / SARAN
JUDUL	Cover, see the revised proposal
BAB I	Check the revised proposal
BAB II	Revise all the grammar error
BAB III	Look around the comments given
LAINNYA	Reference: Check the comment
KESIMPULAN	() Disetujui () Ditolak () Disetujui Dengan Adanya Perbaikan

Medan, 8 Juni 2020

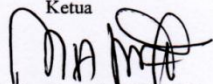
Dosen Pembahas



Pirman Ginting, S.Pd., M.Hum

Dosen Pembimbing


Halimah Tussa'adah, S.S., M.A

PANITIA PELAKSANA

Ketua

Mandra Saragih, S.Pd, M.Hum

Sekretaris

Pirman Ginting, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI
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Website :<http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

SURAT KETERANGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Mahasiswa : Defi Puspita Sari
NPM : 1602050087
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Senin
Tanggal : 8 Juni 2020

Dengan Judul Proposal : Investigating The Meaning of Jargon on Social Media Twitter

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, smoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mhasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kita semuanya. Amin

Dikeluarkan di : Medan
Pada Tanggal : 8 Juni 2020

Wassalam
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



**MAJELIS PENDIDIKAN TINGGI
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LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Defi Puspita Sari
N.P.M : 1602050087
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Investigating the Meaning of Jargon on Social Media Twitter

Sudah layak diseminarkan.

Medan, 08 Juni 2020

Disetujui oleh
Pembimbing

Halimah Tussa'diah, SS, MA



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Defi Puspita Sari
N.P.M : 1602050087
Prog. Studi : Pendidikan Bahasa Inggris
Judul Proposal : Investigating the Meaning of Jargon on Social Media Twitter

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
 2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
 3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.
- Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, 26 Oktober 2020

Hormat saya

Yang membuat pernyataan,



Defi Puspita Sari

Diketahui oleh
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
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SURAT KETERANGAN

Nomor: 3020/KET/IL.10-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Defi Puspita Sari
NPM : 1602050087
Univ./Fakultas : UMSU/ Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris/ S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

"Investigating the Meaning of Jargon on Social Media Twitter"

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 9 Rabiul Awal 1442 H
26 Oktober 2020 M

Kepala UPT Perpustakaan,

Muhammad Ashrin, S.Pd, M.Pd





Wia menjasaab surat m agar disabukan nomor dan tanggalnya

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
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Lamp. : --
Hal : Mohon Izin Riset

Medan, 27 Syawal 1441 H
19 Juni 2020 M

Kepada Yth.:
Bapak/Ibu Kepala Perpustakaan UMSU
Di
Tempat

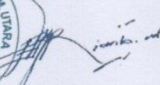
Assalamu'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

N a m a : **Defi Puspita Sari**
NPM : 1602050087
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Investigating The Meaning of Jargon on Social Media Twitter.

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

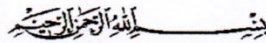
Akhirnya selamat sejahteralah kita semuanya, Amin.
Wassalamu'alikum Warahmatullahi Barakatuh


Dekan
Dr. H. Elfrianto S.Pd., M.Pd.
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Tembusan :
- Pertinggal



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NPM : 1602050087
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Investigating the Meaning of Jargon on Social Media
Twitter

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
17-05-2020	1. Chapter i, II and III	
14-09-2020	2. Chapter IV and V	
09-10-2020	3. Table of Content, Abstract, Acknowledgement	
13-10-2020	4. All chapters in general	
15-10-2020	5. ACC 15/10/2020	

Medan, 15 Oktober 2020

Diketahui oleh:
Ketua Prodi

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Dosen Pembimbing

Halimah Tussaidah, S. S., M. A

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Faculty : Faculty of Teacher Training and Education University of
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2004 – 2010 : SD Muhammadiyah 03 Medan
2010 – 2013 : SMP Muhammadiyah 03 Medan
2013 - 2016 : SMA Negeri 15 Medan