

**LANGUAGE VARIATIONS OF THE STREET CHILDREN  
COMMUNITY AND ITS IMPACT ON LISTENERS ATTITUDES**

**SKRIPSI**

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**By**

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## **ABSTRACT**

**Nia Kurnia. 1502050312. Language Variations of the Street Children Community and its Impact on Listeners Attitudes. A Study of Sociolinguistic. Thesis : English Education Program of Teachers' Training and Education. University of Muhammadiyah Sumatera Utara. Medan. 2019.**

This study was carried out to find out the languages variation that realized of the street children in KOPA Medan. This study focused on researching the languages variation. The data in this thesis was taken from 9 the street children and interviews with 4 informants. The total language variation used as data in this thesis were 35 data. The theories applied in this thesis were theories Holmes (1992:138-276) that discuss the kinds of language variation based on terms of user and based on terms of usage. In this study, the researcher used a descriptive - qualitative approach by collecting data, then classifies the data. The results of the data analysis showed that the language variations found in the street children in KOPA Medan. There are 2 kinds of language variation of the street children. The first is based on terms of user (Sociolect) namely : (vulgar, slang, jargon, colloquial, and cant language). And based on terms of usage namely, variation with reference to the field and tenor. Based on the informants, there are impact on listener's attitudes toward language variation that realized by street children such as Cognitive, Affective, Conative components. The last is there are factors of the street children used the impolite language variation. They are : the level of education , social economic, the social network/the impact of their community.

**Keywords : Language variation, The street children community, Impolite language.**

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## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Language has a very important role for human life as being connector to build up social relationship as well as possible in a various context even specifically it also as a main determinant of harmonyzation. Without language, people in the community will not be able to understand each other because they do not have social contact. Social contact is very important for humans because it is the basis for building strong relationships among people in the community. Language and society are closely related as inter-deterministic or independent in the sense that they are mutually affected. It is reveals that language has a big influence in the society. Hence, language potentially show the harmony and conflict in the society. The correlation between language and society is learned in sociolinguistics. One of the sociolinguistic studies is language variation.

Language variation occurs due to several factors such as ; age, education level, social status, economy, gender, profession etc. it can be seen that language variation formed by the young people to old people, the poor and the rich, the street children to the educate people etc. They have different language variations. We can describe how language realized by the people who has poor background or social status. Moreover, we can also describe the language from people who has a better background and social status. Language variations can make people

become familiar with each other. Not only that, language variations can also cause misunderstandings or deviations outside the user's language community.

Department of Social Affairs has recorded community groups based on social conditions and background, one of them is a street children. Street children are a social phenomenon whose existence is already abundant in big cities of Indonesia. One of them is street children in the city of Medan. The Center for Child Study and Protection (PKPA) records that there are more than 250 street children spread in ten sub-districts in Medan City. Most of them make a living on the road, such as busking, selling newspapers, begging etc.

The phenomenon of street children is one of the reasons for language variations. Like street children, having a low educational background, street children tend to use language variations that arise in their community. Their language is far from the language of education. Sometimes they use impolite language such as; *asu, paok, gakdak otak bodat* and so on. The impolite language they use give negative impact on society such as; disturbed their surrounding people, give bad example for the another children. This is the reason why the language of the street children tends to be negative value to the surrounding people. Their language can only be received by their community. Sometimes their language makes listeners unsympathetic and also feels disturbed in social interactions. especially for street children who are classified as underage.

From the explanation above, the researcher interested in analyzing how the phenomenon of language variation is realized by street children. This research focused on language variations that are used by street children and how the

responses of listeners attitude in social interactions. Based on that the researcher interested to conducting a research entitled, “Language Variation of the street Children and Its Impact on Listener’s Attitude.”

## **B. The Identification of the Problem**

Based on this research, the problems can be identified as follows:

1. The street children are commonly speak through impolite language.
2. The language of the street children is not grammatically.
3. The language of the street children do not get simpathic from surrounding people.
4. The language of the street children has negative impact on society and also potentially disturb social interaction.

## **C. Scope and Limitation**

The scope of this research is the study of Sociolinguistic which mainly limited at the language variation on the street children and its impact on listeners attitudes in KOPA Komunitas Peduli Anak Medan.

## **D. The Formulation of the Problem**

The formulation of the problem is based on the limitations of the above problems, as follows :

1. What kinds of variation are used by street children?

2. How are the listeners' attitudes realized towards to street children in the daily interaction at KOPA Medan?
3. What the factors of street children used the language variations in the way do?

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

1. To investigate the realization of language variations of street children in KOPA Medan.
2. To investigate the impact of language variation the street children on listeners.
3. To investigate the factors for the use of language variations.

#### **F. The Significance of the Study**

The results of this study are expected to provide theoretical and practical benefits : Theoretically,The research supports the development of subject dealing with sociolinguistic for the other studies.

Practically, The research can be used as the reference for those who want to conduct further research about the same topic.



## CHAPTER II

### LITERATURE REVIEW

#### A. Theoretical Framework

In conducting this research, theories are needed to support and explain some concept or term applied in the research concerned is very important. Some terms are used in this study and they need to be theoretically explained. In the following part, theoretical on the terms will be presented.

##### 1. Definition of Language Variation

Language has two fundamental aspects, namely form and meaning. Form aspects include sound, writing and structure. Aspects of meaning include lexical, functional, and structural meanings. If you look in more detail, we will see the language in its form and its meaning shows small differences as well as large differences between the disclosure of one and others. For example, the difference in terms of pronunciation / a / is said by someone from one time to another. Likewise in terms of pronunciation of words / white / from time to time others experience differences. The different forms of language like this and others can be called variations of language (I Nengah Suandi: 2007).

Variations of this language can be seen in reality in the field such as the use of the word / I / and / me /. Two different words that actually have the same meaning. But it is used in different social contexts. Another example is word

*/papaya /, / kates / and / gandul /* / The use of words */ kates /* and */ gandul /* is found in an area while the word */ papaya /* is the standard word of */ kates /* and */ gandul /* which the usage will be different in areas with a variety of languages. The diversity will be more and more widespread if the speakers are increasing in a very wide area.

According to Abdul Chaer and L.Agustina (1995: 81) in terms of variations in language or variety of languages there are two views. First, variety of languages seen as a result of the social diversity of language speakers and the diversity of language functions. So, language variations occur because of the social diversity of language speakers and the diversity of language functions. Suppose the speakers of the language were homogeneous groups, both ethnicity, status and employment, the variation or diversity did not exist. Second, the variety of languages already exists to fulfill its function as a means of interaction in diverse activities.

### **1.1 Classification of the Language Variation.**

Sociolinguistics explains the differences about language variation classification. Holmes (1992:138-276) says that there are two kinds of language variation; (1) based on the user and, (2) based on the usage.

#### **(1) Based on the user**

Holmes divides the language variation into three kinds, namely; regional variation, social variations, and social dialect. There are two kinds of regional

variation, namely: international varieties and intra-national or intra-continental varieties. In social variation, there is Received Pronunciation (RP). It is essentially a social accent not a region one. Accents distinguished from each other by pronunciation itself. Dialects are simply linguistic varieties, which are distinguished in vocabulary, grammar and pronunciation; the speech of the people from different social, as well as regional, group may differ in the ways.

In social dialect, there are Standard English and social status. Standard English is more accommodating than RP. It allows for some variations within its boundaries. In social status, there are castes and social status. In castes, people can be grouped based on similar social and economic factors. Their language generally reflects these grouping—they use different social dialects. In social class, there are two kinds of social class, namely; vocabulary and pronunciation (Holmes, 1992:138-276).

Chaer (1994:55-56) divides dialect into four categories:

1. Idiolect is a personal variety of the languages. Every person has a language variation (idiolect). Idiolect variation related to the “color” of the voice, word choice, style, and sentence structure,. However, the most dominant is the “color” of the voice. So if we are quite familiar with someone, just by hearing his voice without seeing the person, we can recognize it.
2. Dialect is a variation of the language used based on the user. For example of the Pesisir language dialects in Sibolga. It has different characteristics from the Pesisir language in Natal, or Padang (Minang).

3. Cronolect is variation of the language used by groups at particular times. For example Indonesian variation during the thirties, fifties, and variations of the language used in the present. Chaer and Agustina (2004:64) said that variations discussed are different, for example in pronunciation, spelling, morphology, and syntax, but the most visible lexicon, because this part is easy to change as a result of social change, culture, science, and technology.

4. Sociolect is variations of the language discussed about status and social class of the speakers :

- a. Vulgar : A form of language variation whose characteristics show the use of language by speakers who lack education or from among fools. Vulgar is a variation of language that is not polite and grammatically unacceptable with enhanced spelling (EYD), but is assured and used freely by a group of people with the intention of showing a different class with those who do not understand the variation of the language.

Vulgar is a form of language variation whose characteristics indicate the use of language by speakers who are less educated or from among ignorant people. For those who are less educated in language, they tend to immediately express their intent without considering the form of language.

Therefore the language used is language with harsh words. vulgarity and obscenity have the same reference especially to words or expressions that contain sexual anatomy and excretory function in a rough manner.

(Batistella, 2005: 72). The difference between vulgarity and obscenity is usually related to the level of prurience. In other words, vulgarity

demonstrates the raw expression of street language (Jay, in Doyle, 2009: 1). Moreover, Jay (in Mercury, 1995: 30) asserts that vulgarity is used to humiliate or bring down the thing or individual referred to or described.

Example : “ *pauk kali kau!, bawak kereta aja gak pande. Ku cucok lah mata kau biar mati aja kau!*” (so stupid of you! you can't use a motorbike. I'll puncture your eyes later to die!)

- b. Slang : A form or realization of language variation that is privileged and confidential. Slang is a variation of language created by a particular group of people that is used as a language in association with fellow community users of that language. This language is often mentioned as a slang. As a step to look after confidentiality, slang will be changed / changed, so it is temporal.

Example : *hogoragang gigilaga* (to say crazy people), *mekong* ( to say eating), *metong* (to say die).

- c. Jargon : A form of language variation which their use in certain social groups. Jargon is a typical vocabulary used in certain areas of life, such as those used by car mechanics, carpenters, language teachers and so on and that are not used and often not understood by people in other fields.

Example : *ngetem* (stop in the Halte)

- d. Colloquial : colloquial language usually used by lower-class social groups. variations in social languages used in everyday conversation. The colloquial word comes from the word colloquium (conversation). So, colloquial means conversation language, not written language. It is also

not right if this colloquial is called "kampung" language or lower class language, because what is important is the context in its use.

Example : *Kuliah Ri...ben cepet rampung, ra mung kluyar-kluyur wae.*"

(go to the campus Ri ... so that it's finished quickly, not just playing around).

"*Wah..kawanen ki...sing dha ngantri akeh banget.*" ( no way, i was late.. so many people queues).

"*Wah...kesiangan ni...yang pada mengantri banyak sekali.*"

- e. Cant : a form of language variation used by a particular social group with a made-up song so much create the impression 'pitiful'. A certain variety of social languages is "miserable" made whining full of pretense. This variation is usually used by beggars.

Example : "*bukkk, seribu aja bukk.. untuk makan aja buk*" ( mam, please give me one thousand rupiah, i want to buy some food).

## **(2) Based on the usage**

Language variations based on the usage is divided into three, namely: style, context and register. Style is influenced by addresses. Many factors may contribute in determining the degree of social distance or solidarity between people-age relative, sex, social roles, and whether people work together, or are the part of the same family. It can be concluded that in addresses the style there two influences; age and social background. Furthermore, some points will be factors that may influence the context, namely: formal context and social roles, and

interaction of social class and style. Style is different with register. It tends to be associated with particular groups of people or sometimes, specific situation of use. (Holmes, 1992:138-276).

Variety of language or register is related to use of language. Technically, thus us called functional variety of language. This is to say that specifically language varies with respect to the use of language in the society. In other words, language varies with respect to social context as stated by SFL theory. Halliday (1978) and Martin (1992) stratify social context as being constituted by the context of situation, culture and ideology stacked up above language. Further following Halliday (2004, 2005) and martin (1992) the context of situation is constituted by three elements, they are Field, Tenor and Mode.

### **1. Field**

It is spesicified that field refers to socially validated interaction or activities, which involves the topic (What). The field of a text affects language variety in the sense that the use of language is affected by what is being talked about. This is to say that different topics of the text are differently realized in language use. In other word, different fields are realized in variety of language. Thus, the text use in a lecture differs from that used in gossip. The varieties as stated earlier cover sound (spoken language) or letters (written language). It is specified by Leckie-Tarry (1995:36) that the field of text is constituted by three features of arena or social activity, participant's characteristics and semantic domain.

### a. Arena

The factor of arena or social activity refers to the location where activities take place. In other words, arena specifies the location where social activities are performed. The location has features or characteristics of the institution that sets the activity. Thus, a social activity is attributed to an institution as a determinative factors. In this way a social activity is given a feature of whether it is marked by **[+Institutionalized]** and if it is indicated by **[-Institutionalized]** (where + means apply and – does not apply).

**[+Institutionalized]** means that the social activity is conducted or constrained by institutional rules. **[-Institutionalized]** means that the social activity is not constrained by institutional requirements. Between the two poles of the continuum lie three potential features of social activities. Firstly, there lie social activities which tend to be nearer to the positive pole and less to the negative value of the situation. Secondly, there are social activities which tend to be nearer to the negative pole and less to the positive pole of the continuum. Thirdly, there are social activities which are exactly in the middle of the two poles, thus taking the same distance to the positive and negative pole of the continuum. Such social activities are very rare but theoretically they are potential or possible.

To exemplify :

**[+Institutionalized]** : A doctor reporting the progress of medical treatment of a patient to the director of the company where the patient works. The doctor begins the report as *pasién menderitā diabetes dan perlu mendapat rawatan intensif* (the patient suffers from diabetes and needs intensive



treatment). Where the doctors employs words *pasien*, *diabetes* and *intensif* governed by the medical institution authority.

**[-Institutionalized]** : in this situation where the doctor tells family members of the patient he will be expressing his description and probably rephrases the statement as *pesakit menderit sakit gula dan perlu di obati lebih teliti lagi* (the sick person suffer from sugar disease and needs more care). The linguistic form of *pesakit*, *sisakit*, *sakit gula*, and *lebih teliti* are more probably used.

#### **b. Participant's characteristics**

Participants' characteristics tend to induce individual preference on specific linguistic forms. In other word, the characteristics influence the choices of participants for certain linguistic forms. Participants' characteristic specifically involve physical and mental aspects, which are inherent to the participants at the moment of interaction. As the participants' features, physical and mental characteristics may be either inherited personally/individually or induced socially.

Specifically the participants' characteristics cover age, intelligence, (physical and mental) appearance, sex, wealth, (level of) education, (background) knowledge, position, occupation, religion, social class and race. In producing texts all of the characteristics potentially affect or motivate the participants' to prefer using certain linguistic forms rather than the others.

### c. Semantic domain

The feature of semantic domain results in **terminology**. Semantic domain indicates the subject matter, topic or content of the text. Varieties of linguistic resources coding domains of texts are attributed to two categories of features, namely **[+specialized]** and **[-specialized]**. **[+specialized]** features means that words or linguistic forms used are regulated, justified, generated or motivated by a certain field or discipline authority, such as physics, biology, botany, geography, geology, linguistic economics, law, mathematics and so on.

Every field discipline or branch of knowledge has its own way of coding experiences, which indicates autonomy of the discipline impose power or authority to the people in the sphere to identify, classify and describe its own experience in terms of certain criteria. In the other hand, **[-specialized]** means that the field is not ruled, justified, governed, regulated or constrained by autonomy or authority of a specific discipline or branch of knowledge. In other words, the feature conveys common people's sense or experience.

Thus, an explanation can be **[+specialized]** and **[-specialized]**. To exemplify, the difference between **[+specialized]** and **[-specialized]** feature of the field, the following difference between common sense categorization, where **[-specialized]** applies and scientific categorizations, where **[+specialized]** are elaborated. The feature of **[-specialized]** indicates common sense whereas that of **[+specialized]** indicates technicality in scientific field.

## 2. Tenor

Tenor refers to the participants' of the text, their roles and social relationships. A text is produced in interaction or conversation between the addresser and addressee. In other words, a text exists because the addresser interacts with the addressee. There can be no text conflict or discrepancy between two sides of the participants. Tenor of the text is accounted with reference to four factor :

- a. Status : status is seen in participants' roles involving power relationship. This is to say that status is well describable with reference to power. Power is defined as **the ability to coerce over others**. Someone is said to have power or to be powerful if she/he can coerce over others that is if she/he can make others do or not do what she/he wants. There are some potential sources of power; wealth, knowledge, ethnicity, social position, age, geographical origin, sex and physical mental appearance. Status of the tenor can be equal or unequal.

An equal status relation is one where both the addresser and the addressee have the same power in the sense that the addresser can coerce over the addressee and similarly the addressee can coerce over the addresser.

For example : *the relation of two friends, colleagues, lecturers, professors, and scientists are equal ones.*

An unequal relation is one of two persons where one is more powerful than the other or one is independent and the other is dependent on the

previous one. For example : relationship between a lecturer and student, a supervisor and staff, the educate people and street children etc.

b. Formality : participants' interact in a certain environment or situation. In other words, this is to say that a text does not take place in vacuum, void or empty situations. The environment or situation where participants interact may be formal and informal. A formal situation is one where **predetermined rules have been made or set before an interaction occurs**. On the contrary in an informal situation no rules or regulations are predetermined.

c. Affect : affect refers to intensity of emotion, feeling or fondness of the participants involved in an interaction or conversation. The effect may be positive or negative. On one hand, a positive affect indicates that someone likes or loves the person she/he interacting with. On the other hand, a negative affect means that the addresser dislikes or hates the addressee. Someone may not have a positive nor negative affect to others. In other word she/he feels OK about the person she/he is interacting with. this is neutral feeling which is theoretically in the centre or middle of the continuum.

For example : a positive affect is realized by terms of endearment (such as honey, sayang, love, dear) a negative affect is realized (such as setan, bodat, fuck, etc).

d. Contact : Contact indicates frequency of interaction or communication between the addresser addressee. In the sense that the participants have had previous interactions or have often had contacts. On the other hand the feature may be infrequent where the pasticipants have not met or interacted before.

Linguistic resources used in interacting with the person firstly met and with that frequently met are different. There are varieties of linguistic forms used in the two situations. Frequent contacts are commonly realized by contracted linguistic forms, ellipsis, substitutions and references which tend to be exophoric or homophoric.

### 3. Mode

Mode refers to the manner in which interaction is carried out in text, the role played by language in interaction and medium or channel of interaction. On the other hand, the role played by language in the text construction can be very important in the sense that the language used is identical with the text itself.

a. Planning : the language used in a text is affected by the planning of the text.

Texts vary in their linguistic realizations in terms of the planning. This is to say that in terms of planning there are two possibilities, namely the text which is previously prepared before its execution. This kind of text is spontaneously made. The first text is configured as **[+planned]** and the **[-planned]**. For example : **[+planned]** is pre-prepared speech. Normally the speech is prepared in written form and at the time of presentation the speakers presents the speech fluently. **[-planned]** indicated and unprepared speech. The speech is spontaneously delivered and is often associated to informality.

Based on the classification above, it can be concluded that variation of language is a variety of the language used by the street children in society. In this research, the researcher narrows it to user sociolect that divided by Chaer and the

usage of style or register that divided by Holmes and further experts to analyze the language use of the street children.

## **1.2 Siolect and Language Variation**

From the user above there is sociolect category that further writer use it to analyze the language variation. Holmes (2001), Hudson (1996), Romaine (2000), Trudgill (2003) in Marcin Lewandowski (2010:61) the term sociolect is often used interchangeably with social dialect. P. Trudgill (2003) in Marcin Lewandowski (2010:61) defines it concisely as ‘a variety or lect which is thought of as being related to its speakers’ social background rather geographical background’.

In other words, it is the language spoken by particular social group, class, or subculture, whose determinants include such parameters as: gender, age, occupation, and possibly a few others. According to Wilkon (1989) in Macin Lewandowski (2010:61) who was the first to use the concept of sociolect in Polish sociolinguistic literature, sociolects are ‘language varieties related to such social groups as: class, community, and professional groups’.

## **2. Definition of Street Children**

According to the Department of Social Affairs of the Republic of Indonesia (2005: 5), street children are children who spend most of their time doing daily living activities on the streets, either to make a living or roam the streets and other public places. Street children have characteristics, between the

ages of 5 and 18, carry out activities or roam the streets, their appearance is mostly dull and clothes are neglected, mobility is high. In addition, the Directorate of Child Welfare, Families and Seniors,

Department of Social Affairs (2001: 30) explained that street children are children who spend most of their time to earn a living or roam on the streets or other public places, their ages range from 6 years to 18 years. The time spent on the road is more than 4 hours in one day. Basically street children spend their time on the road to make a living, both with willingness and compulsion by their parents.

From these definitions, it can be concluded that street children are children who are part of the time they use on the road or other public places both for earning a living and wandering.

In making a living, there are some children who are willing to make a living on the streets with their own awareness, but there are also many children who are forced to work on the road (begging, busking, shoeshine, etc.) by people in around them, whether it's parents or other families, for low family economic reasons. The characteristics of street children are children aged 6-18 years, being on the streets for more than 4 hours in one day, doing activities or roaming the streets, his appearance is mostly dull and clothes neglected, and his mobility is high.

### 3. The factors of Language Variations

Factors of language variation can also be referred to as the reason for language variations in a person. These factors can be related to social groups. Nababan (1991) further said that these differences are often referred to as free variations.

The factor that can cause language variations externally is social factors. Language variation does have a close relationship with social factors such as age, gender, social class, education, and socioeconomic (Penny, 2011: 2). Sources of language variation related to social factors will be focused on the presentation of the factors of age, gender, social organization, and socioeconomic.

For example, the language variations raised by adolescents can be said to have their own peculiarities. Adolescence has characteristics including adventure, grouping (clicks), delinquency (Sumarsono, 2008: 150). This characteristic is also seen in their language variations. The variation of language they use is creativity (Sumrsono, 2008: 156). This is indicated by the emergence of new linguistic elements, both from the phonological and morphological levels. For example *mabuk* is pronounced *mabok*, *gila* pronounced *gile*, *benar* pronounced *betol/bener*, and so on. One typical language variation that appears in the Jakarta area is prokem language.

The another factors are language variations related to the education level of the language user. For example, people who only have primary school education will have different language variations than people who graduate from



high school. Likewise, people who graduate at high school level will be different from students in terms of using language variations. If someone who has a low education, the language used tends to use language that is not standard and impolite. In other words, someone who has a high level of education then the language tends to use language that is more organized and uses scientific language (Penny, 2011 : 2).

Therefore, The socioeconomic situation of the speaker can also be one source of language variation. The emergence of this language variation seems intended as a marker of someone's socioeconomic status. Language variations originating from these socioeconomic factors are not the same as differentiation based on the level of nobility, said so because now the acquisition of a high economic status is no longer synonymous with a high status of nobility. It is possible for people who are based on descent to have high noble status but do not have high economic status. Conversely not a few who are not of royal blood, but now have a high economic status (Chaer and Agustina, 1995: 85).

Then, An individual is basically part of a social network and can have strong or tenuous relationships with other individuals. It is this social network that can cause language variations. Language variations that occur between a community and its people are part of a social network. Hence, interactions that occur between communities with different language variations are also part of a social network. Social networks can have varying strengths, which are mainly based on the intensity of interaction and complexity. Milroy and Milroy (1997: 60) state that a strong and complex social network is characterized by getting to

know each other individually in the social network and that they interact in a high intensity (for example as coworkers or friends). He further stated that the stronger a social network of a society, the language tends to change more slowly. Based on this view, we can also assume that a strong social network has a language variation that tends to be less than that of a community with tenuous social networks. It is said so because members of a strong social network tend to rarely make contact with other members of the community, thereby reducing the possibility of language contact which ultimately leads to the lack of variations in the existing language.

Based on the explanation above, it can be concluded that there are three reason or the factor that can affected the language of the street children use the impolite language. They are : the level of education , social economic, the social network/the impact of their community.

#### **4. Attitude of the listeners**

In interacting or communicating, there is an attitude that arises when the interaction occurs. The word attitude can refer to body shape, standing position that is upright, behavior or gestures, and actions or actions taken based on views (establishment, beliefs, or opinions) as a reaction to the occurrence of a thing or event. Much research has been done on what is called attitude, especially in relation to soial psychology. Triandis (1971: 2-4) argues that attitude is the readiness to react to a situation or event that is faced.

Whereas, according to Lambert (1967: 91-102) states that the attitude consists of three components, namely the cognitive component, the effective component, and the conative component.

The cognitive component relates to knowledge about the environment and ideas that are usually used in thinking process. Affective component concerns the problem of evaluating either likes or dislikes, towards something or a situation. While the conative component concerns behavior or actions as a "final decision" for reactive readiness of a situation. It is through this conative component that people usually try to guess how a person behaves towards an event they are facing. These three components generally have a close relationship. If these three components are in line, then the behavior can be predicted to show attitude. If the opposite, then in that case the behavior cannot be used to know the attitude.

The attitude referred to here is language attitude, language attitude in a narrow sense and broad meaning according to (Anderson: 1985) language attitude is seen as a concept that is only one dimension, namely the dimension of feeling that is in a person towards a language, while the dimension of trust (or knowledge) and behavioral dimensions are seen as separate symptoms. In the broadest sense, language attitudes are related to the content of attitude meanings (descriptive beliefs) and the range of exhortative beliefs in addition to the evaluative aspects of attitude.

In this case, the attitude shown by the interlocutor or listener can also be said to be a language attitude because the listener will show a positive or negative

attitude towards a language. If the listener or interlocutor shows a positive attitude towards what is said by speakers, such as understanding what is being discussed with the language variations used by the speaker, of course you will tend to appreciate and be able to mingle in the conversation by using the same language variations with speakers. The negative attitude that will be caused by listeners is a misunderstanding in interpreting the variety of languages used by speakers. So that the listener or interlocutor does not understand the purpose intended by the speaker.

## **5. Definition of Sociolinguistics**

The existence of language cannot be separated from the society. This phenomenon is studied in Sociolinguistics. According to Yule (2010:254), sociolinguistics is a part of sociolinguistics study which focuses on language which is dealing with social and cultural phenomenon in one society. It usually explores the field of language, society, and things which are related to social sciences, especially psychology, anthropology, and sociology. The idea proposed by Yule is also in line with Trudgill. He states that the study of sociolinguistics is related to cultural phenomenon so that it can affect the way people speak or talk since it is determined by the social context (Trudgill, 2000: 32).

After the appearance of the modern comparative linguist group, the study of language received many very meaningful contributions from other experts in the field of study such as philosophy, psychology, sociology. With the existence of this collaboration gave birth to new fields of study such as psycholinguistics

(the study of the acquisition of language), neurolinguistics (the relationship of language with the brain) and also sociolinguistics (language with the community). Sociolinguistics, for example, is a combination of two fields of empirical sociology and linguistics which converge in pursuing language as functioning in social institutions (Paul Ohowuitun: 2007).

Sociolinguistics in etymology comes from two English words socio and linguistics. Linguistics is the study of language, especially the elements of language such as phonemes, morphemes, words, sentences and the relationship between these elements including the nature and formation of these elements. Socio-social elements with social, namely relating to society, community groups and social functions. So sociolinguistics is the study of language in connection with speakers of that language as members of society. It can also be said that sociolinguistics studies and discusses the social aspects of language, especially variations found in languages related to social factors (Nababan, 1984: 2).

Another opinion expressed by Pride and Holmes (1972) which states that sociolinguistics is the study of language as part of culture and society. So language is not something that can stand alone outside of culture (language and culture) but language is part of the culture itself.

So we can conclude that sociolinguistics is a field of science that examines language with social (society) as people who use the language. (Halliday: 1970) mentions sociolinguistics related to the language link between people who speak the language. In other words, Halliday's statement implies the

meaning that aspects such as the number of vocabulary, attitudes, customs, and the culture of language users affect the language used.

## **B. Previous Related Studies**

Several previous studies that relate to this the formulation of these research problems can be categorized as a sociolinguistic study. There have been many studies conducted to find Language Variation in Social Context. One of them is the research conducted by Prambayun Miji Lestari (2014) and Prambayun Miji Lestari (2010).

Prambayun Miji Lestari (2014). Her research was entitled " The Language of the Street Children: A Sociolinguistic Study". Her research was conducted to show the language are used by street children and the usage of the Javanese Particularly Ngoko Lugu Level of speech containing "pisuhan". The aim is to described as how language is used by Street children in Klaten bus Terminal and What the characteristic of the language are used by Street Children in Regency of Klaten .

Prambayun Miji Lestari (2010), her research was entitled, "The Language of the Street Musicians". Reports that the use of the language of the street musicians has particular characteristics and cannot be separated from the three forms of interaction. It was found there were code mixing,code swithching, the informal variety of language which was characterized by the presence of the language of syncope and aphaeresis. Besides, it was found the forms of register

within the society of the street musicians such as : *pengamen kampung, pengamen estafet, babi arab, sepur kelinci*, and other forms of registers.

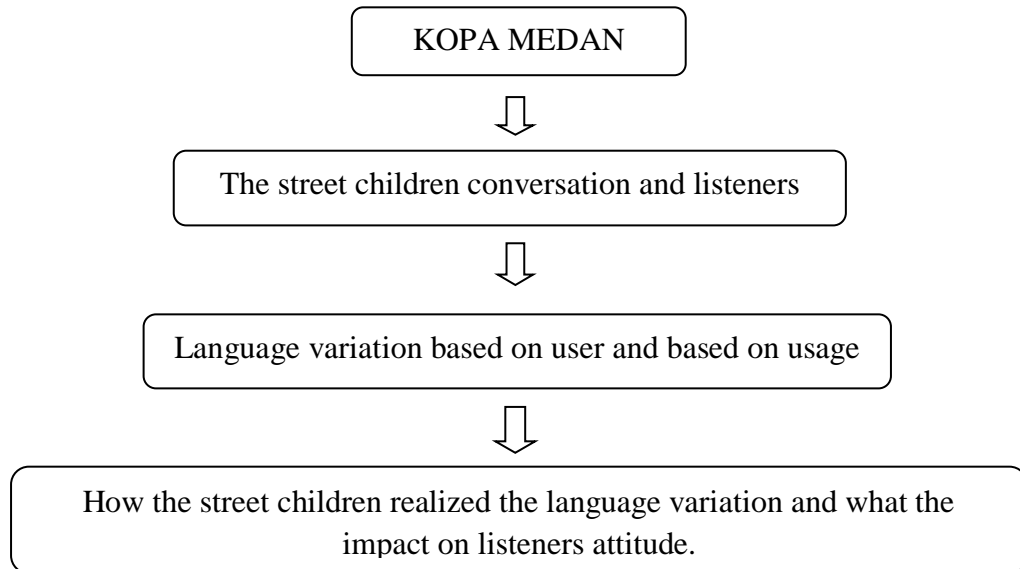
The difference with this study is that researchers want to know the diversity of language variation that used by street children and what the impacts on listener's attitudes. This research related with the previous research above, that contained about sociolinguistic studies and study of language variations. but researchers focus on language variation of street children based on user and usage, as well as what the impact is received by surrounding people as listeners.

### **C. Conceptual Framework**

Sociolinguistics is the study of language and people who use that language. One sociolinguistic study is a variation of language that focuses on the use of language that is adjusted to its context and function.

This research will be conducted to determine the phenomenon of language variations in street children and what impact arises from the attitude of listeners. The researcher narrowed the variety of languages in terms of speakers and types such as sociolect. The vulgar, slang, colloquial, jargon, and ken. And also the researcher analyzed the language variation based on the usage or register that used by street children. How is the structure of variations of the language characteristics and selection of words. The results of the data will be analyzed descriptively or depicted phenomena in the form of words.

The study will be conducted as follow:





## **CHAPTER III**

### **RESEARCH OF METHODOLOGY**

#### **A. Location of the research**

This research conducted at the Komunitas Peduli Anak (KOPA) Medan, located on Jl. Syahbandar No.23 Kel. Aur Kec. Medan Maimoon. This research conducted on August 2019. The reason for researchers to conducted research at KOPA, because KOPA is one of the facilities and services to guide children in Medan, as well as a shelter for street children.

#### **B. Source of the Data**

The source of data was taken from 9 the street children in KOPA Medan, they are 8 to 14 years old. This study focused on language variations used by street children. The data obtained in this study are all kinds of language variation used by street children, both in the form of conversations and the results of interviews between 4 informants and researchers.

#### **C. Research Design**

The research conducted by using descriptive qualitative method by applying descriptive phenomenon design. This method used in order to discover, identify, analyze language variation of street children is realized in KOPA Medan and how the impact caused by the attitude of the listeners. Qualitative

research is research that produces descriptive data in the form of written or oral words from people and behaviors observed (Bodgan and Taylor in Moleong, 2001: 3).

The method is the way that must be in conducting research, while the technique is how to implement the method (Sudaryanto, 2015: 9). The method used is descriptive. Because qualitative procedures was certainly produce descriptive data. Descriptive methods are used to explain and describe phenomena and facts as to where the subject was examined. To reveal and analyze problems encountered in the field systematically to provide truth based on data.

#### **D. Technique of Data Collection**

The data was gathered through especially observation, interview and field note.

##### **1. Observation**

The researcher came to KOPA Medan to meet the street children. The researcher applied several techniques from (Gunawan,2002) and (moleong,2001) in this observation.

###### **a) *Simak bebas libat cakap* (SBLC) techniques.**

The researcher tapped into language behavior in a conversation carried out by street children without his involvement in the conversation.

###### **b) *Simak libat cakap* (SLC) techniques.**

The researcher tapped into language behavior in a conversation carried out by street children with direct involvement in the conversation.

- c) The results of these observations are recorded and noted by the researcher.

## 2. Interview

In this case, the researcher as a interviewer, gives question, asks for explanation and take a note to get deeper information about language variation of the street children and the impact on listeners attitude.

Here, the researcher interviewed leaders from the KOPA Medan community to ask a number of questions related to the language of street children. Researchers also interviewed the surrounding people of street children to find out more clearly what the factors make the street children very easy to speak in a language that is not polite. Researcher also interviewed the general public who interact with street children and ask for information about what impacts they have after interacting with street children.

## 3. Field Note

Field note would help researcher to make record about situation in the field. The researcher write detail and accurate description about what researcher see, hear, experience and learn while conducting observation and interview.

## **E. Technique of Data Analysis**

After all the data has been collected, the researcher need to analyzed the data to solve the problem that the researcher was determined. Qualitative method was used by researcher to analyzed the data.

The researcher analyzed and identified the data that contains language variations of street children. The results explained by classifying these language variations systematically according to the type and classification of language variations.

According to Miles and Huberman (1994) there are three method of data analysis, they are :

### **1. Data condensation**

Data condensation or data reduction processed in several ways, such as selection, make a summary and being subsume in large pattern. After collecting the data of the street children, the researcher continued the study by selecting and simplifying the data of the listeners which contain language variation and the characteristics. Selecting of the data used to reduce unimportant utterances include in the data.

### **2. Data display**

The second major of analysis was data display. Data displays are design to organized information into an immediately accessible, compact form of the data. The researcher classified the data of language variation of the street children and

the impact on listeners attitudes. The researcher was displayed the data into descriptive form of how the language variation of street children realized by the users.

### 3. Drawing and Verifying Conclusion

After display the data, researcher drawed and verified conclusion of the data. On the other word, researcher conducted analysis and interpretation from the data display. To find out the conclusion and verification of the used of language variation of the street children and the impact on listeners attitude can be drawn. In short, the steps in analyzing the data are: first, the researcher collecting the data from observation and interview to get the conversation of the street children with the other informan as listeners and interlocutors. Second, the researcher selected and identifiyed the language variation that used by street children based on characteristics and aspects. Third, researcher made the data display into descriptive form based on the script that the researcher get in observation. The last step is make a conclusion based on the data display.

## **CHAPTER IV**

### **DATA COLLECTION AND DATA ANALYSIS**

#### **A. Data collection**

As stated in previous chapter, The data of this research was taken through recording based on (SBLC and SLC techniques) and interview. The data was taken from 9 street children in their community and 4 informants. Therefore, the data is only deal with language variation that realized by street children community. There are 35 data that has been collected. The detailed data can be seen at table analysis in appendix 1. They are included 2 kinds of language variation realized by street children, such as language variation based on terms of user and based on terms of the usage. And the data was obtained the interview of the informants that described the impact of the listener's attitudes towards the language realized by street children. The last data was obtained the factor or the reason of street children use the language variation in daily interaction.

#### **B. Data Analysis**

After collecting the data, the researcher is mainly focus at investigating the whole data that is specifically based on the three of research questions.

##### **I. Investigating the kind of language variation used by street children based on the user and the usage of the language**

Based on holmes theory which has been explained in the second chapter, sociolect language variations are included in language variations based on the user and the usage. there are 5 types of language variations found in the language of street children, namely, Vulgar, Slang, Jargon, Colloquial and Cant/ken language. The data can be described as follows :

1. Based on terms of user

- a. Vulgar Language**

The data analysis was done in line with Miles, Huberman who stated that steps, for the first the researcher collecting data in the form of conversation of the street children. Vulgar language explained that the form of language variation whose characteristics indicate the use of language by speakers who are less educated or from among ignorant people. This language was used by the street children to conversation with people around us. As described in the following example :

*Data 1. "Oi ham, rakos kali kau bodoh!" (001/SVL/LVBOU)*

The data showed the word "rakos" it means that the street children says that "Rakus/serakah" or in English is "Greedy"to their friend. Because the street children sometimes assume that their friend is too much eat at the time. But they tell their friend with the impolite language. This word contains harsh words, because this street children intends to bring down or denounce his friend with a high tone and words that are quite sensitive. Usually the word "Rakos" are used for things that are not good or describe bad qualities.

The word “bodoh” in English is “stupid” that is one of vulgar language that often says by the street children. This word refers to a word that means contempt that degrades the quality of the intelligence of his friend. To express what they want to say with their friend directly. For those who are less educated, it seems that language they tend to express their intentions without considering the form of the language. Therefore the language used is language with harsh words. This word is very popular among street children is considered as a lower-class community.

*Data 2. “biasa ajalah jalanmu itu pantatmu kayak bebek” (004/SVL/LVBOU)*

The data explanation showed that the word “Pantat” refers to “ass” in English, this word considered as a vulgar language because the word refers to the vital human body or sexual organ of human being. The street children used the language to explain about the body of their friend. In their words, there are racist words that can be hurt their friend or make the people angry. The word is not appropriate for a child. In other hand the word “bebek” refers to the vulgar language because the street children equate the vital human body with the animal body to contempt their friend.

*Data 3. “aku lagi yang main, eh.. bodatlah gak enak” (005/SVL/LVBOU)*

The data described the annoyed expression in the word “bodat” refers to “Monyet” in English is “Mongkey”. The street children often used this word to express what they want to say directly and can make the person that talked angry with them. For those who are educated, rough vocabulary tends to be avoided



because it is considered harsh words. In society, an educated class is considered have more higher social status. So they can must adjust the language used with his position. But diferrent with the street children that used the vulgar language. They have a lower social status, so a harsh words feels natural. Because it has become a habit in daily conversation. The word “bodat” is used to show their respect feeling toward their friend.

#### **b. Slang language**

Slang language is a form or realization of language variation that is privileged and confidential. Slang is a variation of language created by a particular group of people that is used as a language in a socciation with fellow community users of that language. The data was used by street children in their conversation. The example of the slang language was showed in the following data:

*Data 4. “Kak ada erpet? Haus aku kak.” (013/SSL/LVBOU)*

The example of using Slang language was applied in the word “erpet” that refers to “air putih or in english is “drink water”. They use the language to say they want to drink water. This language, the street children was used the “erpet” that comes from the word “air-pet” that has meaning “water in the bottle”. These street children used this language to make it easier for them to say something. Because they have less vocabulary. They used the word that they can remember and becomes uniques language.

*Data 5. Gak usah bacot kau, batcrit aja kerjamu itu iya kubilang!*  
(014/SSL/LVBOU)

The data above showed that the word “batcrit” refers to “banyak cerita/bicara” in English is “talkative”. In this language, this variation of language is called slang because in the word “batcrit” there is phonemic removal. They use abbreviations that cut the meaning of the language. Such as “bat-(banyak), crit (cerita)”. But other people won’t understand what they say. They use the language to say their friend is talk too much at the time. This word they used to make the language easier to say.

### **c. Colloquial Language**

The colloquial word comes from the word colloquium (conversation). So, colloquial means conversation language, not written language. Colloquial language usually used by lower-class social groups. Variation in social languages used on everyday conversation. The example of Colloquial languages showed in following data :

*Data 6. “kakang siapa namanya? Kok nanyak-nanyak aja!”* (017/SCL/LVBOU)

The data showed that the word “Kok nanyak-nanyak aja” it means that, the street children feel annoyed when we asked more about themselves. “Nanyak-nanyak aja” in grammatical words is comes from the words “Tanya” that adding the Affix such as letter *n* that change letter *T* that suffix such as letter *k* ( *Tanya* = *n* + *anya* + *k* ) and in this word there are word repetition occurs. “Nanyak-

nanyak” the street children often use the language in their conversation. Because, this language also often used by the people to talk with their interlocutors. This language can be impolite because they used high tones that makes the language is not good to say to older person.

In addition, the another example of Colloquial language was showed in the following data :

*Data 7. “Kakak ini aku yang gak tau” (018/SCL/LVBOU)*

The data above explain the word “gak tau” it means that the street children says they dont know about the information of someone. “gak” came from the words “tidak/enggak” that have word removal from (*enggak* became *gak*) or in english is “No”.

*Data 8. “Tengoklah si ajid itu, Pening kali palaku liatnya.” (020/SCL/LVBOU)*

The data described the word “tengoklah” it means that the street children asked their friend to see his other friends that make him annoyed. The words “tengoklah” comes from the words “lihatlah” in grammatical words. “tengoklah” also comes from formality language, but the use of language of “tengoklah” have a deep meaningful. “pening pala ku liatnya” the street children give the expression of what their friends do and they feel annoyed.

*Data . “Ih kak cak sini hape kakak tu, aku mau tengok ni” (022/SCL/LVBOU)*

The data above showed the word “cak” it means that the street children want to try to using the phone of the researcher. They use the word “cak” that

comes from “coba” there are some letter that should be word removal and word added “(coba + k)”. Because the word “cak” more simple than “coba” in daily conversation.

*Data 10. “Gak pernah kami jualan pakek baju sekolah kak.” (019/SCL/LVBOU)*

The data above described the word “pakek” it means that the street children used this word to showed their do not used uniform in daily activity such as when they are on the road to selling newspaper. “pakek” comes from the words “pakai” in formal language. In daily conversation, they used “pakek” based on dialect in Medan.

#### **d. Jargon Language**

Jargon language is a form of language variation which their use in certain social groups. Jargon is a typical vocabulary used in certain areas of life, such as the language of the street children. The example of jargon language was showed in following data :

*Data 11. “Nengok-nengok cucok lidah lah kak” (027/SJL/LVBOU)*

The data above showed that the word “cucok lidah” refers to “menindik di lidah” in english is “piercing the tongue”. The street children use the “cucok lidah” because they was taken from the way people do it. Because they do not understand what the people language often used in saying this. But in their

community they make another language. In other hand, the another example as described :

*Data 12. "Kami nawar mobil pakek koran kak." (028/SJL/LVBOU)*

The data showed that the word "nawar mobil" it means that the street children "menjual koran ke mobil-mobil di jalan" in english is "selling newspaper to people on the car" This language to make them easier to say "selling". And this language used by street children in their community.

*Data 13. "kalau kepanasan ya ngetem dulu kami" (029/SJL/LVBOU)*

The data above, showed that the word "ngetem" it means that "berhenti". This word is usually used by public transportation drivers, or street children who are in the terminal area.

#### **e. Cant Language**

Cant language is a form of language variation used by a particular group with a made up song so much create the impression "pitiful". A certain variety of social language is miserable" made whining full of pretense. This variation is usually used by beggars. It would be explained in the following data :

*Data 14. "Mamak awak dirumah, ayah becaknya dah hancur, tabrakan" (031/SKL/LVBOU)*

This street child tries to explained his lack of condition to those around him, in order to get sympathy from the people around him. This language is used by street children when there are people who ask about their status, or about their

activities. they use pleading tones that are made like whining. “ *Ayah becaknya dah hancur, tabrakan*” It means that, this street children tells the chronology of his parents who are not working, because of an accident that can not make his father work. The language they use is used to get sympathy or something from people who listen them. This language variation shows a piteous expression, so that people who listen look sad and can help them.

*Data 15. “Gak punya duit mamakku kak. Jualan koranlah aku. Biar dapat hepeng.”*( 032/SKL/LVBOU)

The data mentioned that, They told us that their economy was very poor. so his parents cannot pay for their school. It means that the street children tells the researcher about what they sell in the road. If they are not bring money to their mom, they are can not eat because their parent are not working again.

*Data 16. “Kami gak ada iqra’ lah kaak.. padahal kami pengen kali bisa ngaji..”*  
(035/SKL/LVBOU)

The data above described the word “*padahal kami pengen*” It means that, the street children wants to the researcher to give them iqra’, so they can read the iqra’. The language they use is used to get sympathy or something from people who listen them. This language variation shows a piteous expression, so that people who listen look sad and can help them.

2. Based on terms of usage

**a. Variety of language with reference to the field**

It is specified that the field refers to socially validated interaction or activities, which involves the topic (what). The field of a text affects language variety in the sense that the use of language is affected by what is being talked about. This is to say that different topics of the text are differently realized in language use. In other word, different fields are realized in variety of language. Thus, the text use in a lecture differs from that used in gossip.

### 1) **Arena**

The factor of arena or social activity refers to the location where activities take place. In other words, arena specifies the location where social acitivities are performed. The location has features or characteristics of the institution that sets the activity. The example of arena was showed in the following data :

**[-institutionalized]** : it means that the social activity is not constrained by institutional requirements

*Data 1. "biasa ajalah jalanmu itu pantatmu kayak bebek" (004/SVL/LVBOU)*

The data above described about the vulgar language. In this case, the language occurs at the location of the street children, namely in the community of street children. The language they used is addressed to friends who have the same status as them.

### 2) **Semantic Domain**

Varieties of linguistic resources coding domains of texts are attributed to two categories of features, namely [+spesialized] and [-spesialized]. [+spesialized]

features means that words or linguistic forms used are regulated, justified, generated or motivated by a certain field or discipline authority. [-specialized] means that the field is not ruled, justified, governed, regulated or constrained by autonomy or authority of a specific discipline or branch of knowledge. In other words, the feature conveys common people's sense or experience. The data was explained that semantic domain in [-specialized] in following the data :

- *“Kak mau lagi napa susunya kak, awak gak pernah minum susu”*  
(034/SKL/LVBOU)
- *gak usah bacot kau, batcrit aja kerjamu itu iya kubilang!* (010/SVL/LVBOU)

This data shows that the language used by street children is not bound by rules. they are free to say whatever they want to say according to the feelings or words that arise in their brains.

## **b. Variety of language with reference to tenor**

### **1) Status**

Unequal : *“Kami gak ada baju untok sekolah, jadi kek mana pulak. Janganlah sewot muncong ibuk.”* (011/SVL/LVBOU)

The data above showed that the word “muncong Ibuk”, it means that the street children is talking to a woman who has an older age. There is an age difference between this street children and the person they are talking to. And the language "muncong" that they used to speak is not appropriate to say to an older person. There is unequal status in their conversation. There is relation is one of



two persons where one is more powerful than the other or one is independent and the other is dependent on the previous one.

Equal : “*Yang gak bisa ku tokok palanya!*” (016/SCL/LVBOU)

*gak usah bacot kau, batcrit aja kerjamu itu iya kubilang!*

(010/SVL/LVBOU)

The data has been showed that street children who are talked with their friends. In this case, there is the same social position and the same age showed by the street children. there are similarities between these street children, so the language they used has the equal one where both the addresser and the addressee have the same power in the sense that the addresser can coerce over the addressee and similarly the addressee can coerce over the addresser.

## **2) Affect**

Affect refers to intensity of emotion, feeling or fondness of the participants involved in an interaction or conversation.

Positive affect : -

Negative affect :

- “*Namanya lagi ngerekam bodoh kali kau, paok kali!*” (008/SVL/LVBOU)
- “*aku lagi yang main, eh.. bodatlah gak kenak*” (005/SVL/LVBOU)
- “*Kalau makan itu duduk jangan macam anjeng*” (007/SVL/LVBOU)

The data showed the expression or emotion of the street children to thier friends. There are varieties of languageuse when street children speaking with

their friends they are dislike or hates each other. This is a natural feeling that street children showed with each other.

### **3) Contact**

Contact indicates frequency of interaction or communication between the addresser addressee. In the sense that the participants have had previous interactions or have often had contacts. On the other hand the feature may be infrequent where the participants have not met or interacted before. Linguistic resources used in interacting with the person firstly met and with that frequently met are different. There are varieties of linguistic forms used in the two situations.

For example :

#### **In frequent :**

N : *“Nama kakak nia, kalau ini namanya siapa?”* (My name is nia, what is your name?)

Kia : *“Tanyaklah sama dia, gak usah tanyak aku!”* (You can asked him, do not asked me!)

In this context, the researcher first met with one of these street children, so the street children did not feel close to the researcher. So there is infrequency between researchers and street children.

#### **Frequent :**

N : *“Kalau jualan koran emang dapat berapa biasanya dek?”* (how much you can selling this newspaper?)

Nbl : “*Ya gak tentu lah kak, kadang korannya laku 10 kadang 5 aja. Satu itu harganya 2 ribu.*” (sometimes the newspaper sells 10 sometimes 5 only. That one costs 2 thousand.)

In this case, there is a closeness between the researchers with the street children. The street children began open mind to telling the researchers their activity with polite language.

## **II. Investigating the impact of language variation of the street children on listeners.**

In the analyzing the data of the impact on listener attitude about the language. The researcher used theory Triandis (1971: 2-4) argues that attitude is the readiness to react to a situation or event that is faced. Whereas, according to Lambert (1967: 91-102) states that the attitude consists of three components, namely the cognitive component, the effective component, and the conative component.

### **1. Cognitive components**

The first attitude is cognitiv component, The cognitive component relates to knowledge about the environment and ideas that are usually used in thinking process. There are 4 Cognitive component such as : people who speak Is a representation of what is believed by the individual owner (red : listeners) of the attitude. Contains perceptions, beliefs, and stereotypes that individuals have about

something. Something that has been patterned in the mind. And that thought is not always accurate. Cognitive itself is one's belief or awareness of something.

The researcher did interviews with the informants after meeting the street children in KOPA Medan. The researchers to get the impact on listeners attitudes. Researcher did it by asking one by one of the informants that often interact with the street children. There are 4 informants that reasearcher interviews give their statement about the language of the street children. Based on researcher interviews with informants who act as listeners (people arounds street children).

Listeners realized the language used by street children is a language that is not polite and inappropriate for their age. And listeners also realize that street children are children who have low social status. So they have low education too. they have language limitations that cause their language not developing and only following their environment which is not good for them. The data was taken from informants that was interviewed in following :

### **Interview 1**

*Ni* : “*menurut bapak bagaimana bahasa yang mereka gunakan pak?*”  
(Asked by researcher)

(according to you, how is the language they use, sir?)

*Bpk* :” *...bahasa yang mereka gunakan sebagian besar agak kurang sopan karena lingkungan yang mempengaruhinya, seperti orang tua yang juga memiliki pendidikan yang rendah serta menggunakan bahasa-bahasa yang kurang baik juga. Anak ini kan sifatnya mencontoh apa yang di lakukan atau di katakan oleh orang dewasa. Sehingga bahasa seusia mereka yang masih tergolong anak-anak cenderung tidak pantas menggunakan bahasa tersebut.*” (Answered by Mr.Syafri).

according to mr. syafri, he said that, the language used by street children was mostly used impolite because the environment that influenced it, such as their parents who also had low education also used languages that were not good or disrespectful. He also said that street children who are underage have the nature to imitate what is done or said by adults. So that the language of their age that is still classified as children tends to be inappropriate to use the language.

### **Interview kopa 3**

*Ni : Ya seperti kita tahu anak jalanan itu memiliki pendidikan yang rendah dan terus mereka ada yang bersekolah ada yang tidak. Dan cara mereka ngomong juga mengikuti orang-orang yang ada dilingkungannya. Menurut ibuk, bagaimana bahasa anak jalanan itu sendiri buk? (Asked by researcher)*

(Yes, as we know, street children have low education and those who attend school or those who do not. And the way they talk also follows the people in their environment. According to my mother, how is the language of the street children themselves?)

*SR : Yaa.. kalau menurut saya mereka kalau ngomong kasar dek, kayak preman preman padahal umurnya masih kecil-kecil.. (Answered by Siti Romlah)*

(Well, in my opinion, if they talk rudely, it's like a thug, even though he's a small age.)

In Mr.Syafri and Mrs.Siti romlah opinion, they are realize that language of the street children is not polite and they have low status social background. So they felt the street children inappropriate to used that language.

## 2. Affective components

Affective component concerns the problem of evaluating either likes or dislikes, towards something or a situation. In the affective components, such as : Is a feeling that involves emotional aspects. Feelings that are owned towards something. Listeners felt they don't like the language that street children used. the researcher looked at the interview data that the listener had begun to disturbed with the language. Based on the data interview in the following :

### Interview kopa 3

*Ni* : *Terus menurut ibuk apakah bahasa yang mereka gunakan itu dapat mengganggu orang sekitar? (Asked by Researcher)*

(Then in your opinion, is the language they use can disturb people around?)

*SR* : *Ya iya, kalau orang yang baru tahu dan baru kenal mereka ya kagetlah pasti, dan merasa gak enak mendengarkan orang itu ngomong kasar. Tapi kan orang-orang udah pada tau lah (Answered by Siti Romlah).*

(Yes, for people who do not know them, will feel disturbed by their language)

According to Siti Romlah, the language of street children disturbs the listener. especially people who do not often interact with street children.

## 3. Conative components

The conative component concerns behavior or actions as a "final decision" for reactive readiness of a situation. It is through this conative

component that people usually try to guess how a person behaves towards an event they are facing. In this component, it was showed how a person's attitude really is. because this attitude is determined by his actions. listeners who feel disturbed because the language of the street children take actions such as, giving advice, education (positive actions/good attitude) and scolding them or let it be (negative actions/bad attitude).

Based on interviewed, the informants said that they give some advice to the street children (positive actions/good attitude), there are also do not care and scolding them (negative actions/bad attitude). The data was showed as following :

### **Interview 3**

#### **(Negative actions/bad attitude)**

*Ni : apakah tindakan anda sebagai orang sekitar ketika mendengar bahasa mereka? Apakah anda berupaya mengedukasikan mereka? (Asked by researcher)*

(What are your actions as people around when you hear their language? Are you trying to educate them?)

*SR : Ya kalau saya gak ambil-ambil peduli dek karena udah biasa, lagian di bilangpun mereka cuek aja. Kadang saya marahi balek dek. (Answered by SR)*

(I don't really care about them, sometimes i scolded them).

In this case, SR gives negative action to street children by letting them and scolding them without giving knowledge to street children who use disrespectful language.

**(Positive actions/good attitude)**

*Ni* : *Bagaimana upaya bapak mengedukasi anak jalanan tentang bahasa yang mereka gunakan pak? (Asked by researcher)*

(What is your effort to educate street children about the language they use, sir?)

*Bpk* : *Ya, saya memberikan gambaran apabila mereka harus lebih sopan kepada yang lebih tua, atau ketika mereka berbicara di depan umum. Jika saya mendengar mereka berbicara kurang sopan, saya akan mengatakan kepada mereka "siapa yang tidak sopan maka bapak tidak mengajak kalian ke acara sosial yang di adakan di KOPA. (Answered by Mr.Syafri)*

(Yes, I give an illustration if they have to be more polite to the elders, or when they speak in public. If I hear them speaking disrespectfully, I will say to them "who is not polite so I don't invite them to social events that are held at KOPA.")

Based on ST, he gives positive action or good attitude. He give the street children simulation and some advice to do not used impolite language and give them punishment if they used impolite language.

The result of the impact on listener attitude towards language variation of the street children, there are 3 stages or components on the listener's attitude, namely Cognitive (aware), Affective (feeling), Conative (acting). In the cognitive component they realize that the language of street children is an inappropriate language. The affective component they feel that they have begun felt disturbed with their language, and the third component they act to give good attitude or bad attitude.



### **III. Investigating the factor of the street children use the language variations**

The researcher did the interviews with the informants after the meeting of street children finished. The researcher did the interview to get the factor or reason of the street children use language variation. The researcher did it by asking the informants. Based on interview the informants the researcher found that the street children used the vulgar language, it is because the street children have less education and bad social network or the impact on surroundings conversations. They are doing daily activity on the streets makes them influenced to get bad or impolite language.

#### **Interview 4**

*Ni* : *Yang terakhir kak, bagaimana kondisi lingkungan mereka?* (Asked by Researcher)

(And the last, how is the conditions of their environment?)

*LD* : *Kondisi lingkungannya sulit di Perkirakan ya kak ya, Cuma kalau ngomongnya udah keterlaluhan ya kita udah bisa memprediksi kalau lingkungannya mungkin juga buruk seperti itu atau pengaruh orang tuanya dan juga lingkungan mereka kan juga biasanya di jalan. Pasti banyak yang mempengaruhi mereka lah kak..* (Answered by Lisa D)

(we can predict that the environment is not good, might be like that or the affect of parents, and their environment is also usually on the road.)

Based on LD, she said that the environment of the street children is bad and the language that they used also affected of their parents and their surrounding people.

### **Conversation with the street children**

*Ni* : “kenapa temannya dibilang keleng? “ (asked by researcher)  
(Why did you say your friends have black skin?)

*Ilhm* : “ya gak tau bilangnyanya cemani kak, apa yang tau ajalah..” (Answered by STC)  
(I don’t know sis, I just say what I want to say and what I know).

For the use of other languages such as jargon or slang and Cant language that street children use, the factor of they use is the influence of the community or social network that they have. Researchers found that a several languages they used in their daily conversations. Such as : cucok lidah, nawar mobil, batcrit, etc.

The data researcher was taken from the street children and the informant, as following :

### **Conversation with street children**

*Ni* : “apa itu cucok lidah? Kenapa di bilang cucok lidah?” (Asked by researcher)  
(What is cucok lidah? Why did you say cucok lidah?).

*Oji* : “iya kak.. cucok lidah itu yang di cucok-cucok di lidah terus di pasang besi di lidahnya masak kakak gak tauu... kawan-kawan kami yang bilang..” (Answered by street children)  
(Yes sis, cucok lidah it means that piercing the toungue. Did you know sis? I know the language from my friend).

Based on the STC, he said that the language he used was based on what they understood. It means that these street children have little language variation or lack of knowledge of a word. The word they use comes from their community.

## **Interview 2**

*Ni : “menurut ibuk, bagaimana bahasa yang mereka gunakan? Apa yang mempengaruhi bahasa anak jalanan tersebut?” (asked by researcher)*

(according to you, how is the condition the environment of the street children, mam?)

*Sfy : “ ya kalau menurut saya, lingkungan disini kurang bagus lah, karena memang disini yang tinggal orang menengah kebawah, prihatin juga. banyak yang gak sopan juga dek, karena kan orang itu banyak yang gak sekolah. Orang tuanya juga banyak yang bermasalah. Tapi ada juga yang suka diam. Pengaruhnya bisa datang dari lingkungan ataupun dari komunitas atau kawan-kawan sesama mereka.”*

(I think this environment is bad for them, because in here the people that stay is a lower social class. Many children that impolite when they interact with the eldest. Because they are not educated people. Their parents have many problems. The affected came from their environment or their community and their friend that have same position). (answered by Sfy)

Based on the recording by Sfy above, explained that the factor of street children using impolite language was due to the surrounding environment and also the community. The environment and community are one of the main factors in social networks that affect the language of street children. The poor environment of street children greatly influences the language they use is increasingly impolite.

The result of the reasons the street children used the language variation is researcher found that there are three reason or the factor that can affected the language of the street children use the impolite language. They are : the level of education , social economic, the social network/the impact of their community.

### **C. Reseach findings**

The research finding, present and discuss the answer of the research problem. The finding was description of the language variation that realized by street children community. The data was obtained from the field were reported based on observation of the street children and surrounding people. After analyzed the data obtained in this study, it can be argued some of the findings as follows:

1. There are two types language variation that have been found in the language realized by the street childreen community in KOPA Medan. They are Language variation based on terms of user, there was : Vulgar, Slang, Colloquial, Jargon and Cant/Ken Language. And language variation based on terms of usage, there was : variety of language to the field, that included : arena and semantic domains. Variety of language to the tenor, that include : status, affect and contact.
2. The second answer of the research problem is describe how are the listeners' attitudes realized towards to street children in the daily interaction. The result of the impact on listener attitude towards language variation of the street children, there are 3 stages or components on the listener's attitude, namely

Cognitive (aware), Affective (feeling), Conative (action). In the cognitive component they realize that the language of street children is an inappropriate language. The affective component they feel that they have begun felt disturbed with the language, and the third component they act to give good attitude or bad attitude.

3. The last is described the reason the street children used the language variations in the way do. The result of the reasons the street children used the language variation is researcher found that there are three reason or the factor that can affected the language of the street children use the impolite language. They are : the level of education , social economic, the social network/the impact of their community.

## CHAPTER 5

### CONCLUSION AND SUGGESTION

#### A. CONCLUSION

Based on the research finding, it is obtained some conclusions such as the language variation was found in street children at Kopa Medan. The findings present and discuss the answer of the research problem. The finding was description of the language variation that realized by street children community. The data was obtained from the field were reported based on observation of the street children and surrounding people. The conclusion can be described as follows :

1. There were five types of language variation based on terms of user (Sociolect), there was : Vulgar, Slang, Colloquial, Jargon and Cant/Ken Language. and there were 2 types of language variation based on terms of usage, there was : variety of language to the field, that included : arena and semantic domains. Variety of language to the tenor, that include : status, affect and contact.
2. The second answer of the research problem is describe how are the listeners' attitudes realized towards to street children in the daily interaction. The result of the impact on listener attitude towards language variation of the street children, there are 3 stages or components on the listener's attitude, namely Cognitive (aware), Affective (feeling), Conative (action).

3. The last is described the factor or reason the street children used the language variations in the way do. The result of the factors the street children used the language variation is researcher found that there are three reason or the factor that can affected the language of the street children use the impolite language. They are : the level of education , social economic, the social network/the impact of their community. Based on observation, the researchers found that the environment of the street children greatly affected their language. Makes their language can not developed like the other children, because they have a low social status and less education.

## **B. SUGGESTION**

After analyzing the data and making conclusion, the researcher gave some suggestion for :

1. The result of the research about language variation, it can be used as a reference in studying sociolinguistics, especially about language variation of the street children based on terms of usage. The next researcher can develop this research. It is not only limited in the types, the reasons and the impacts of listeners attitude, but in the other, for example in their pronunciation.
2. The results of this study can be useful for readers in providing some understanding of the Language Variation. By reading this research, the researcher hope that the readers are expected to use any language lariation correctly.

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## APPENDIX 1

### DATA OF THE STREET CHILDREN AND THE NFORMANTS

THE STREET CHILDREN	THE INFORMANTS
1. Muhammad Amran (AMR) Age : 12 years old Selling newspaper	10. Syafri tanjung Age : 43 years old The leader of KOPA Medan
2. Chairul majid (AJD) Age : 14 years old Selling newspaper	11. Sofyana Age : 38 years old IRT
3. Muhammad ilham (ILHM) Age : 8 years old Selling newspaper	12. Siti romlah Age 40 years old Shop owner
4. Nabil okta aziz (NEL) Age : 10 years old Selling news paper	13. Lisa dwimayasari 20 years old The students
5. Aidil (ADL) Age : 10 years old Busking on the street	
6. Kia (KIA ) Age : 13 years old Busking on the street	
7. Rizky (RKY) Age : 14 years old Selling newspaper	
8. Fauzi (OJT)mAge : 12 years old Busking on the street	
9. Suwanto (ANT) Age : 12 years old Selling newspaper	

**APPENDIX 2**

**TABLE ANALYSIS OF LANGUAGE VARIATION USED BY THE STREET CHILDREN IN KOPA MEDAN**

1. Based on user, Sociolect (Vulgar Language). (SVL)

<b>N O.</b>	<b>DATUM</b>	<b>SENTENCE</b>	<b>THE TYPE OF LANGUAGE VARIATION</b>	<b>DESCRIPTION MEANING</b>	<b>THE FACTOR OF THE STREET CHILDREN USE LV</b>
1.	001/SVL/LVB OU	<i>“Oi ham, Rakos kali kau bodoh!”</i>	Based on user, Sociolect (Vulgar Language)	“Rakos” it means that the street children says that “Rakus” to their friend. Because the street children sometimes assume that their friend is too much eat at the time. But they tell their friend with the impolite language. The word “bodoh” is the one of vulgar language that often says by the street children. To express what they want to say with their friend.	Less education (the level of education), and the impact of the surroundings conversati on in their circle (social network).
2.	002/SVL/LVB	<i>“Kalau</i>	Based on	Same as	Less

	<b>OU</b>	<i>gak bisa bilang R bilang aja lah <b>tamak!</b></i>	user, Sociolect (Vulgar Language)	“Rakos” the word “Tamak” is refers to vulgar language.	education (the level of education), and the impact of the surroundings conversation (social network).
<b>3.</b>	<b>003/SVL/LVB OU</b>	<i>“Sukak hati kami lah buk, <b>kok ibuk pulak yang sewot!</b>”</i>	Based on user, Sociolect (Vulgar language)	“ <b>kok ibuk pulak yang sewot</b> ” it means that the street children feel annoyed with someone that older than them. But they are still talk with the high tones. “sewot” according to KBBI it means that “Jengkel” and in English is “Annoyed/cranky”	Less education (the level of education), and the impact of the surroundings conversation (social network).
<b>4.</b>	<b>004/SVL/LVB OU</b>	<i>“biasa ajalah jalanmu itu <b>pantatmu kayak bebek</b>”</i>	Based on user, Sociolect (Vulgar Language)	“Pantat” refers to “ass” in english this word is a vulgar language because the word refers to the vital human body. And the word is not appropriate for a child. “bebek” refers to the vulgar	The impact of the surroundings conversation (social network).

				language because the street children equate the human body with the animal body.	
5.	005/SVL/LVB OU	<i>“aku lagi yang main, eh.. bodatlah gak kenak”</i>	Based on user, Sociolect (Vulgar Language)	“bodat” refers to “Monyet” in english is “Mongkey” the street children often used this word to express what they want to say.	Less education (the level of education), the impact of surroundings conversati on (social network).
6.	006/SVL/LVB OU	<i>“Becewek kau sama kakak ini kan”</i>	Based on user, Sociolect (Vulgar Language)	“becewek” refers to “berpacaran” and in english is “dating” but in this context the word “becewek” can be impolite or vulgar because it is not good to a child when they said like that to older person.	Less education (the level of education), the impact of surroundings conversati on (social network).
7.	007/SVL/LVB OU	<i>“Kalau makan itu duduk jangan macam anjeng”.</i>	Based on user, Sociolect (Vulgar Language)	The word “macam” refers to “seperti” and in english is “like”. The word “anjeng” it means that “anjing” in english is “ a dog” the street children to	Less education (the level of education), the impact of surroundings conversati on (social network).

				equate their friend with the animal if their friend eat in a standing position. This context can be called Taboo.	
8.	008/SVL/LVB OU	<i>“Namanya lagi ngerekam bodoh kali kau, paok kali!”</i>	Based on user, Sociolect (Vulgar Language)	“paok” refers to “bodoh” in english is “stupid”. It means that the street children used the language to say their friend do not understand about something.	Less education (the level of education), the impact of the surroundings conversation (social network).
9.	009/SVL/LVB OU	<i>“Adek nya kayak orang bulek jugak, tapi bulek ireng keleng dia kak haha..”</i>	Based on user, Sociolect (Vulgar Language)	“keleng” refers to “hitam legam” in english is “black skin” it means that his skin is black. Why it become a vulgar? Because this context the street children says something racist.	Less education (the level of education), less vocabulary (the level of education) and the impact of the surroundings conversation (social network).
10.	010/SVL/LVB OU	<i>gak usah bacot kau, bacerit aja kerjamu itu iya kubilang!</i>	Based on user, Sociolect (Vulgar Language)	“bacot” refers to “mulut” in english is “mouth”. They use the language to say that their friends talk too	The impact of the surroundings conversation (social network).

				much.	
11.	011/SVL/LVB OU	<i>"Kami gak ada baju untok sekolah, jadi kek mana pulak. Janganlah sewot muncong ibuk."</i>	Based on user, sociolect (Vulgar Language)	"muncong" refers to "mulut" in english is "mouth". Same as bacot. But sometimes "muncong" more vulgar than "bacot" in the social context.	The impact of the surroundings conversati on (social network).

2. Based on User, Sociolect (Slang Language). (SSL)

NO .	DATUM	SENTEN CE	THE TYOE OF LANGUA GE VARIATI ON	DESCRIPTI ON MEANING	THE FACTOR OF THE STREET CHILDRE N USE LV
1.	011/SSL/LVB OU	<i>"Wah ada usus, hahaha.. aku mau cangker besar lah."</i>	Based on user, Sociolect (Slang Language)	"usus" it means that "susu" in english is "milk" they use the language in reverse. So the meaning of the word becomes ambiguous.	The impact of their community (social network).
2.	012/SSL/LVB OU	<i>Tengoklah itu badan ibuk udah gombret!"</i>	Based on user, Sociolect (Slang Language)	"Gombret" refers to "gembrot" or "gemuk" in english is "fat" they use the language in reverse the vowels.	The impact of their community (social network).
3.	013/SSL/LVB OU	<i>"Kak ada erpet?"</i>	Based on user,	"erpet" refers to "air putih or	The impact of their

		<i>Haus aku kak.</i>	Sociolect (Slang Language)	in english is "water". They use the language to say they want to drink water.	community (social network).
4.	014/SSL/LVB OU	<i>Gak usah bacot kau, batcrit aja kerjamu itu iya kubilang!</i>	Based on user, Sociolect (Slang Language)	"batcrit" refers to "banyak cerita/bicara" in english is "talkative". In this language, they use abbreviations that cut the meaning of the language. But other people won't understand what they say. They use the language to say their friend is talk too much at the time.	The impact of their community (social network).
5.	015/SSL/LVB OU	<i>Aku bisa tumbok orang, namanya aku lakik, bukan lekong</i>	Based on user, Sociolect (Slang Language)	"lekong" refers to "banci/setengah perempuan" in english is "transgender"	The impact of the surroundings conversation (social network).

3. Based on Use, Sociolect (Colloquial Language). (SCL)

N O.	DATUM	SENTENCE	THE TYPE OF LANGUAGE VARIATION	DESCRIPTI ON MEANING	THE FACTOR OF THE STREET CHILDREN USE LV
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1.	016/SCL/LV BOU	<i>“Yang gak bisa ku <b>tokok palanya!</b>”</i>	Based on the user, sociolect (Colloquial language).	“Tokok palanya” it means that the expression of the street children who want’s to hit their friend if their friend can not play with them. In grammatical words “ <i>tokok palanya</i> ” means that “ <i>Dipukul kepalanya</i> ” the language variation that use by this street children based on their conversation in daily live and social context.	Less education (the level of education) , and the impact of their surroundin gs (social network).
2.	017/SCL/LV BOU	<i>“kagak siapa namanya? <b>Kok nanyak-nanyak aja!</b>”</i>	Based on the user, sociolect (Colloquial language).	“ <i>Kok nanyak-nanyak aja</i> ” it means that the street children feel annoyed when we asked more about themselves. “Nanyak-nanyak aja” in grammatical words is came from	The impact of their surroundin gs conversati on (social network).



				<p>the words “Tanya” that adding the Affix such as letter <i>n</i> that change letter <i>T</i> that suffix such as letter <i>k</i> (<i>Tanya</i> = <i>n</i> + <i>tanya</i> + <i>k</i>) and in this word there are word reppitition occurs. “Nanyak-nanyak” the street children often use the language in their conversation. Because, this language also often used by the people to talk with their interlocutors. This language can be impolite because they used high tones that makes the language is not good to say to older person.</p>	
3.	018/SCL/LV BOU	“Kakak ini aku yang <i>gak tau</i> ”	Based on user, Sociolect (Colloquial	“gak tau” it means that the street children says	The impact of the surroundin

			language)	they dont know about the information of someone. “gak” came from the words “tidak/enggak” that have word removal from ( <i>enggak</i> became <i>gak</i> ).	gs. Use in everyday conversati on. (social network).
4.	019/SCL/LV BOU	“ <i>Gak pernah kami jualan pakek baju sekolah kak.</i> ”	Based on user, Sociolect (Colloquial language)	“pakek” it means that the street children use this word to showed their do not use uniform in daily activity such as when they are on the road to selling newspaper. “pakek” comes from the words “pakai” in formal language. In daily conversation, they used “pakek”	The impact of surrroundi ngs conversati on (social network).
5.	020/SCL/LV BOU	“ <i>Tengoklah si ajid itu, Pening kali palaku liatnya.</i> ”	Based on user, Sosiolect (Colloquial language)	“tengoklah” it means that the street children asked their friend to see his other friends that	The impact of the surrroundin gs conversati on (social network).

				<p>make him annoyed. The words “tengoklah” comes from the words “lihatlah” in grammatical words. “tengoklah” also comes from formality language, but the use of language of “tengoklah” have a deep meaningful. “pening pala ku liatnya” the street children give the expression of what their friends do and they feel annoyed.</p>	
6.	021/SCL/LV BOU	<p><i>“Awak kadang jualan koran di lampu merah kadang di terminal.”</i></p>	<p>Based on user, Sociolect (Colloquial language)</p>	<p>“awak” it means the street children use the word awak as pronouns from the words “aku/saya” in english is “i am” In daily live, the use of words “awak” also included the</p>	<p>The impact of the surroundings conversati on (social network).</p>

				polite pronouns. Because the words “awak” often used by melayu people in daily conversation	
7.	022/SCL/LV BOU	<i>“Ih kak cak sini hape kakak tu, aku mau tengok ni”</i>	Based on user, Sociolect (Colloquial language)	“cak” it means that the street children want to try to using the phone of the researcher. They use the word “cak” that comes from “coba” there are some letter that should be word removal and word added. Because the word “cak” more simple than “coba” in daily conversation.	The impact of the surroundings conversation (social network).
8.	023/SCL/LV BOU	<i>“Gak punya duit mamakku kak. Jualan koranlah aku. Biar dapat hepeng.”</i>	Based on User, Sociolect (Colloquial language)	“mamakku” refers to “ibu” in english is “mother/mom”. They use the language because it is often used by the people around them.	The impact of the surroundings conversation (social network).

				<p>“hepeng” refers to “uang” in english is “money”. This word comes from Aceh language. And it is often used by people who are in the terminal and market”</p>	
9.	024/SCL/LV BOU	<p>“Orang tuaku gak adak , ayahku <b>tanjong bale</b>, mamakku batam, nenek aku lah yang di rumah.”</p>	Based on user, Sociolect (Colloquial language)	<p>“tanjong bale” refers to “tanjung balai” but in the daily conversation in Medan, the people change the vowel to it’s easier in conversation. The street children also used the language because they are imitate the people around them.</p>	The impact of the surroundings conversati on (social network).
10.	025/SCL/LV BOU	<p>“Aku pernah kak, Biasa ada yang marahi kami suruh pulang, <b>nantik</b> ku kasih kau <b>gopek</b> biar pulang katanya. Manalah cukup <b>gopek</b> kak, <b>gilak</b></p>	Based on user, Sociolect (Colloquial language)	<p>“gopek” refers to “lima ratus” in english is “ five hundred”. The language explain the money that give by</p>	The impact of the surroundings conversati on (social network). A lower class

		<i>ibuk itu dodol! Hahaha...</i>		someone to street children. "gilak" refers to "gila" in english is "crazy"	(Social economic)
11,	026/SCL/LV BOU	<i>"Iya kak di tangkapnya sama wak polisi itu abangku kak. Kalau aku Kadang aku jualan koran, bendera, permen,nyemerlah."</i>	Based on user, Sociolect (Colloquial Language)	"nyemerlah" refers to "semir" in english is "polish". The street children use the language to say that their job is become a polish and sell newspaper, candy, and flags.	The impact of the surroundings conversation (social network). A lower class (social economic)

4. Based on user, Sociolect (Jargon Language). (S JL)

NO	DATUM	SENTENCE	THE TYPES OF LANGUAGE VARIATION	DESCRIPTION MEANING	THE FACTOR OF THE STREET CHILDREN USE LV
1.	027/SJL/LV BOU	<i>"Nengok-nengok cucok lidah lah kak"</i>	Based on user, Sociolect (Jargon Language)	"cucok lidah" refers to "Memasang Anting di lidah" in english is "put earrings on tongue". The street children use the "cucok lidah" because they taken	The impact of their community (social network). A lower class (social economic).

				from the way people do it. Because they do not understand what the people language often used in saying this. But in their community they make another language.	
2.	028/SJL/LVB OU	<i>“Kami nawar mobil pakek koran kak.”</i>	Based on user, Sociolect (Jargon Language)	“nawar mobil” it means that the street children “menjual koran ke mobil-mobil di jalan” in english is “selling newspaper to people on the car” This language to make them easier to say “selling”. And this language used by street children in their community	The impact of their community (social network).
3.	029/SJL/LVB OU	<i>“kalau kepanasan ya ngetem dulu kami”</i>	Based on user, Sociolect (Jargon Language)	“ngetem” it means that “berhenti”. This word is usually used by public transportation drivers, or street children	The impact of their community and surroundings conversation (social network).

				who are in the terminal area	A lower class (social economic).
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5. Based on user, Sociolect (Ken Language). (SKL)

NO .	DATUM	SENTENCE	THE TYPES OF LANGUAGE VARIATION	DESCRIPTION MEANING	THE FACTOR OF THE STREET CHILDREN USE LV
1.	030/SKL/LVB OU	<i>“Mamak awak gak ada duit, sepatu awak nggak ada jadi gak sekolah awak buk.”</i>	Based on user, Sociolect (Ken Language)	This street child tries to explain his lack of condition to those around him, in order to get sympathy from the people around him. This language is used by street children when there are people who ask about their status, or about their activities. they use pleading tones that are made like whining.	The impact of their community (social network). A lower class (social economic).
2.	031/SKL/LVB OU	<i>“Mamak awak dirumah, ayah becaknya dah hancur,</i>	Based on user, Sociolect (Ken Language)	It means that, this street children tells the chronology of his parents who are not	The impact of their community (social network). A lower class



		<i>tabrakan</i> ”		working, because of an accident that can not make his father work. The language they use is used to get sympathy or something from people who listen them. This language variation shows a piteous expression, so that people who listen look sad and can help them.	(social economic)
3.	032/SKL/LVB OU	“ <i>Gak punya duit mamakku kak. Jualan koranlah aku. Biar dapat hepeng.</i> ”	Based on user, Sociolect (Ken Language)	They told us that their economy was very poor. so his parents cannot pay for their school.	The impact of their community (social network. A lower class (social economic)
4.	033/SKL/LVB OU	“ <i>Kadang Cuma laku 5, kadang Cuma 2. Padahal duitnya awak pakek kasih ke mamak buat makan kak</i> ”	Based on user, Sociolect (Ken Language)	It means that the street children tells the researcher about what they sell in the road. If they are not bring money to their mom, they are can not eat because their parent are not working again.	The impact of their community (social network). A lower class (social economic).
5.	034/SKL/LVB OU	“ <i>Kak mau lagi napa</i> ”	Based on user,	It means that the street	The impact of their

		<i>susunya kak, awak gak pernah minum susu”</i>	Sociolect (Ken Language)	children told the researcher that they are never drink milk. So researcher give them another cup of milk again.	community (social network. A lower class (Social economic).
6.	035/SKL/LVB OU	<i>“Kami gak ada iqra’ lah kaak.. padahal kami pengen kali bisa ngaji..”</i>	Based on user, Sociolect (Ken Language)	It means that, the street children wants to the researcher to give them iqra’, so they can read the iqra’. The language they use is used to get sympathy or something from people who listen them. This language variation shows a piteous expression, so that people who listen look sad and can help them.	The impact of their community , and surroundings conversatio n (social network). A lower class (social economic)

### APPENDIX 3

#### TRANSCRIPT CONVERSATION

#### OBSERVATION

- Amr : “ku bante kau nantik ya, cepatlah carikan dulu aku batu”.
- Ilhm : “capek aku loh, memang asu kau..baru pulang aku ini, ku bilang pak icap kau nanti ya”.
- Amr : “sukakmuu, kau kira aku takut”.
- Usr : “emangnya iya kau gak takut? Nantik di bilang si ilham menangis kau”.
- Ilhm : “haha, iya itu si bodat ini oooo sok gak takut kau”.
- Rky : “eh apanya kau ini ngomong bodat-bodat, gakdak otakmu ya ham
- Kia : “eleh macam penjilat kau yaa sok sok gak ngomong bodat aja kau, jan kuat kali ngomongnya ada kakak-kakak itu”.
- Ant : “alah udah lah pulang aja lah aku ribut kali kelen we”.
- Oji : “kok pulang, pak icap suroh apa cak lah, ambekkan dulu sampah plastic itu ku sikatlah muncong mu nanti ya. Mana si nabil tadi, berondok dia ku rasa”.
- Ilhm : “iya panggilkan lah dulu si nabil itu”.
- Kia : “kelen yang ambil plastic biar aku yang panggil nabil yaa”.
- Usr : “ahh sukakmu lah!”.

## TRANSCRIPT CONVERSATION

### RESEARCH

- Ni : “ Assalamualaikum adek-adek”
- All : “ Waalaikumsalam..”
- Usr : “Yang gak bisa ku tokok palanya”
- Usr : “ Kakak siapa kak namanya? Kok nanyak-nanyak aja!”
- Ni : “Nama kakak nia, kalau ini namanya siapa?”
- Kia : “Tanyaklah sama dia, gak usah tanyak aku!”
- Usr : “Kakak ini aku yang gak tau”
- Ni : “Ini namanya kakak popo, kamu siapa namanya? Kelas berapa?”
- Nbl : “Aku nabil kak, sebetulnya aku kelas 2 smp, tapi gak sekolah lagi aku.”
- Ni : “ Kenapa gak sekolah dek?.”
- Nbl : “Gak punya duit mamakku kak. Jualan koranlah aku. Biar dapat hepeng.”
- Ni : “Kalau jualan emang dapat berapa biasanya dek?”
- Nbl : “Ya gak tentu lah kak, kadang korannya laku 10 kadang 5 aja. Satu itu harganya 2 ribu.”
- Ni : “Ooo gitu, ini kakak ada bawa susu cokelat. Kakak bagi-bagi ya 1 orang 1 gelas ya.”
- Ilhm : “Wah ada usus eh susu, hahaha.. aku mau cangker besar lah.”

Adl : “Cari lah tu pajak yang besar cangkernya”

Rky : “Oi ham, kau jan Lakos kali kau bodoh!”

Ant : “Kalau gak bisa bilang R bilang aja lah tamak!.”

Ni : “Udah jangan berantem. Terus kalau misalnya gak sekolah atau jualan, biasanya ada kegiatan apa dek?”

Amr : “Nengok-nengok cucok lidah lah kak.”

Ni : “apa itu cucok lidah? Kenapa di bilang cucok lidah?”

Oji : “iya kak.. cucok lidah itu yang di cucok-cucok di lidah terus di pasang besi di lidahnya masak kakak gak tauu... kawan-kawan kami yang bilang..”

Ni : “Memang kamu gak di cariin sama orang tua dek?”

Amr : “Orang tuaku gak adak , ayahku tanjong bale, mamakku batam, nenek aku lah yang di rumah.”

Ni : “Kalau usri dan yang lain apa aja kegiatannya?.”

Usr : “Kami nawar mobil pakek koran kak.”

Adl : “Awak kadang jualan koran di lampu merah kadang di terminal.”

Oji : “Kadang ada satpol pp ngebutlah kami lari.”

Usr : “Kalok si Ilham. Abang dia pun pernah di tangkap satpol pp kak, diam aja dia di tangkap kak. Abangnya idiot kak.”

Ilhm : “Iya kak di tangkapnya sama wak polisi itu abangku kak. Kalau aku Kadang aku jualan koran, bendera, permen,nyemerlah.”

Ni : “Kalau jualan pernah pakai baju sekolah gak? Terus pernah di marah-marahin sama orang gak? Terus dia bilang apa?”

Kia : “Sukak hati kami lah buk, kok ibuk pulak yang sewot!”

Ant : “Mamak awak gak ada duit, sepatu awak nggak ada jadi gak sekolah awak buk.”

Usr : “Kami gak ada baju untok sekolah, jadi kek mana pulak. Janganlah sewot muncong ibuk. Tengoklah itu badan ibuk udah gombret!”

Adl : “Gak pernah kami jualan pakek baju sekolah kak.”

Oji : “Aku pernah kak, Biasa ada yang marahi kami suruh pulang, nantik ku kasih kau gopek biar pulang katanya. Manalah cukup gopek kak, gilak ibuk itu dodol! Hahaha...”

Ni : “Terus kalau jualan uangnya dipakai buat jajan atau gimana dek?”

Ilhm : “Aku jualan koran mau ku kasih sama mamakku kak untuk belanja.”

Usr : “Kalau aku untuk jajanku kak, nenekku gak kerja.”

Nbl : “Tengoklah si ajid itu, Pening kali palaku liatnya.”

Ilhm : “Adek nya kayak orang bulek jugak, tapi bulek ireng keleng dia kak haha..”

Ni : ”kenapa di bilang keleng?”

Ilhm : “ya, gak tau bilangnye cemani kak, apa yang tau ajalah”

Ni : “Kalau jualan capek gak?”

Kia : “Capek lah kak, capek kali pun.”

Ni : “Jam berapa jualannya?”

Ilhm : “Dari siang sampek malam kak, kadang aku pulang sampai jam 11 malam. kak tengoklah dia gak mandi-mandi, aku mandi jam 9, mandi jam 12 buat lamanya dia ini. gak taunya dia aku mau nyarik hepeng.”

Ajd : “Ih kak cak sini hape kakak tu, aku mau tengok ni”

Ni : “Jangan ya ajid, hapenya mau kakak pakai.”

Nbl : “Oi batat kali kau ajid, Kau buat rusak aja.”

Ajd : “Untuk apa kak?”

Kia : “Namanya lagi ngerekam bodoh kali kau, paok kali!”

Ni : “Udah jangan berantam, kakak mau nanya lagi nih. Kalau jualan sampai malam gitu gak takut di ganggu sama preman-preman?”

Amr : “Gak takot aku sama dia, kalau di tumboknya paling meletop mukakku sendiri hahaha..”

Ilhm : “Kak ada erpet? Haus aku kak.”

Nbl : “Mengkek kali kau itu aja lah yang kau minum. Jangan gitu kau nantik kenak tempeleng kau.”

Ni : “Nanti kita minta sama pak icap ya. Abis ini jangan pulang dulu, mau kan belajar sama kakak?”

All : “Mau kak.”

Amr : “si ucok ini, becewek aja kerja kau”

Ant : “biasa ajalah jalanmu itu pantatmu kayak bebek”.

Kia : “apanya becewek-becewek, masih kecil kau pun. Ayoklah main panahan kita”

Rky : “nantik siapa kalah, ku tokok!”

Ant : “nokok orang aja kerjamu, janganlah gitu siapa kalah bandari air es ya”

Kia : “haa.. aku gakdak duit la.”.

Ant : “makanya kau menaang, jan sampek kalah kau”

Oji :” yoklah, mulai yaaa.. aku dulu.. haa kenak aku kan”

Usr : “aku lagi, oalaahhh bodat lah.. gak kenak pulak”

Nbl : “sini aku yang main, lama kali kelen”.

Usr : “gak usah bacot kau, batcrit aja kerjamu itu iya kubilang!”

Ajd : “aku la akuu, kalau gak suit aja kita biar gak berantam kelen”

Ni : “Amran sehari-harinya ngapain aja dek?”

Amr : “Awak sekolah sama jualan kak, awak jualan untuk jajan sekolah”

Ni : “Orang tua amran dimana?”

Amr : “Mamak awak dirumah, ayah becaknya dah hancur, tabrakan”

Ni : “Amran berapa orang bersaudara?”

Amr : “Aku banyak kak ada 6 orang.Awak paling kecil kak”

Ni : “Jualan korannya di mana aja?”

Amr : “Di lampu merah”

Ni : “Sampai jamberapa”

Amr : “Kadang sampai jam 11 , kadang kakadang kami sore udah pulang kalau korannya udah banyak yang habis”

Ni : “Itu kalau sampai malam apa gak takut?”

Amr : “Enggak enggak takut, soalnya kan sama kawan kawan”

Ni : dapat berapa sehari dek?

Amr : “Awak pernah dulu waktu kecil pas masih kelas satu polisi ngasih awak cepek”



## APPENDIX 4

### INTERVIEW 1

#### 1. 1<sup>st</sup> Interview in KOPA

Topic : Interview, KOPA 5

Date : 31 August 2019, Saturday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitas Peduli Anak) Medan.

Interviewer : Nia Kurnia (The Researcher : Ni)

Interviewee : Mr. Syafri Tanjung (Bpk)

Ni : Assalamualaikum, pak. Saya nia kurnia dari mahasiswa umsu ingin mengajukan beberapa pertanyaan kepada bapak selaku pengurus kopa disini. Boleh kita mulai pak?

*Assalamualaikum, sir. I am Nia Kurnia. I am come from University of muhammadiyah north sumatera. I want to asked you some question to you as the leader of KOPA Medan. May I begin this interview sir?*

Bpk : Waalaykumussalam, Ya silahkan.

*Waalikumussalam, yes of course.*

Ni : Bapak selaku pengurus dari komunitas ini, apakah bapak sering berinteraksi langsung dengan anak-anak jalanan yang bapak tampung di komunitas ini pak?

*Sir, as a leader of this community, do you often interact directly with street children that you foster in this community?*

Bpk : Ya tentu, saya sering berinteraksi dengan anak jalanan yang berada di komunitas ini. karena untuk dapat membawa mereka ke dalam komunitas ini membutuhkan pendekatan yang cukup sulit. Karena mereka memiliki rasa curiga yang sangat tinggi. Mereka melihat orang yang baru di kenal saja dan banyak bertanya mereka pasti akan was-

was karena rasa takut mereka cukup besar. Dan juga tingkah laku mereka yang masih perlu di beri edukasi.

*Yes of course, I often interact with street children in community. Because to get bring their into community need to difficult approach. Because they have high suspicion. They saw the new people that asked them. they will certainly be alarmed because their fear is quite large. And also the behavior of those who still need to be educated.*

Ni : Pak, seperti yang kita ketahui bahwa anak jalanan adalah anak yang mempunyai pendidikan yang rendah dan tinggal di lingkungan yang kurang sehat pak. Karena lingkungan yang tidak sehat serta rendahnya pendidikan yang mereka miliki dapat mempengaruhi bahasa yang mereka gunakan. Ya kan pak?. pertanyaan saya, menurut bapak bagaiman bahasa yang mereka gunakan pak?

*Sir, as we know that street children are children who have low education and live in an unhealthy environment, sir. Because the environment is not healthy and the lack of education they have can affect the language they use. Right sir? my question is, according to you, how is the language they use, sir?*

Bpk : Ya, Anak jalanan itu yang mencari penghasilan di jalanan untuk membantu orang tuanya dan mencukupi kebutuhannya. Pada dasarnya mereka turun ke jalanan itu karena keadaan yang mendesak. Atau ada yang terbawa sama temannya. Karena kurangnya pendidikan dari orang tua, kalau anak jalanan yang ada di komunitas ini memiliki pendidikan yang rendah. Makanya kami bergerak dibidang sosial ini agar mereka yang tidak mampu tetap bisa sekolah. Namun tidak bisa kita tampik bahwa bahasa yang mereka gunakan sebagian besar agak kurang sopan karena lingkungan yang mempengaruhinya, seperti orang tua yang juga memiliki pendidikan yang rendah serta menggunakan bahasa-bahasa yang kurang baik juga. Anak ini kan sifatnya mencontoh apa yang di lakukan atau di katakan oleh orang dewasa. Sehingga bahasa seusia mereka yang masih tergolong anak-anak cenderung tidak pantas menggunakan bahasa tersebut.

*Yes, the street child is looking for income on the street to help his parents and meet their daily needs. Basically, they are on the street because of an urgent situation. Or someone was carried away by his friend. Because, lack of education from parents, and street children in this community have low education. So we are engaged in this social*

*field so that those who cannot afford can still go to school. But we cannot deny that the language they use is mostly impolite because of the environment that influences it, such as parents who also have low education and use bad languages too. This child is an example of what adults do or say. So that the language of their age that is still classified as children tends to be inappropriate to use the language.*

Ni : Baik pak, lalu menurut bapak apakah bahasa yang mereka gunakan itu dapat mengganggu orang-orang sekitar mereka pak?

*Okay sir, then according to you, does the language they use can disturb the people around them, sir?*

Bpk : Untuk anak-anak yang latar belakangnya memang memprihatinkan seperti anak yang brokenhome, kondisi ekonomi dan pendidikan yang rendah, ada juga yang malas sekolah atau tidak ada biaya untuk sekolah, anak-anak yang nakal. Anak anak ini tumbuh di lingkungan yang memaksa mereka untuk dewasa sebelum waktunya. Ya, bahasa mereka sangat mengganggu. Terutama bagi orang-orang sekitar yang memiliki pendidikan yang bagus. Seperti bahasa yang digunakan oleh kelas sosial bawah. Tetapi tidak semua anak jalanan disini yang seperti itu. Hanya sebagian saja.

*For children whose backgrounds are indeed cause for concern such as broken-home children, poor economic and educational conditions, there are also those who are lazy to go to school or have no fees for school, naughty children. These children grow up in an environment that forces them to prematurely mature. Yes, their language is very disturbing. Especially for people around who have a good education. Like the language used by the lower social class. But not all street children here are like that. Only part of it.*

Ni : Menurut bapak, apa alasan mereka menggunakan bahasa seperti itu pak?

*According to you, what is the reason they use such language sir?*

Bpk : Ya sebenarnya mereka juga tidak ada alasan menggunakan bahasa itu, mereka hanya berbicara sesuai dengan kadar pengetahuan mereka. Untuk itulah komunitas ini didirikan agar anak-anak yang memiliki keterbatasan untuk bersekolah dapat menimba ilmu disini. Agar bahasa mereka juga dapat di perbaiki melalui pendidikan moral dan sopan santun.

*yes, actually they also have no reason to use that language, they only speak according to their level of knowledge. For this reason, this community was established so that children who have limitations to go to school can study here. So that their language can also be improved through moral education and politeness.*

Ni : Bagaimana upaya bapak mengedukasi anak jalanan tentang bahasa yang mereka gunakan pak?

*What is your effort to educate street children about the language they use, sir?*

Bpk : Ya, saya memberikan gambaran apabila mereka harus lebih sopan kepada yang lebih tua, atau ketika mereka berbicara di depan umum. Jika saya mendengar mereka berbicara kurang sopan, saya akan mengatakan kepada mereka “siapa yang tidak sopan maka bapak tidak mengajak kalian ke acara sosial yang di adakan di KOPA” Terkadang juga ada yang berbohong. Nah, jika mereka berbohong saya akan katakan kepada mereka “apabila hari ini kalian berbohong. Maka terputuslah satu urat yang ada dikepala dan kebohongan itu akan berlanjut ke hari berikutnya dan seterusnya”. Itukan dalam segi penanaman etika dan moral ya. Jadi saya tidak akan jenuh untuk melakukan hal itu.

*Yes, I give an illustration if they have to be more polite to the elders, or when they speak in public. If I hear them speaking disrespectfully, I will tell them "who is not polite, then I does not invite you to social events that are held at KOPA" Sometimes there are also people who lie. Now, if they lie I will tell them "if today you are lying. Then one vein is cut off in the head and the lie will continue to the next day and so on. " That's in terms of ethical and moral cultivation. So I will not be bored to do that.*

Ni : Jadikan pak, bapak juga bilang kalau bapak juga memantau mereka dari jauh. Bukan hanya anak jalanan saja tetapi juga lingkungan atau keluarganya, jadi menurut bapak bagaimana kondisi lingkungan anak jalanan itu pak?

*Okay sir, you said that you also monitored them. Not only street children but also the environment or family, so according to you, how is the condition of the environment of the street children, sir?*

Bpk : Karna saya proyeknya ada beberapa tempat termasuk di kampung aur ini, jadi kami memantau secara home visit. Jadi apa kendala yang mereka yang bisa kita jembatani. Kalau soal lingkungan mereka cukup memprihatinkan. Karena sebagian besar dari anak-anak jalanan ini adalah korban perpisahan orang tuanya, atau juga salah satu orang tuanya yang masuk penjara. Dan juga keterbatasan ekonomi sehingga membuat mereka terpaksa turun kejalan untuk memenuhi kebutuhan mereka sendiri.

*Because I have several places in the project, including in this aur village, so we monitor the home visit. So what are the obstacles that we can bridge. When it comes to the environment they are quite alarming. Because most of these street children are victims of the separation of their parents, or also one of their parents who went to prison. And also economic limitations that make them forced to go down the road to meet their own needs.*

Ni : Jadi menurut bapak,berarti jalanan juga dapat mempengaruhi bahasa mereka pak?

*So according to you, does the street also affect their language, sir?*

Bpk : Ya, tentu. Itu juga salah satu faktor yang menyebabkan bahasa mereka cenderung kasar atau tidak sopan. Kita kan tahu, di jalan ataupun terminal-terminal banyak orang-orang yang berbicara kurang sopan. Seperti bahasa pasaran begitukan. Nah karena anak-anak ini masih kecil-kecil mereka cepat sekali menirunya.

*Yes, of course. That is also one of the factors that causes their language to tend to be rude or disrespectful. We know that on the streets or terminals there are many people who speak impolitely. Like that kind of market language. Now because these children are still small, they are very quick to imitate.*

Ni : Di kopa ini anak jalanannya berusia berapa pak?

*How old is this street children, sir?*

Bpk : Dari balita pun ada, di atas 15 sampai 18 tahun pun ada. Ya sekitar berumur 7-15 tahun ada disini.

*There are even toddlers, even above 15 to 18 years. around 7-15 years old is here.*

Ni : Orang ini kehidupannya sebagian kan keras pak, terus juga di jalan ya kan pak. Jadi lingkungan yang mempengaruhi bahasa mereka. Menurut bapak gimana itu pak?

*Their lives are hard sir, then also on the street. So the environment influences their language. What do you think, sir?*

Bpk : Anak jalanan itu yang mencari penghasilan di jalanan untuk membantu orang tuanya dan mencukupi kebutuhannya. Pada dasarnya mereka turun ke jalanan itu karena keadaan yang mendesak. Atau yang terbawa sama temannya

*The street child is looking for income on the street to help his parents and meet their needs. Basically they took to the streets because of the urgent situation. Or who was carried by his friend.*

## INTERVIEW 2

### 2. 2<sup>nd</sup> Interview in KOPA

Topic : Interview, KOPA 5

Date : 31 August 2019, Saturday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitas Peduli Anak) Medan.

Interviewer : Nia Kurnia (The Researcher : Ni)

Interviewee : Ms. sofyana (Sfy)

Ni : apakah ibu sering berinteraksi secara langsung dengan anak jalanan yang ada di komunitas ini?

*do you often interact directly with street children that you foster in this community?*

Sfy : ya sangat sering, karena saya tinggal bersebelahan dengan komunitas ini.

*Yes of course, I live near with them.*

Ni : seperti yang kita ketahui, anak jalanan ini memiliki latar pendidikan yang rendah, dan lingkungan yang tidak sehat. Apakah lingkungan mereka dapat mempengaruhi bahasa yang mereka gunakan? Dan bagaimana bahasa yang mereka gunakan bu?

*As we know that street children are children who have low education and live in an unhealthy environment, mam. Because the environment is not healthy and the lack of education they have can affect the language they use. My question is, according to you, how is the language they use, mam?*

Sfy : kebanyakan dari mereka ngomong seperti orang dewasa, dan terdengar kasar.

*Many street children, they talked like adult people, sometimes its very rudely.*

Ni : ok, lalu menurut ibu, apakah bahasa yang mereka gunakan dapat mengganggu orang-orang sekitar mereka?

*Okay mam, then according to you, does the language they use can disturb the people around them, mam?*

Sfy : ya tentu, dulu ketika saya baru pindah kesini saya sedikit terkejut dan merasa sedikit terganggu, sebagian dari mereka tinggal juga tidak jauh dari sini. Kadang mereka pulang malam, lewat sini sambil ngobrol sama kawan-kawannya. Kadang mereka ngomong itu dengan bahasa yang kurang baik.

*Yes, of course. When I move in here, I am shocked and felt disturbed. Because, many street children also stayed near with me. Sometimes they also go to their home in lastnight. Sometimes they talk with the impolite language.*

Ni : menurut ibu, apa alasan mereka menggunakan bahasa tersebut?

*According to you, what is the reason they use this language mam?*

Sfy : kebanyakan dari mereka, karena pengaruh dari pergaulannya, beberapa ada yang gak tau ngomongnya gimana jadi setahu mereka aja. Lama-lama saya ikut prihatin. Sebenarnya karena mereka itu kurang didik, kasihan masih anak-anak.

*Most of them, affected from their friend, some of them are not know what they talked about. They just talk what they want to say. Actually, they are not taught by their parent.*

Ni : apa upaya anda untuk mengedukasi anak jalanan ketika mereka menggunakan bahasa yang kurang sopan?

*What is your effort to educate street children about the language they use, mam?*

Sfy : karena tetangga, awal-awalnya saya marah sama mereka, karena saya juga punya anak kecil, karena sering dengar mereka ngomong kasar, dia jadi ikut. Ya saya marahlah, tapi lama-lama saya nasehati, ada yang mau dengar ada juga yang gak terima kalau saya bilangin.

*Because we are neighbored. For the first time, I felt annoyed with them, because I have a kid too. He often hear them talk with the*



*impolite language, and immitated them. Ya, I am anggry with them. But a long time, I try to advice them. Some of them, listen what I say and accept it.*

Ni : menurut ibu, bagaimana kondisi lingkungan anak jalanan tersebut?  
*according to you, how is the condition of the environment of the street children, mam?*

Sfy : ya kalau menurut saya, lingkungan disini kurang bagus lah, karena memang disini yang tinggal orang menengah kebawah, prihatin juga. banyak yang gak sopan juga dek, karena kan orang itu banyak yang gak sekolah. Orang tuanya juga banyak yang bermasalah. Tapi ada juga yang suka diam. Pengaruhnya bisa datang dari lingkungan ataupun dari komunitas atau kawan-kawan sesama mereka.

*I think this environment is bad for them, because in here the people that stay is a lower social class. Many children that impolite when they interact with the eldest. Because they are not educated people. Their parents have many problems. The affected came from their environment or their community and their friend that have same position.*

### INTERVIEW 3

#### 3. 2<sup>nd</sup> Interview in Shop (Kede buk Romlah)

Topic : Interview, Street 6

Date : 01 September 2019, Sunday

Time : 04.00-05.00 Pm

Place : Simpang Lampu merah Jl.Brigjen Katamso, Medan.

Interviewer : Nia Kurnia (The Researcher : Ni)

Interviewee : Siti Romlah (SR)

Ni : Assalamualaikum, buk

*Assalamuaaikum, mam.*

SR : Waalaikumsalam, beli apa dek?

*Waalaikuussalam, what do you want to buy?*

Ni : Oh enggak buk, saya mahasiswa dari UMSU ingin wawancara sama ibuk boleh?

*Oh, no mam. I am a student from UMSU, want to interview you mam. May I mam?*

SR : Hhehe.. wawancara apa ya dek? Saya takut jawabnya

*Hhehe.. what do you want to interview? I so fear to answer your question.*

Ni : Gapapa buk, ibuk tinggal jawab sesuai dengan yang ibuk tahu aja. Nama ibuk siapa ya?

*No problem mam, you just answer my question based on your opinion, what your name, mam?*

SR : Siti Romlah dek, aduh takut salah nanti..

*My name is siti romlah, I am so fear if I am wrong.*

Ni : Gapapa buk, ibuk tinggal jawab aja,Ini ibuk udah lama jualan di sini buk?

*Its okay mam, Have you been selling here for a long time, mom?*

SR : Ya lumayanlah dek, udah 5 tahunan gitulah

*It's been 5 years ago*

Ni : Memang jualan rokok rokok gini buk atau ada jualan lain?

*Do you sell cigarettes or are there other sales?*

SR : Ya jualan jajan juga ada.

*I also selling the snack.*

Ni : Oo.. gitu ya buk, kita langsung ke pertanyaan aja ya buk. Menurut ibuk, ibuk kan jualan di dekat jalanan. Apakah ibuk sering berinteraksi dengan anak jalanan disini buk?

*In your opinion, you sell it near the streets. Do you often interact with street children here?*

SR : Ya sering, orang mereka setiap selesai ngamen mereka jajan di sini ada yang bayar ada juga yang utang.

*Yes often, every time they finish singing, they buy snacks here. some are paying, some are in debt.*

Ni : Ya seperti kita tahu anak jalanan itu memiliki pendidikan yang rendah dan terus mereka ada yang bersekolah ada yang tidak. Dan cara mereka ngomong juga mengikuti orang-orang yang ada dilingkungannya. Menurut ibuk, bagaimana bahasa anak jalanan itu sendiri buk?

*Yes, as we know, street children have low education and those who attend school or those who do not. And the way they talk also follows the people in their environment. In your opinion, how is the language of the street children themselves?*

SR : Yaa.. kalau menurut saya mereka kalau ngomong kasar dek, kayak preman preman padahal umurnya masih kecil-kecil.

*Well, in my opinion, if they talk rudely, it's like a thug, even though he's a young..*

Ni : Terus menurut ibuk apakah bahasa yang mereka gunakan itu dapat mengganggu orang sekitar?

*Then do you think that the language they use can disturb people around?*

SR : Ya iya, kalau orang yang baru tahu dan baru kenal mereka ya kagetlah pasti, dan merasa gak enak mendengarkan orang itu ngomong kasar. Tapi kan orang-orang udah pada tau lah.

*Yes, of course, if people who are new to them, they will be shocked, and they will feel uncomfortable listening to that person talk harshly. But people already know.*

Ni : Menurut ibuk alasan mereka menggunakan bahasa itu apa ya buk?

*In your opinion, what is the reason they use that language?*

SR : Ya mungkin karena kurang di ajarkan sama orang tuanya dan karena pendidikan itu kurang terus juga pasti ngikutin orang-orang yang ada di sekelilingnya lah pasti dek.

*Yes, maybe because they were not taught by their parents and because of the lack of education, they would definitely follow the people around them as well.*

Ni : Apakah ibuk sebagai orang sekitar apa tindakan ibuk? Apakah ibuk berupaya mengedukasikan mereka buk?

*What do you do as a listener when you hear that language? Are you trying to educate them?*

SR : Ya kalau saya gak ambil-ambil peduli dek karena udah biasa, lagian di bilangpun mereka cuek aja.

*Yes, if I don't take care because it's normal, sometimes even they are just ignored.*

Ni : Bagaimana kondisi lingkungan mereka buk?

*How is the condition of their environment?*

SR : Ya kalau kondisi lingkungan mereka ya prihatin sih dek karena kan di umur mereka yang masih kecil-kecil harusnya kan sekolah, dirumah gitu bukan di jalanan gitu dek

*Yes, their environmental conditions are poor. because at a young age they should go to school, or at home. not on the street.*

Ni : Oh gitu ya buk, baiklah.. makasi ya buk atas wawancaranya.

*Ok, thank you mam for this interview.*

## INTERVIEW 4

### 4. 3<sup>rd</sup> Interview on Street

Topic : Interview, Street 6

Date : 01 September 2019, Sunday

Time : 04.00-05.00 Pm

Place : Simpang Lampu merah Jl.Brigjen Katamso, Medan.

Interviewer : Nia Kurnia (The Researcher : Ni)

Interviewee : Lisa Dwimayasari (LD)

Ni : Saya mahasiswa dari umsu boleh wawancara sedikit kak?

*I am student of UMSU, would you like to interview?*

LD : Oh iya kak boleh.

*Ya of course.*

Ni : Oke kak boleh kita mulai kak?

*Oke, may I begin this interview?*

LD : Ya kak

*Yes.*

Ni : kakak tiap hari kan naik angkot nih kak, kadang di terminal atau di jalan-jalan kayak di lampu merah gitu suka jumpa anak jalanan kan kak? Pernah gak kakak berinteraksi sama anak jalanan itu kak?

*You take public transportation every day, sometimes at the terminal or on the streets like at a red light. do you often meet street children sis? Have you ever interacted with street children?*

LD : Berinteraksi enggak sih kak, Cuma kalau liat mereka mondar-mandir sering kak, kadang juga kalau yang ngamen banyak juga yang jualan koran kak.

*Not really, but I often see them when they are busking or selling newspaper.*

Ni : Nah berarti kakak sering tuh jumpa anak jalanan, pasti kakak juga memperhatikan gimana anak- anak itu ngomong. Nah bagaimana menurut kakak bahasa yang di gunakan anak jalanan itu kak?

*What do you think about their language?*

LD : Ya kalau yang baik sih baik kak, ada jugak yang kasar ya kasar kak.. Cuma terkadang ada yang kasar-kasar banget kak apalagi kalau dengan sesama dengan mereka. Ya Cuma kalau berinteraksi dengan sesama mereka ya mereka ngomongnya kadang sambil teriak, kadang juga ada yang ngomong maaf ya kak yaaa... kayak ngomong jorok gitu kak. Kalau sama orang yang mereka gak kenal ya mereka agak irit ngomong.

*There are good person and bad person, sometimes their language became harsh words, they often used the impolite language when they interact with their friend. If they meet the unknown people, they just talk a little bit.*

Ni : Menurut kakak nih, kan tadi kakak bilang bahasa mereka tu lumayan jorok, apakah bahasa yang mereka gunakan itu dapat mengganggu orang-orang sekitar kak?

*According to you, you said that their language is quite dirty, is the language they use can disturb people around them?*

LD : Yaa kalau mengganggu, ya tentu terganggu lah ya kak ya, apalagi dengan orang-orang yang gak terlalu terbiasa dengan cara mereka ngomong gitu ya kak. Walaupun dia Cuma memanggil kawannya dari ujung ke ujung.. kadang yaa terganggu sedikit lah

*They are disturbed, especially with people who are not too familiar with the way they talk. Even though he just calls his friends from end to end ... sometimes it's a little annoyed.*

Ni : Menurut kakak ada gak alasan mereka ngomong kayak gitu kak?

*In your opinion, what is the reason they use that language?*

LD : Kalau alasan ya kurang tau ya kak, kalau mereka menggunakan bahasa kayak gitu, mungkin dia nyaman kayak gitu atau gak ada di ajarin di rumahnya mungkin kak.. ya tapi juga kurang tau lah ya kak..

*I don't really know sis. Maybe not taught by their parents.*

Ni : Lalu, jika seperti itu apakah ada upaya kakak untuk mengedukasi mereka?

*What is your action? Are you trying to educate them?*

LD : Pengennya sih gitu, Cuma takut aja ya kak kalau langsung-langsung bilangin gitu. Takut malas aja berurusan karena kan mereka lebih liar dari anak yang lain. Ya kalau udah agak keterlaluan ya saya pergi aja dari dekat orang itu.

*I really want to, I'm just afraid. if I say so right away. I'm afraid and lazy to deal with it because they're wilder than other children. Yes, if it's too much, then I'll just go near that person.*

Ni : Yang terakhir kak, bagaimana kondisi lingkungan mereka?

*How is the condistion of their environment?*

LD : Kondisi lingkungannya sulit di Perkirakan ya kak ya, Cuma kalau ngomongnya udah keterlaluan ya kita udah bisa memprediksi kalau lingkungannya mungkin juga seperti itu atau orang tuanya dan juga lingkungan mereka kan juga biasanya di jalan. Pasti banyak yang mempengaruhi mereka lah kak

*we can predict that the environment is not good,might be like that or the affect of parents, and their environment is also usually on the streets.*



## **APPENDIX 5**

### **FIELD NOTE 1**

Topic : Observation, KOPA 1

Date : 27 August 2019, Tuesday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitas peduli anak) Medan.

Today is the first day of observation to KOPA medan. On this day, the researcher came to KOPA Medan at Jl.Syahbandar No. 23 at 4 Pm. Because at this time the street children walked their time to come to KOPA. gathered with his friends to study and play in KOPA.

This activity began with the opening of the KOPA management, Mr. Syafri Tanjung who gave directions to them. So that they could remain in KOPA until the research was completed. Furthermore, the researcher gave some activities that were often given by Mr. Syafri in Kopa such as giving stationery or toys. So that the street children could be conducive in KOPA. Then the researchers let them play with his friends. These street children are around 7-15 years old.

The next main activity is that the researcher observes the language they use in conversation with their friends. This activity the researcher do with tapping techniques (SBLC). The researcher tries to join in their conversation. The researchers found several variations of the language they used, such as tongue-

sticks that were included in jargon, colloquial, ken, including slang, etc. After getting some variations of the language used by the street children, the researcher asks them to tell their daily lives so that the writer gets more data on language variations.

The last activity, The researcher close the meeting by giving snacks as an effort to approach themselves to street children, so that street children are not afraid to be interviewed or examined by researcher for the next meeting.

## FIELD NOTE 2

Topic : Observation, KOPA 2

Date : 28 August 2019, Wednesday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitas Peduli Anak) Medan.

Today is the second observation in KOPA Medan. The researcher observe the street children with different techniques from yesterday. Today the researcher involved in the conversation of street children who have previously been observed. there are 5 children namely USR (Usri), ADL (Aidil),ILHM (Ilham) and NBL (Nabil).

This activity the researcher do with tapping techniques (SLC). The researcher tries to join in their conversation. With this technique the researcher gets additional data about variations in language based on sociolect namely Ken language. For example, "ya kalau aku gak jualan koran, aku gak punya uanglah kak" *"yeah, like if it doesn't sell newspapers, don't pocket money, sist"* and many other language variations.

In this activity, the researcher tries to interview street children, so that they provide information about the language they use everyday.

### **FIELD NOTE 3**

Topic : Observation, KOPA 3

Date : 29 August 2019, Thursday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitas Peduli Anak) Medan

Today is the third day the reseracher made observations at KOPA Medan. the researcher back to observing other street children. By using the (SBLC) technique, the researcher makes observations in a small way in the conversation. Like the first day when the author conducted research, but in this time the research was conducted with different street children. They named AMR (Amran),OJI (Oji), KIA (Kia), RKY (Rizky), and ANT (Anto).

The Researcher made observations to KOPA at 4 Pm. Because at this time street children can take the time to come to KOPA Medan. In this activity, the researcher found many language variations such as Slang, Jargon, Colloqial and Ken. as well as researcher can see how they interact with older people. The researcher also get data variations of the language they use based on their use in the sosial context of the situation which has 3 elements namely field, mode and tenor.

## **FIELD NOTE 4**

Topic : Observation, KOPA 4

Date : 30 August 2019, Friday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitias Peduli Anak) Medan.

Today is day 4 the authors made observations to KOPA Medan. the researcher re-uses the SLC technique. In this observation the author returns to observe the street children that the researcher encountered on the third day of observation. The researcher get involved in their conversation, by entering into the story they are talking about in their conversation. This technique is also used as a form of approach between the researcher and the street children.

In this activity the researcher tries to interview street children about their daily activities on the road. They are very enthusiastic to tell it to the researcher. Then the researcher closes this observation activity by giving a little education to them and providing snacks so they are not afraid of the researcher. And the last activity, the researcher helps KOPA management to curb street children collected for this research.

## **FIELD NOTE 5**

Topic : Interview, KOPA 5

Date : 31 August 2019, Saturday

Time : 04.00-05.00 Pm

Place : KOPA (Komunitas Peduli Anak) Medan.

Today is the fifth day the researcher conduct research. But, today the researcher does not make observations with street children. Today's activity that the researcher does interviewing the KOPA management, namely Mr. Syafri about the language of street children they use in daily conversation. there are several questions that the researcher asked Mr. Syafri about his response regarding the use of street children's language.

The next activity, the researcher interviewed the people who were in the environment of the street children, the researcher also asked the same question when the researcher asked Mr. Syafri. Some of the questions are what street children language they hear everyday. And how is the response given by them about the language. Whether the language used by street children disturbs the environment around them or not.

## FIELD NOTE 6

Topic : Interview, street 6

Date : 01 September 2019, Sunday

Time : 03.00-05.00 Pm

Place : Simpang Lampu merah Jl.Brigjen Katamso, Medan

Today is the sixth day the researcher conduct research. Today the researcher do an interview around the place where street children do their activities on the street. Like at the intersection of red lights and road sides. In this activity, the researcher will interview people who often interact with street children, such as at the terminal or at a place where people sell drinks on the roadside.

The questions I will ask are the same as the questions I asked the informant before. Some of the questions are what street children language they hear everyday. And how is the response given by them about the language. Whether the language used by street children disturbs the environment around them or not.

## APPENDIX 6



**Picture.1**

**The Researcher Did Interview With The Leader Of Kopa Medan**



**Picture.2**

**One of the street children**





**Picture.3**

**Take a photo with the street children community**



**Picture.4**

**The street children community**



**Picture.5**

**The researcher and the street children community**



**Picture.6**

**The street children community**



**Picture.7**

**The researcher and street children community**

# FORM K-1



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jalan Kapten Muhtar Basri No. 3 Medan 20228 Telp. 061-6622400 Ext. 22, 23, 30  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Form : K-1

Kepada Yth Bapak/Ibu Ketua dan Sekretaris  
Program Studi Pendidikan Inggris  
FKIP UMSU

Perihal **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat saya yang bertanda tangan dibawah ini

Nama Mahasiswa : Nia Kurnia  
NPM : 1502050312  
Prog Studi : Pendidikan Bahasa Inggris  
Kredit Kumulatif : 152 SKS

IPK - 3,32

Peretujuan Ket/Sekret Prog Studi	Judul yang Diajukan	Disahkan Oleh Dekan Fakultas
	A Study of Social Linguistic : Language Variation of The Street Children Community and Its Impact On The Listener's Attitude.	
	An analysis of Directive utterance speech Acts used by Moana As a main character in "Moana" movie	
	Psycholinguistic Analysis on Learning Disability of Language Disorder	

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

Medan, Maret 2019  
Hormat, Pemohon

Nia Kurnia

Keterangan  
Dibuat rangkap 3 :  
- Untuk Dekan Fakultas  
- Untuk Ketua/Sekretaris Program Studi  
- Untuk Mahasiswa yang Bersangkutan



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jalan Kapten Mukhtar Basri No. 2 20230 Telp. 061-6022400 Ext. 22, 23, 20  
Website: <http://www.fkip.umhu.ac.id> E-mail: [fkip@umhu.ac.id](mailto:fkip@umhu.ac.id)

Form K-2

Kepada : Yth. Bapak Ketua Program Studi  
Pendidikan Bahasa Inggris  
Universitas Muhammadiyah Sumatera Utara  
Medan

*Assalamu 'alaikum Wr. Wb*

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Nia Kurnia  
NPM : 1502050312  
Prog. Studi : Pendidikan Bahasa Inggris

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

A Social Linguistic: Language Variation of the Street Children and its Impact on Listener's Attitude's

Sekaligus saya mengusulkan/ menunjuk Bapak:

1. Mandra Suragih, S.Pd., M.Hum *Acc F*

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

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

Medan, 14 Mei 2019

Hormat pemohon,

*Nia Kurnia*  
Nia Kurnia

Keterangan

Dibuat rangkap 3 :  
- Untuk Dekan / Fakultas  
- Untuk Ketua / Sekretaris Prodi  
- Untuk Mahasiswa yang bersangkutan



FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
Jl. Mukhtar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 964/IL3/UMSU-02.F/2019  
Lamp :  
Hal : Pengesahan Proyek Proposal  
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Nia Kurnia  
N.P.M : 1502050112  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : A Social Linguistic Language Variation of the Street Children and its Impact on Listener's Attitude's  
Pembimbing : Maodra Saragih, S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas ditetapkannya proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 15 Juli 2019

Wa'alaikumsalam Warahmatullahi Wabarakatuh

Dikeluarkan pada Tanggal  
Medan, 12 Dzulqaidah 1440 H  
15 Juli 2019 M

Dekan

**Dr. H. Effendy Nst, S.Pd, M.Pd.**  
NIDN : 0115057302

Dibuat rangkap 4 (empat)

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





MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jalan Kapten Mukhtar Beut No. 3 Medan 20238 Telp. (061) 6623400 Ext. 22, 23, 26  
Website : <http://www.fkip.umhu.ac.id> Email : [kip@umhu.ac.id](mailto:kip@umhu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Nia Kurnia  
N.P.M : 1502050312  
Program Studi : Pendidikan Bahasa Inggris  
Judul Proposal : A Social Linguistic : Language Variation of The Street  
Children Community and its Impact on Listener's Attitude

sudah layak diseminarkan

Medan, Juli 2019

Dosen Pembimbing,

Mandra Saragih, S.Pd., M.Hum



### SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menerangkan nama di bawah ini:

Nama Lengkap : Nia Kurnia  
N.P.M : 1502050312  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Language Variations Of The Street Children Community And  
It's Impact On Listeners Attitudes.

Benar telah melakukan seminar proposal skripsi pada hari Senin, tanggal 29 bulan Juli, tahun 2019.

Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin dari fakultas. Atas kesediaan dan kerja sama yang baik, kami ucapkan terima kasih.

Medan, Agustus 2019

Ketua Program Studi

**Mandra Saragih, S.Pd., M.Hum**



#### BERITA ACARA SEMINAR PROPOSAL

Pada hari 29, tanggal 5 Bulan Juli 2019 telah diselenggarakan seminar prodi pendidikan Bahasa Inggris mengenai bahwa :

Nama Lengkap : Nia Kurnia  
N.P.M : 1302050312  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : A Social Linguistic : Language Variation Of The Street Children Community and Its Impact On Listener's Attitude.

No.	Argument/Komentar/Saran
Judul	Language Variation @ street children community and its impact on listener attitude.
Bab I	formulasi @ Study
Bab II	Revisi conceptual framework
Bab III	<del>revisi</del> ✓
Lainnya	Perusi!
Kesimpulan	<input type="checkbox"/> Disetujui <input type="checkbox"/> Ditolak <input checked="" type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

Prof. Amrin Saragih, MA, PhD

Dosen Pembimbing

Mandra Saragih, S.Pd, M.Hum

Ketua

Mandra Saragih, S.Pd, M.Hum

Panitia Pelaksana

Sekretaris

Firman Ginting, S.Pd, M.Hum





MAJELIS PENDIDIKAN TINGGI  
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FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jalan Kapten Mukhtar Basri No. 3 Telp. (061) 6619956 Medan 20238  
Website: <http://www.fkip.umma.ac.id> E-mail: [kip@umma.ac.id](mailto:kip@umma.ac.id)

Kepada : Yth. Bapak Ketua  
Program Studi Pendidikan Bahasa Inggris  
FKIP Universitas Muhammadiyah Sumatera Utara

Perihal : **Permohonan Perubahan Judul Skripsi**

*Bismillahirrahmanirrahim*  
*Assalamu 'alaikum Wr. Wb*

Dengan hormat, yang bertanda tangan dibawah ini :

Nama Mahasiswa : Nia Kurnia  
N P M : 1502050312  
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan perubahan judul Skripsi sebagaimana tercantum dibawah ini :

A Social Linguistic: Language-Variations Of The Street Children Community And It's Impact On Listeners Attitudes.

Menjadi

Language Variations Of The Street Children Community And It's Impact On Listeners Attitudes.

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

Ketua Program Studi  
Pendidikan Bahasa Inggris



Mandra Saragih, S.Pd, M.Hum

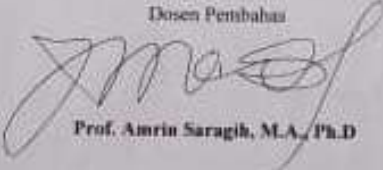
Medan, Agustus 2019  
Harriat Naya



Nia Kurnia

Diketahui Oleh :

Dosen Pembahan



Prof. Amrin Saragih, M.A., Ph.D

Dosen Pembimbing



Mandra Saragih, S.Pd, M.Hum



### LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

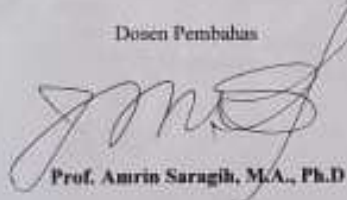
Nama Lengkap : Nia Kurnia  
N.P.M : 1502050312  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Language Variations Of The Street Children Community And  
It's Impact On Listeners Attitudes.

Pada hari Senin, tanggal 29 bulan Juli 2019 sudah layak menjadi proposal akripsi.

Medan, Agustus 2019

Disetujui oleh:

Dosen Pembahas

  
Prof. Amris Saragih, M.A., Ph.D

Dosen Pembimbing

  
Mandra Saragih, S.Pd., M.Hum

Diketahui oleh  
Ketua Program studi

  
Mandra Saragih S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

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Website: <http://www.fkip.umhu.ac.id> E-mail: [fkip@umhu.ac.id](mailto:fkip@umhu.ac.id)

SURAT PERNYATAAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Nia Kurnia  
N.P.M : 1502050312  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Language Variations Of The Street Children Community And  
It's Impact On Listeners Attitudes.

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 teripahkan (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.

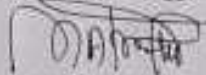
Medan, Agustus 2019

Hormat saya

Yang membuat pernyataan,

  
Nia Kurnia

Diketahui oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris



Mandra Saragih, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Mochtar Basri No. 3 Medan 20238 Telp. (061) 4622400 Fax. (061) 6625474 - 6621003  
Website: <http://fkip.umhu.ac.id> E-mail: [fkip@umhu.ac.id](mailto:fkip@umhu.ac.id)

UIN  
Jl. H. Muhammad Ali No. 141-142-143  
Medan 20238

Nomor : 079 /1133/MSU-02/I/2019  
Lamp :  
Hal : Mohon Izin Riset

Medan, 22 Desember 2019  
23 Agustus 2019 M

Kepada Yth. Bapak/Ibu Kepala  
KOPPA (Komunitas Peduli Anak)  
di  
Medan

Assalamu'alaikum Warahmatullahi Wabarakatuh

Wa bu' 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 Kantor Bapak/Ibu pribadi. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama	Nia Kurnia
N.P.M	1502050312
Program Studi	Pendidikan Bahasa Inggris
Judul Penelitian	Language Variations of The Street Children Community And It's Impact On Listeners Attitudes

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

Wa'alaikumsalam Warahmatullahi Wabarakatuh

Medan  
  
Dr. H. Fauzanto Sidiq, S.Pd., M.Pd.  
NIDN : 0115057302

\*\* Pertinggal \*\*



## KOMUNITAS PEDULI ANAK (KOPA)

SARANA PEMBINAAN DAN PELAYANAN ANAK JALANAN & ANAK BERMASALAH  
AKTA NOTARIS : SOEPARNO, SH No. 21 TANGGAL 24 FEBRUARI 2010  
TERDAFTAR DINAS SOSIAL No. 4663/895/DSTKM/2010  
No. Rekening : 5317-01-005450-53-1 BRI a/n KOMUNITAS PEDULI ANAK (KOPA)  
Sekretariat : Jl. Syahbandar No. 23 Kelurahan, Aur Medan  
Telp. 081367750691 - 081533848822 - 081375295354

No : 019/ L.KOPA/IX/2019  
Lamp : -  
Hal : Halusan Riset

Medan, 23 Muharram 1441 H.  
23 September 2019 M

Kepada Yth.  
Bapak Dekan Fakultas FKIP UMSU  
di  
Tempat

**Assalamu'alaikum Warahmatullahi Wabarakatuh,**

Teriring salam dan do'a kami, semoga Bapak kami temui berada dalam keadaan sehat walafiat dan sukses dalam menjalankan aktivitasnya sehari-hari. Amin

Sehubungan dengan surat dari FKIP UMSU No.5279/II.3/UMSU-02/P/2019 tentang Mohon Izin Riset tanggal 24 Agustus 2019 untuk itu kami dari Komunitas Peduli Anak (KOPA) menerangkan bahwa:

Nama : Nis Kurnia  
NPM : 150250312  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Language Variation of The Street Children Community and it's Impact On Listeners Attitudes

Benar telah melakukan Riset dari tanggal 24 Agustus - 9 September 2019 di Komunitas Peduli Anak (KOPA) sesuai dengan Judul Penelitian.

Demikian Surat ini kami sampaikan, atas perhatiannya kami ucapkan terima kasih

**NASHIRUN MBALLAH WAFATHUN QORIB**  
**Wassalamu'alaikum Warahmatullahi Wabarakatuh**

Ketua KOPA  
  
Syafri Daulay  
NIK : 127.13525071001

Cc. Peninggal





**BERITA ACARA BIMBINGAN SKRIPSI**

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Nama Lengkap : Nia Kusna  
N.P.M : 1502050312  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Language Variations of The Street Children Community and It's Impact On Listener's Attitude.

Tanggal	Materi Bimbingan Skripsi	Paraf	Keterangan
02/sep 2019	Chapter 1-3 : - GRAMMAR - Theoretical framework		30
12/sep 2019	Chapter 4 : - Sistematika penulisan - GRAMMAR - Table Analysis - Research findings		30
14/sep 2019	Chapter 4 : - Data collection & Data Analysis - Research findings - GRAMMAR		30
23/sep 2019	Chapter 4-5 - Data Analysis - Conclusion		30
28/sep 2019	ACC 28/09-2019		ACC

Medan, September 2019

Diketahui oleh :  
Ketua Program Studi

Mandra Saragih, S.Pd., M.Hum.

Dosen Pembimbing

Mandra Saragih, S.Pd., M.Hum.

## **CURRICULUM VITAE**

### **IDENTITY**

1. Name : Nia Kurnia
2. Place/ date of birth : Bukittinggi, 02<sup>nd</sup> November 1997
3. Register Number : 1502050312
4. Sex : Female
5. Religion : Moslem
6. Maritial Status : Single
7. Address : Stabat , Langkat
8. Parents :
  - a. Fathers Name : Arizal
  - b. Mothers Name : Wirda Mayeni (Rahimahallah)
  - c. Address : Stabat , Langkat

### **EDUCATION**

1. Elementary School at SD Negeri 01 Campago Ipuh (2003-2009)
2. Junior High School at SMP Negeri 4 Bukittinggi (2009-2012)
3. Senior High School at SMA Negeri 4 Bukittinggi (2012-2013)
4. Senior High School at SMA Negeri 1 Kejuruan Muda (2013-2015)
5. Students of University of Muhammadiyah Sumatera Utara of English Deapartment (2015-2019)





