

CHAPTER I

INTRODUCTION

This chapter explains about the background of the study, research question, objective of the study, significance of the study and scope of the limitation of the study.

1.1 Background of the study

Every person in a country, region, ethnicity, even to the smallest social group such as a particular community in a society must use a language as a tool to communicate with each other. Either in the form of verbally spoken or written, signs or gestures. It is with a language that communication can run well, from the speaker or messenger to the listener or recipient of the message. so that an intention, message, information, feeling, or even emotion can be expressed. Not only are there different languages in each country, even in a small part such as a city to a certain group in the society there is also a lot of diversity in a language that can be distinguished through its characteristics such as pronunciation, grammar or vocabulary.

Chaturvedi (2014) states that language is an instrument to communicate, feel, elaborate and express thoughts, feelings and actions. Language surrounds us, defines our personality, determines our social behavior, supports our societal system, indicates our thoughts and feelings and provides us a platform to share our ideas, cooperate and refine our development process. Therefore, in the quote above Chaturvedi mentions that language and society are connected to each other. In other words, the function of a language in addition to being a means of communication between individuals or groups can also express the culture and atmospheric conditions of a community group.

One of the linguistic phenomena which concerning language and subculture social group is youth language. Eckert famously stated that “adolescents are the linguistic movers and shakers” (Eckert, 1997). There is no doubt that until now the phenomenon of youth language can be easily found and seems to move dynamically following the era as well as the growth of youth cultures in each county and region in the world especially Indonesia. Indonesia itself, based on demographic data from the Central Statistics Agency (BPS), in 2021 is stated to have a fairly large percentage of the adolescent population, which is around 23.90%, this certainly does not rule out the possibility of being one of the factors that causes the emergence of the youth subcultures and youth languages phenomenon in Indonesia. Therefore, youth language becomes an interesting topic for writers to analyze in this research. According to Hoogervorst (2014) the emergence of a true “youth culture” and associated language is predominantly related to globalization, increased wealth and the creation of a leisure industry with products, places and events intended for adolescents.

The development of eras and scenes that absorb the interest of young people is one of the main factors in the emergence of youth language in a youth subculture such as the research about Jaksel language by Wijaya and Bram (2021) that used by young people in South Jakarta who have an urban background with hustle life and consumption of things related to western culture such as music, television show and night entertainment which had become phenomenal because it was widely used on social media such as Twitter, Instagram and Tik Tok. The youth languages that can be found in Indonesia also have their own characteristics. The language traits of youth that are most often described, even using these more sophisticated theoretical tools, are lexical traits, which manifest in lexical differences, play and innovation, and semantic changes. For example, one particularly interesting phenomenon in adolescent language practice is language games (or ludling, language games), in which most young speakers intentionally manipulate language, often based on syllabic structure, to hide their communicative practice. like in Boso Walikan which is used by young people in the city of Malang.

Hoogervorst (2014) in his research about youth culture and urban pride states that a set of generalizations can be formed about the characteristics and purpose of youth language in Southeast Asia and beyond, they are: 1) used in intimacy among friends, 2) purposely manipulated so as not to be understood non-group members, also in the larger speech community, 3) it displays extensive word tabooing with regard to crime, drugs and sexual relations, 4) it pulls part of its vocabulary from the language it touches, and 5) it changes rapidly from one generation to the next. In addition to having different characteristics from the standard variant of formal language, the use of youth language itself certainly has several characteristics, functions and various purposes in each group of users. These characteristics and purposes are of course also related to the atmosphere and activities of the group or community of its users. As some characteristics or where users of semantic change forms such as euphemism are widely used in nightclub youth groups to replace words that related to sex, alcohol or drugs which are considered inappropriate and uncomfortable to say directly. There are also various taboo words that are commonly used by a group of young people to express their annoyance or simply to express intimacy between individuals in a group of teenagers.

In this research the writer decided to analyze the youth language that used by the Madurese nightclub youth community or better known to the general public as *Jamet*. according to Hastanto (2020) in vice.com, jamet which is an acronym for "Java Metal" is a term that appeared in the 2010s. The term is used in conjunction with "alay" to refer to adult men who are identified as Javanese ethnicity and whose appearance does not match (in the eyes of the urban upper-middle class). But nowadays, as social media such as TikTok and Instagram are developing, this term has an additional acronym embedded behind it, namely "kuproy" (construction worker) and has turned into a term for young people who exist on social media who are identified as Madurese youth with their distinctive dress, dancing. Accompanied by Indonesian house music remixes/nightclub music type. These youths are known to be part of a subculture that has actually

existed for quite a long time but is widely known because of the many uploads on social media displaying their uniqueness in recent years.

The researcher chose the Madurese nightclub youth community subculture as a source of research data with the reason that *Jamet* has a Madura ethnic background which is a society with very strong traditional, cultural and religious values, but on the other hand *Jamet* also lives an urban lifestyle which is generally lived by young people who are live in urban areas with urban communities. Another reason is because *Jamet* has interesting language activities to discuss, both which they practice verbally spoken or written in their both urban or daily normal lifestyle activities. Madurese nightclub community or more widely known as *Jamet* has also become a phenomenon that is quite viral on social media to become a trending topic on the internet. Through the way they express fashion or appearance, taste in music and of course the language they use, *Jamet* becomes a subculture that emerges with unique originality and authenticity.

1.2 Research questions of the study

Related to the background and rationale above, the study tries to investigate the following problem:

1. What are neologisms morphosemantic processes that occur in the youth language used by the Madurese nightclub community?
2. What are the purposes of the youth language used by Madurese nightclub community?
3. What are the characteristics of youth language that can be related to the social context of Madurese nightclub community subculture?

1.3 Objectives of the study

Based on the research questions above, the Objective arranged the study as follows:

1. To describe what neologisms morphosemantic processes, occur in the youth language used by the Madurese nightclub community.

2. To describe the purposes of youth language used by the Madurese nightclub community.
3. To describe how its characteristics of youth language can be related to the social context of Madurese nightclub community subculture.

1.4 Significance of the study

This study is conducted with theoretical and practical contributions. Theoretically, this research expected to expand and gives a significant impact on the development of the field of sociolinguistic and neologisms study in a language, especially on the topic of youth language phenomena as a connector for the relationship between language and subcultural community in society.

Practically, it is hoped that this research can give a contribution to helps readers in analyzing youth language in terms of its characteristics based on the neologism processes and other patterns of use in a subcultural community, in this case the Madurese nightclub as a group of teenagers who have their own lifestyle and urban subculture. The author also hopes that this research can be developed by other people who have similar topics. Furthermore, this research will be used as an additional reference for future readers or writers who have similar topics to carry out and advance this research.

1.5 Scope and limitations of the study

This study is in the field of Sociolinguistics which focuses on analyzing neologism morphosemantic processes in youth language through the process word formation and several meaning changes in the utterances which used by the Madurese nightclub community, both verbally spoken in the interview record or written in their social media post, using the morphosemantic theory in neologisms by Tonier (2014). As well as investigating the relationship between language use and the context of social interaction in their subcultural community as presented by (Wardhaugh, 2010) using generalizations about the youth language characteristics by Hoogervorst (2014).