

**Phonological Differences Between Standard Javanese and Banyumas
Dialect of Javanese**

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Abstract

Dialect is a language form which is unique to specific region or society. Javanese language has many dialects, such as Mataraman dialect or known as standard Javanese, and Banyumas dialect. This study investigates phonological differences between these two dialects of Javanese language using Phonological Rules and Distinctive Features. There are sound changes between 2 dialects, such as *dino* in standard Javanese and *dina* in Banyumas dialect, *moto* and *mata*, *wae* and *bae*, and so on. There is also deletion process which occurs in final position, such as *koe* in standard Javanese and *ko* in Banyumas dialect. This study investigates all phonological features and differences between standard Javanese and Banyumas dialect.

I. Introduction

Dialect is a particular form of a language which is peculiar to specific region or social group. The term dialect is often used to characterize a way of speaking that differs from the standard variety of the language. For example, Javanese language has many dialects such as, Mataraman dialect or Standard dialect, Banyumas dialect, Tegal dialect, Madiun dialect and so on. In Banyumasan dialect, it is have many words with phonological features that Standard Javanese dialect do not have. The purpose of this study is to examine the differences between Banyumas dialect of Javanese and Standard Javanese in the areas of phonology.

There are many studies about Javanese dialects, such as “Denominal Verb Formation in Javanese Language, Banyumas Dialect” written by Mas Sukardi (2013). This research examines the field of morphology of Banyumas dialect such as, the derivation of nouns into verbs by affixation, transitive basic verbs from noun (Vn), and the grammatical meaning affixation include in forming Vn. Another study on Javanese dialect is “The Realization of Intensifiers in Banyumas Dialect” written by Chusni Hadiati (2017). This research examines the usage of intensifiers in Banyumas

dialect. “The Phonological Process of Verb Nasalization in Banyumasan Dialect of Javanese” written by Riza Nuzulul Huda and Agus Subiyanto (2017) is a study that examines the phonological process of forming verb nasalisation in Banyumas dialect. Another study on Javanese dialect is “*Perubahan Fonologis Kosakata Serapan Sansekerta dalam Bahasa Jawa*” written by Abdul Latif Zen (2016) that investigates phonological changes in Javanese vocabularies which is taken from Sansekerta . The last is “Phonological System of Tengger Dialect in Ngoko Speech Level ” written by Dwi Astuti Wahyu Nurhayati (2016) that investigates how the consonant, vowel system, the syllabic, cluster construction and the factors that influence phonological system of Tengger dialect in ngoko speech level. From all previous study above, the writer will examines phonological differences between 2 dialects, which are: standard Javanese and Banyumas dialect.

The study of “Phonological Differences between Standard Javanese and Banyumas Dialect of Javanese” focuses on investigating phonological differences between standard Javanese and Banyumas dialect of Javanese.

There are some theories used to examine the phonological differences. According to Schane (1973: 49), there are 4 types of phonological processes: assimilation, syllable structure, weakening and strengthening, and neutralization. Distinctive features also used to differentiate phonological features between standard Javanese and Banyumas dialect. These are the theories the writer use to differentiate the phonological features between standard Javanese language and Banyumas dialect.

II. Research Method

Quantitative approach is applied in this research. There are 2 students of English Department of Universitas Diponegoro used as respondents. The one is native speaker of standard Javanese and another is native speaker of Banyumas dialect. The data is collected using interview with elicitation technique, the researcher will give 100 words, such as body parts, noun, verb, adjective, and other words in Bahasa Indonesia. After that, the respondents will give the words according the words that the researcher said in standard Javanese and another in Banyumas dialect.

III. Results and Discussion

After doing an interview with native speakers of standard Javanese and Banyumas dialect, there are some data acquired that can be seen below.

| Bahasa Indonesia | Standard Javanese | Banyumas Dialect |
|--------------------------|-------------------|------------------|
| <i>Wajah</i> | <i>Rai</i> | <i>Rai</i> |
| <i>Hidung</i> | <i>Irung</i> | <i>Irung</i> |
| <i>Lidah</i> | <i>Ilat</i> | <i>Ilat</i> |
| <i>Gigi</i> | <i>Untu</i> | <i>Untu</i> |
| <i>Mulut</i> | <i>Lambe</i> | <i>Lambe</i> |
| <i>Perut</i> | <i>Weteng</i> | <i>Weteng</i> |
| <i>Kaki</i> | <i>Sikil</i> | <i>Sikil</i> |
| <i>Tulang</i> | <i>Balung</i> | <i>Balung</i> |
| <i>Baju</i> | <i>Klambi</i> | <i>Klambi</i> |
| <i>Batu</i> | <i>Watu</i> | <i>Watu</i> |
| <i>Binatang</i> | <i>Kewan</i> | <i>Kewan</i> |
| <i>Ikan</i> | <i>Iwak</i> | <i>Iwak</i> |
| <i>Bunga</i> | <i>Kembang</i> | <i>Kembang</i> |
| <i>Makanan</i> | <i>Panganan</i> | <i>Panganan</i> |
| <i>Pencuri</i> | <i>Maling</i> | <i>Maling</i> |
| <i>Celana</i> | <i>Katok</i> | <i>Katok</i> |
| <i>Air</i> | <i>Banyu</i> | <i>Banyu</i> |
| <i>Ayah</i> | <i>Bapak</i> | <i>Bapak</i> |
| <i>Nilai</i> | <i>Biji</i> | <i>Biji</i> |
| <i>Kakak (Laki-laki)</i> | <i>Mas</i> | <i>Mas</i> |
| <i>Rumput</i> | <i>Suket</i> | <i>Suket</i> |
| <i>Kakek/Nenek</i> | <i>Mbah</i> | <i>Mbah</i> |
| <i>Bangun</i> | <i>Tangi</i> | <i>Tangi</i> |

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| | | |
|------------------|----------------|----------------|
| <i>Dengar</i> | <i>Krungu</i> | <i>Krungu</i> |
| <i>Makan</i> | <i>Mangan</i> | <i>Mangan</i> |
| <i>Tidur</i> | <i>Turu</i> | <i>Turu</i> |
| <i>Tolong</i> | <i>Tulung</i> | <i>Tulung</i> |
| <i>Pukul</i> | <i>Jotos</i> | <i>Jotos</i> |
| <i>Tertawa</i> | <i>Ngguyu</i> | <i>Ngguyu</i> |
| <i>Mencuri</i> | <i>Nyolong</i> | <i>Nyolong</i> |
| <i>Mau</i> | <i>Gelem</i> | <i>Gelem</i> |
| <i>Menjemput</i> | <i>Metuk</i> | <i>Metuk</i> |
| <i>Banyak</i> | <i>Akeh</i> | <i>Akeh</i> |
| <i>Benar</i> | <i>Bener</i> | <i>Bener</i> |
| <i>Cepat</i> | <i>Cepet</i> | <i>Cepet</i> |
| <i>Tinggi</i> | <i>Duwur</i> | <i>Duwur</i> |
| <i>Baik</i> | <i>Apik</i> | <i>Apik</i> |
| <i>Jauh</i> | <i>Adoh</i> | <i>Adoh</i> |
| <i>Senang</i> | <i>Seneng</i> | <i>Seneng</i> |
| <i>Basah</i> | <i>Teles</i> | <i>Teles</i> |
| <i>Berat</i> | <i>Abot</i> | <i>Abot</i> |
| <i>Malu</i> | <i>Isin</i> | <i>Isin</i> |
| <i>Segini</i> | <i>Semene</i> | <i>Semene</i> |
| <i>Turun</i> | <i>Mudun</i> | <i>Mudun</i> |
| <i>Badannya</i> | <i>Awake</i> | <i>Awake</i> |

It can be seen from table above, there are words in standard Javanese and Banyumas dialect which are the same in terms of vocabulary and pronunciation except for *badannya*, which is pronounced as *awak e* in standard Javanese but it is pronounced as *awa ke* in Banyumas dialect.

| | | |
|------------------|-------------------|------------------|
| Bahasa Indonesia | Standard Javanese | Banyumas Dialect |
|------------------|-------------------|------------------|

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| | | |
|------------------|-----------------|------------------|
| <i>Ayam</i> | <i>Pitik</i> | <i>Ayam</i> |
| <i>Gayung</i> | <i>Ciduk</i> | <i>Siwur</i> |
| <i>Minuman</i> | <i>Ombenan</i> | <i>Inuman</i> |
| <i>Aku</i> | <i>Aku</i> | <i>Nyong</i> |
| <i>Dapat</i> | <i>Intuk</i> | <i>Olih</i> |
| <i>Minum</i> | <i>Ngombe</i> | <i>Nginum</i> |
| <i>Lihat</i> | <i>Ndelok</i> | <i>Ndeleng</i> |
| <i>Beli</i> | <i>Tuku</i> | <i>Tumbas</i> |
| <i>Dekat</i> | <i>Cedak</i> | <i>Perek</i> |
| <i>Habis</i> | <i>Entek</i> | <i>Entong</i> |
| <i>Buruk</i> | <i>Elek</i> | <i>Ala</i> |
| <i>Jijik</i> | <i>Nggilani</i> | <i>Jijih</i> |
| <i>Marah</i> | <i>Nesu</i> | <i>Gela</i> |
| <i>Kenapa</i> | <i>Nopo</i> | <i>Kemengapa</i> |
| <i>Bagaimana</i> | <i>Piye</i> | <i>Priwe</i> |
| <i>Cuma</i> | <i>Gur</i> | <i>Mung</i> |
| <i>Sisa</i> | <i>Siso</i> | <i>Turah</i> |
| <i>Sengaja</i> | <i>Sengaja</i> | <i>Nguja</i> |

It can be seen from the table above that there are some words that are completely different between standard Javanese and Banyumas dialect in terms of vocabulary and pronunciation.

| Bahasa Indonesia | Standard Javanese | Banyumas Dialect |
|------------------|-------------------|------------------|
| <i>Mata</i> | <i>Moto</i> | <i>Mata</i> |
| <i>Dada</i> | <i>Dodo</i> | <i>Dada</i> |
| <i>Genteng</i> | <i>Genteng</i> | <i>Gendeng</i> |
| <i>Hari</i> | <i>Dino</i> | <i>Dina</i> |
| <i>Meja</i> | <i>Mejo</i> | <i>Meja</i> |

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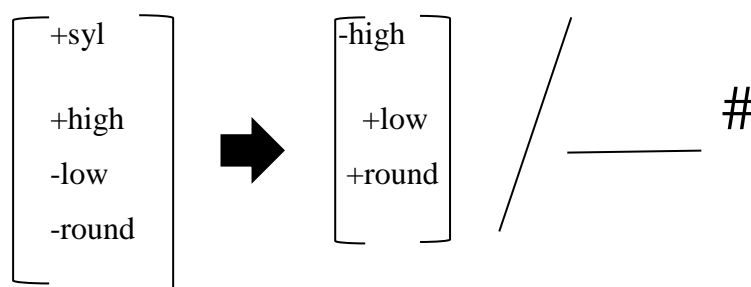
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| | | |
|---------------------|-----------------|-----------------|
| <i>Nasi</i> | <i>Sego</i> | <i>Sega</i> |
| <i>Temen</i> | <i>Konco</i> | <i>Kanca</i> |
| <i>Kamu</i> | <i>Koe</i> | <i>Ko</i> |
| <i>Rumah</i> | <i>Omah</i> | <i>Umah</i> |
| <i>Ambil</i> | <i>Jupuk</i> | <i>Jukut</i> |
| <i>Datang</i> | <i>Teko</i> | <i>Teka</i> |
| <i>Pegang</i> | <i>Ndemek</i> | <i>Ngemek</i> |
| <i>Jatuh</i> | <i>Tibo</i> | <i>Tiba</i> |
| <i>Pulang</i> | <i>Balek</i> | <i>Bali</i> |
| <i>Pergi</i> | <i>Lungo</i> | <i>Lunga</i> |
| <i>Cari</i> | <i>Golek</i> | <i>Golet</i> |
| <i>Tanya</i> | <i>Takok</i> | <i>Takon</i> |
| <i>Besar</i> | <i>Gedi</i> | <i>Gede</i> |
| <i>Sebentar</i> | <i>Sediluk</i> | <i>Sedela</i> |
| <i>Sedikit</i> | <i>Sitik</i> | <i>Setitik</i> |
| <i>Lama</i> | <i>Suwi</i> | <i>Suwe</i> |
| <i>Sama</i> | <i>Podo</i> | <i>Pada</i> |
| <i>Beda</i> | <i>Bedo</i> | <i>Beda</i> |
| <i>Sakit</i> | <i>Loro</i> | <i>Lara</i> |
| <i>Apa</i> | <i>Opo</i> | <i>Apa</i> |
| <i>Tidak</i> | <i>Orak</i> | <i>Ora</i> |
| <i>Berapa</i> | <i>Piro</i> | <i>Pira</i> |
| <i>Kelihatannya</i> | <i>Ketoke</i> | <i>Ketone</i> |
| <i>Jangan</i> | <i>Ojo</i> | <i>Aja</i> |
| <i>Saja</i> | <i>Wae</i> | <i>Bae</i> |
| <i>Dulu</i> | <i>Disik</i> | <i>Disit</i> |
| <i>Katanya</i> | <i>Jare</i> | <i>Jere</i> |
| <i>Lain</i> | <i>Liyo</i> | <i>Liya</i> |
| <i>Merasa</i> | <i>Rumongso</i> | <i>Rumangsa</i> |

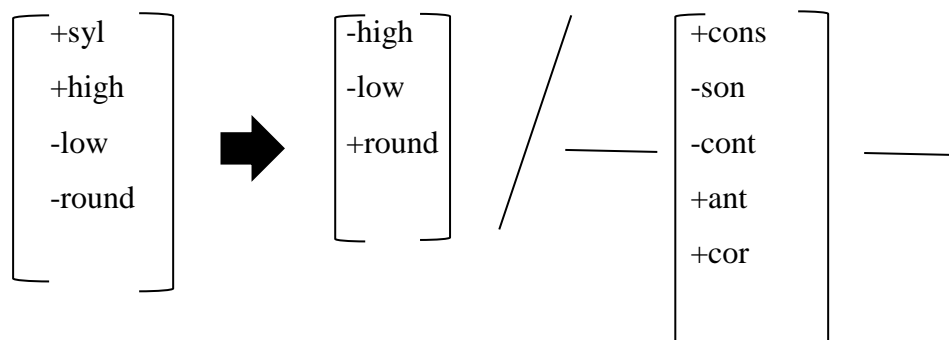
| | | |
|-----------------|--------------|-------------|
| <i>Sekarang</i> | <i>Saiki</i> | <i>Siki</i> |
| <i>Tega</i> | <i>Tego</i> | <i>Tega</i> |
| <i>Sudah</i> | <i>Wes</i> | <i>Wis</i> |

The data in the table above show some words in standard Javanese and Banyumas dialect with phonological differences between them.

There are some words having vowel changing “o” becomes “a” when it occurs in the final position, such as *dino* in standard Javanese becomes *dina* in Banyumas dialect, *mejo* and *meja*, *sego* and *sega*, and so on. There are also consonant changing in words *golek* in standard Javanese and *golet* in Banyumas dialect.

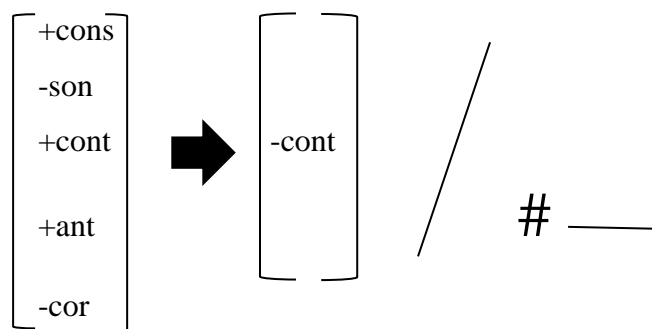


There are also some words which having vowel changing “o” becomes “a” when occurs before and after consonant, such *asmoto* in standard Javanese becomes *mata* in Banyumas dialect.

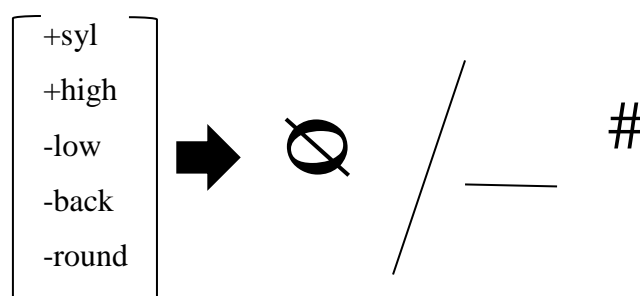


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The vowel changing in the initial position is also found in the data. Vowel “ɔ” becomes “u” in words *omah* in standard Javanese and *umah* in Banyumas dialect. In words *wae* in standard Javanese and *bae* in Banyumas dialect, there are consonant changes “β” becomes “b”.



There are also “e” deletion in words *koe* in standard Javanese and *ko* in Banyumas dialect.



IV. Conclusion

The findings showed that there are phonological differences between standard Javanese and Banyumas dialect although they are still on the same language: Javanese,

such as sound changes or deletion. Sound changes can occur in initial position, before and after consonant, and final position, while deletion occurs in the final position.

Because of the limitation of this study, it cannot be investigated furthermore. This study can more be investigated with adding other field of study, such as morphology, syntax, semantics, or pragmatics.

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Expressions of Feeling And Gender Differences on Instagram
Comments

Pratiwi Susilo

Abstract

This paper discusses gender issue seen from its relation with language differences. The objectives of this paper are examining the relation of gender and language. Moreover, it also differentiates language to gender through Instagram comments. To collect the data, I used an observation method with a note-taking technique. In analysing the data, I used distributional method for grouping each category of feeling. The result of the study shows that there is a dependence for each gender to depict a different responds on using language to express their feeling into words. This finding indicates that different gender will show different response on expressing feeling into words.

Keywords: gender differences, expressions of feeling, language, anger, comments.

I. Introduction

Gender issue is usually related to the difference between woman and man. Gender also affects people to choose being constantly appropriate with the culture that is shaped by society. The differences lay not only on the social role, but also in the case of language. Nazir (2012) reveals the differences between men and women in society, "Research showed that in generalizing about sex differences, all cultures set up social norms for the sexes, which go beyond the biological differences, although societies differ in the way traits are assigned to men and women."

People use language to say things in their mind, to express their point of view, moreover to express their feeling. This is in accordance with Linquist and Gedron (2000) saying, "That is language might not just translate feelings into words but might help shape the nature of those feelings to begin with". Nowadays, for expressing feeling tends to be easy. The internet quickly grows especially social media which can be a tool for expressing their opinion.

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For expressing opinion, the writer found that there is a relation of expressing opinion and expressing feeling in processing information from social media, especially instagram comments. Moreover, there are differences of men and women in the way of expressing what is in their mind. Therefore, the writer wants to discover the relation between expressions of feeling and gender differences in instagram comments.

The study is intended to examine the correlation of gender differences and expressions of feeling that is used to commentate on a post. This study is going to be used to discover gender differences and expressions of feeling through social media particularly on instagram.

Nazir (2012) conducted a study on Gender Pattern through Sociolinguistics Perspective saying there are differences lying on each gender such as women likely to change photo profile more than men and keep more privacy issues. The general theory that the Internet is somehow “gendered” encompasses many possibilities (Nazir, 2012).

Another study which is correlated to gender was conducted by Kelly in a reviewed book entitled “Book Review for Mary Talbot's Language and Gender, 2nd ed. (2010)” which discusses the relation between the language use and gender difference. It is mostly the same as Nazir who wrote gender differences but here is more specific on language and gender. “The author then looks at conversation as a gendered practice, specifically addressing research premised upon an “equal but different” linguistic framework in which different styles result in miscommunications between the sexes” (Kelly : 2013).

The supporting study which discusses the relation of feeling and language is served in a journal entitled “Gender and Emotions in the United States : Do Men and Women Differ in Self-Reports of Feelings and Expressive Behavior?” (2004) the research is about the differences between woman and man towards social believes in United States over their emotion. Another study was also shown in a book by Linquist. Linquist and Gendron in “Language And emotion: Putting words into feelings and feelings into words” (2002) saying “The extent to which reappraisal involves language is unclear, but it stands to reason that people may be relying on emotion language when they engage in reappraisal.”

Since language is a universal tool for communication, there is many possibilities to conduct research upon it. There are some researchers that examine the relation of gender and the

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differences on using language since society is a factor in building gender role. In this case, I want to examine the relation of expressions of feeling especially on anger or annoyance feeling response with gender through pragmatics study. The paper is going to focus on the choice of each gender response over some posts containing anger feeling since netizen generally use hidden message on their comments.

According to Jinyu, in article entitled Study on Gender Differences in Language Under Sociolinguistics (2014), language is used to express a feeling. It is also called as a sign to represent mental thought which is an abstract thinking. "Language exists as a system of symbols, in terms of abstract thinking and senses, it reveals a method and pattern to describe the objective" (Jinyu, 2014).

It is related to Linquist and Gedron who said that language can be used as a referent to express emotions of feeling. We use "language" to refer exclusively to the words that people use to describe emotional states (such as "anger," "disgust," "fear," "joy," "contentment," "pride," "schadenfreude," "amae," etc) (Linquist and Gedron, 2013) . Even feeling is part of psychological study, expressing it into language ia a part of linguistics study. It kinds of the need for human to use language as a method for expressing feeling. For instance, Jinyu said that women are more using good aspect such as intensifier to emphasize the feeling within her sentence while men will not care about it.

Feeling belongs to every person who has a different sensation on labelling it. It is a representation of an experience from human. They could labelling it as a sadness or happiness since they have ever felt about it, then to labell it they could use a communication tool: language. "It is personal and biographical because every person has a distinct set of previous sensations from which to draw when interpreting and labelling their feelings." (Shouse, 2005).

Examining the problems, the paper is going to use pragmatics study as supporting evidence to discover the correlation of its object behind the sentences they wrote on the comment column. Since it discovers the feeling from the sentence of anger, there will be at least some sarcasm laid on it. Camp (2012) said "Meanwhile, from the right, *expressivism* denies that sarcasm or verbal irony is a matter of meaning at all, arguing instead that it serves to draw attention to a disparity between how things are and how they should be, and thereby expresses a "dissociative attitude" about some aspect of this disparity."

Simon and Nath (2004) found that Men and Women are different on expressing their feeling because of their social position related to the social belief. “Men and Women do, however, differ in the frequency of certain positive and negative feelings, which is explained by their difference in social position” (Simon, Nath, 2004). It is written that there is a report in the United States saying women more often feeling sadness than men because of the social belief that is built by society.

From those differences, it is known that there are differences between gender. The differences also can be found on social media on reacting a post from the timeline awaken their feeling to give a feedback according to it. In the case of general moods, the object about which feelings appear to give feedback depends in part on what is most salient to the experiencer at the time (Clore and Gasper, 2000).

II. Research Method

The study uses a quantitative approach by using observation technique to collect the data from Instagram. The data chosen is based on gender through expressive illocutionary on pragmatics study. The method of collecting data is by observation with note taking technique grouped according to the choice of words given in comment column. The data is only focusing on anger or annoyance feeling with indirectness or directness. The method of analyzing data is used distributional method by grouping each gender, words given, and the comment account.

III. Results and Discussion

Based on the data that I have been collected, there is a finding regarding gender and expressions of feeling that is seen from the word's choices. The focus of the finding is on the word's choices that contains of anger. The following is the results from the finding consist of fifteen women and fifteen men for three different topics. The following is the data :

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| Topics | Reaction according to gender | Account's name | Statements |
|-----------------------------------------------------------------------------------|------------------------------|-------------------|----------------------------------------------------------------------------------------------------|
| Setnov denial of falling asleep on Kahiyang Ayu wedding's reception | Male | Dwiharr | <i>Mic*kan c*k..</i> |
| | | ikie_jhabrik | <i>ahh emg pendusta an*ink</i> |
| | | Agungjebe | <i>hmm... dah tercyduk masih ngeles... semf*ck</i> |
| | | Sanalukifa | <i>semoga khusyuknya diterima disisi Allah (triple emot) #setyanovanto</i> |
| | | rramadhan7777 | <i>tidur yang tenang pak, ditunggu buku yasinannya</i> |
| | Female | Oktiagita | <i>jangan bohong</i> |
| | | Ayuneno | <i>saking khusuk ampe mangap mangap</i> |
| | | rafa_alea | <i>pinter banget nyari alesan. Khusyuk nd*smu</i> |
| | | Febbysiregar | <i>tukang boong banget sih pak</i> |
| | | uti_labagou | <i>khusyuk sholat dong pak jangan khusyuk molor wae</i> |
| Iis Dahlia's statement regarding a rejection of Kahiyang Ayu's wedding invitation | Male | bang_kusam | <i>banyak gaya... sampah!!</i> |
| | | dana_tri_prasetyo | <i>bilang aja ngga mao ngeluarin duit. Mao nya dapt duit. Etr anak lo nikah ngga ada yg datang</i> |
| | | Dodikblack | <i>jahat nie org sombong banget</i> |
| | | renocristian8 | <i>Sombong</i> |
| | | inisialku.f | <i>ema ema songong</i> |
| | Female | Helvitasfr | <i>sombong loh iis</i> |

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| | | | |
|--------------------------------------------|--------|---------------|---------------------------------------------------------------------------------|
| | | deviandriaani | <i>u kira kita tulul apa ya ga bisa bedain mana yang becanda mana yg serius</i> |
| | | wijihast10 | <i>sombong bed dah ah</i> |
| | | lita9335 | <i>sumpah kesel bgt gua *triple anger emot</i> |
| | | nathalycioush | <i>ni orang songong emang</i> |
| Teenager phenomena on achieving popularity | Male | aririvaldo1 | <i>Goblok</i> |
| | | Lvtuyulbob | <i>sumpah otaknya kagak dipake *emot</i> |
| | | ariyanputra_ | <i>Tolol</i> |
| | | farel.df | <i>tololkids eta mah *taggingsomeone</i> |
| | | kr13stian | <i>tuh kan bego kan *emoyt</i> |
| | Female | daffa2119 | <i>wong edan... hhhh</i> |
| | | Ririsafriana | <i>hahaha "mati gak ya?"</i> |
| | | Thaniawijaya | <i>mati lu wkwkw</i> |
| | | alisacitra21 | <i>gblk *emot</i> |
| | | qurrot_ayun | <i>paraahh *tagging</i> |

According to the data above, there are differences between women and men on commentate a post in Instagram. It is from several post that is assume to invite anger. Three posts had been choose but still in the same topic; anger. I discovered that each of the gender showed different reaction with different pattern even there is still a slight similarity on the kind of words or the ways they comment. The following are the example :

- *Mic*kan c*k..*
- *Ahh emg pendusta an*ink*
- *hmm... dah tercyduk masih ngeles... semf*ck*
- *banyak gaya... sampah!!*
- *goblok*

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- *tolol*
- *tololkids eta mah *taggingsomeone*
- *tuh kan bego kan *emot*
- *sombong* (directness)
- *ema ema songong* (directness)
- *jahat nie org sombong banget* (directness)

Firstly, the data above is a comment result from the men reaction. I grouped some comments from each topic according to the pattern. It is accordance with Jinyu saying that men speeches tend to be rude and arrogant. They expressed their feeling of anger and annoyance in rudely words and indirectly way. Moreover, Jinyu said that men tend to be firm. Therefore, in the data above, they likely to say rude words in directly ways as their firmness which is built and accepted to society.

Even it is clear that the finding accordance with Jinyu, there is still a slight difference that is contrary to the general data collected. There is indirectness revealed by man containing hidden message that I can say he wanting to say rude. Here are the examples :

- *sumpah otaknya kagak dipake *emot*
- *semoga khusyuknya diterima disisi Allah (triple emot) #setyanovanto*
- *tidur yang tenang pak, ditunggu buku yasinannya*

Some of the data above indirectly revealed to convey their annoyance or anger to the person that is spoken. They decided another way to expressed their feeling in sarcasm. It is accordance with Camp (2012) said, “Meanwhile, from the right, *expressivism* denies that sarcasm or verbal irony is a matter of meaning at all, arguing instead that it serves to draw attention to a disparity between how things are and how they should be, and thereby expresses a “dissociative attitude” about some aspect of this disparity.”

Secondly, according to female comments, it is also accordance with Jinyu (2012) saying that women is more polite and kind-hearted one. They also tend to use tag question indicating hesitancy. In this case, women did say more polite words such as :

- *jangan bohong*
- *tukang boong banget sih pak*

- *khusuk shalat dong pa jangan khusuk molor wae*
- *sombong bed dah ah*
- *sumpah kesel bgt gua *triple anger emot*
- *hahaha "mati gak ya?"*
- *paraahh *tagging*

Women tend to be more polite to express their feeling and directly say it. Even it so, there is also a comment showing rude word such as, *pinter banget nyari alesan. Khusyuk nd*smu, saking khusuk ampe mangap mangap, wong edan... hhhh and gblk *emot*. But still, the pattern is still the same. She conveyed direct message criticizing the person talked in the topic. They seemed annoying over what the subject of the topic did. Moreover, woman tend to be angry by reaving questin that is actually clear enough. For instance, *u kira kita tulul apa ya ga bisa bedain mana yang becanda mana yg serius*. Even the writer did not put a question mark there, it can be predicted that it is a question even the question just used as emphasizing her anger and making question without answer.

IV. CONCLUSION

From these findings, it can be concluded that there are differences according to women and men. The differences are clear enough among two gender. However, the differences are not totally absolute. The findings showed that there was a women also using rude words to express her feeling, not merely men. Nevertheless, women and men do have differences on reacting and expressing their own feeling into words. They still have the same pattern for each gender, namely firmness and indirectness (having hidden meaning sometimes sarcasm) for men and be more polite and use directness for women. Even there is still a slight similarity for both gender in vice versa, I predicted that it is affected by their background because society is dynamic affected by many social factors, therefore those kind of phenomena can be discovered. Holmes (2013) said that, "In discussing gender, it became clear that it is possible to view the relationship between social factors and language as rather more dynamic than is often assumed"

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