

Jurnal Disastri:
Pendidikan Bahasa dan Sastra Indonesia
Vol. 6, No. 3, Desember 2024
<http://ejournal.unhasy.ac.id/index.php/disastriv6i3.8441>
EISSN:2722-3329, P-ISSN:2716-411X

***Language Variation in The Speech of The “Napak Tilas” Community (NTPA)
Mojoagung In Whatsapp Group***

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Abstract

This research aims to describe the types of language variations and language functions in the speech of the NTPA Mojoagung community in the WhatsApp group. The method in this research uses a qualitative descriptive approach. The data in this research are speech in the form of words and sentences containing dialectal, chronolectic, sociolectal language variations, and the function of instrumental, regulatory, representational, interactional, heuristic, personal language variations. The data source in this research is the Mojoagung Napak Tilas Pengembara (NTPA) community WhatsApp group. The data in this research is in the form of speech contained in the Mojoagung Napak Tilas Pengembara (NTPA) community WhatsApp group which contains language variations. Collecting data by means of documentation in the form of screen capture, data coding, and data identification. Data analysis used by researchers in this research is by describing the data, analyzing the data, and concluding the data. The results of this research show that there are three types of language variations in the speech of the Mojoagung Napak Tilas Pengembara (NTPA) community, namely dialect, chronolect and sociolect. (1) the dialects in the speech of the Mojoagung NTPA community are Palembang Malay dialect and Pontianak Malay dialect; (2) chronolect in the speech of the Mojoagung NTPA community, data in the form of vocabulary shortening, vocabulary reduction, and changes in language form; (3) sociolects found in the speech of the Mojoagung NTPA community consist of acrolects, basilects, slang and vulgarity. Then six types of language function were found, namely instrumental, regulatory, representational, interactional, heuristic and personal. However, no imaginative language function was found in this study.

Keywords: *community; speech; language variations.*

Article history

<i>Received:</i> 24-08-2024	<i>Revised:</i> 10-09-2024	<i>Accepted:</i> 12-11-2024	<i>Published:</i> 21-12-2024
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Introduction

Sociolinguistics comes from the words socio and linguistics. Socio means society and linguistics is the study of language. So, sociolinguistics is the study of language that places language in relation to its users in society (Ibrahim and Suparno in Putri, 2021: 1). Sociolinguistics is related to language, language is a communication tool that plays an important role in everyday life. When communicating, someone must pay attention to the

language used. Communication through this language allows everyone to learn the habits, customs, culture and backgrounds of each other so that in communicating, language variation events occur.

To understand language cannot be done by just listening to the language used by the community at a glance, but we must be able to recognize and understand the characteristics of language, language variations, language functions, and language users because these three elements are interrelated when interacting, changing, and changing each other in one speech community (Yendra, 2018). As an object of sociolinguistics, language is not seen or approached as a language, as is done by general linguistics, but is seen or approached as a means of interaction or communication in human society (Chaer and Agustina, 2010: 3). Language as a means of communication in society focuses more on the use of language which aims to make communication between speakers and speech partners run well even though it is done bilingually (Khairunnisa & Sagita, 2019: 49).

But we all also understand that not everyone around the world speaks the same language. In order for the interaction process between people who have different languages to continue to run well, they need an understanding or agreement regarding the meaning of the language they use (Chaer and Agustina, 2010). For sociolinguists, language always varies and this variation in language is caused by social factors, such as who the speaker is, the people involved in the speech, where the speech takes place, for what purpose the speech is delivered. People who use language are always diverse, both in terms of age, social status, economic status, education, gender, occupation, and so on. The atmosphere of the speech may also vary, it can be very formal, semi-formal, very informal and so on. (Mamentu, 2022: 3)

Language can convey a person's thoughts or ideas to the person they are talking to. In communicating, each individual or group has a different language style or language variation. One of them is the Napak Tilas Pengembara (NTPA) Mojoagung community which has a language variation that is not yet common in society. According to Kertajaya (2008), a community is a group of people who care about each other more than they should, where in a community there is a close personal relationship between the members of the community because of the similarity of interests or values. Soenarno (2002) defines community as an identity and social interaction that is built with various dimensions of functional needs. Iriantara (2004) defines the meaning of community as a group of individuals who inhabit a certain location and are usually related to the same interests. Napak Tilas Pengembara (NTPA) Mojoagung is one of the many nature lover communities in Mojoagung Jombang. This community has existed since 2019, but was only inaugurated on July 25, 2020. In a community, there must be a place where members can share information, namely through a WhatsApp group. The reason researchers are interested in conducting research on language variations in speakers in the NTPA Mojoagung community is because the large number of members with different regional language backgrounds can trigger language diversity in interactions. Researchers chose the language variations of speakers in this study because, seen from the data sources in the WhatsApp group of the Napak Tilas Pengembara (NTPA) Mojoagung community, many use various languages, ranging from dialects to foreign languages that are rarely known by the community. Therefore, researchers are interested in conducting research on the types and functions of language in the speech of the Napak Tilas Pengembara (NTPA) Mojoagung community based on dialect, chronolect, and sociolect.

Theoretical Review

Language variation

Language variation is the use of language according to its use which varies according to the topic being discussed, according to the relationship between the speaker and the person being talked to, and according to the medium of conversation. Chaer and Agustina (2010: 62) divide language variation based on speakers and their use. Language variation in terms of speakers can be seen based on 4 types, namely:

1) Idiolect

Chaer and Agustina (2010: 62) stated that idiolect is a variation of language used by someone and usually becomes a characteristic of that person. Meanwhile, according to Kridalaksana (1993: 80), idiolect is the overall characteristics of a human language. Dialect according to Chaer and Agustina (2010: 62) is a variation of language that is classified based on the background of the speaker's origin. For example, the dialect of the Surabaya area will be different from the dialect of the Semarang area. Dialect is related to the region or geographic location.

2) Chronolect

Chaer and Agustina (2010: 62) stated that chronolect is a language variation that is classified based on a certain period. The popularity of this vocabulary does not last long, because when entering the next period, new variations of expressions will appear to express something. In every period, language will experience changes, both in terms of adding vocabulary, reducing vocabulary, spelling and even meaning.

3) Sociolect

Chaer and Agustina (2010: 62) explained that sociolect or social dialect is a language variety that is related to the status, group, and social class of its speakers, which is usually expressed by people with a language variety called acrolect, basilect, vulgar, slang, colloquial, jargon, argot, and ken. The explanation of the form of sociolect is as follows.

- a. Acrolect: this social variation is considered the most prestigious compared to other social variations.
- b. Basilect: this social variation is considered low and not prestigious.
- c. Vulgar: this social variation is usually used by someone from an uneducated and impolite background.
- d. Slang: this social variation is secret, usually used by minorities and is usually unknown to anyone outside the group.
- e. Colloquial: social variation used by speakers in everyday conversation.
- f. Jargon: this social variation is used in a limited way but is not secret. Usually people outside the group cannot understand the expressions.
- g. Argot: language or vocabulary that is secret and specifically used by a group of people, for example pickpockets.
- h. Ken: this social variation is usually used in a pleading tone that is full of pretense, such as whining.
- i.

Language Function

Language function in a simple sense, the word "function" can be seen as the word "use" according to what was stated by Sudaryanto (1990: 16) that "function" refers to what purposes the language is used by humans. The function of variation or language variety according to Halliday (in Pranowo, 1996: 93) there are seven language functions, namely instrumental, regulatory, representational, interactive, personal, heuristic, and

imaginative functions. The following will explain the seven functions.

- 1) Instrumental function, language functions to produce certain conditions and cause certain events to occur as indicated by sentences that express commands, requests/pleadings, or seduction.
- 2) Regulatory function, language functions as a supervisor, controller, or organizer of events. Its utterances can be in the form of prohibitions, threats, and agreements.
- 3) Representational function, language functions to make statements, convey facts and knowledge, explain, or report the actual reality as seen or experienced by people.
- 4) Interactional function, language functions to guarantee and establish the resilience and sustainability of communication and establish social interaction.
- 5) This personal function gives the speaker the opportunity to express feelings, personal emotions, and deep reactions.
- 6) Heuristic function. This function involves the use of language to gain as much knowledge as possible and learn the ins and outs of the environment.
- 7) Imaginative function. Language functions as a creator of imaginative systems, ideas, or stories.

Method

This type of research is qualitative descriptive research. Moleong (2005: 6) said that qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, actions, etc. holistically, and by means of description in the form of words and language, in a specific natural context and by utilizing various natural methods. Qualitative research is descriptive and tends to use analysis with inductive reasoning. The process and meaning are more emphasized in qualitative research. Moleong (2011: 157) revealed that the data sources in the study were words and actions, the rest were additional data such as documents and others. The data source was obtained from the WhatsApp group of the *Napak Tilas Pengembara* (NTPA) Mojoagung community. According to Mulyanto (2009: 15), data is defined as a representation of the real world representing an object such as humans, animals, events, concepts, conditions, and so on which are recorded in the form of numbers, letters, symbols, text, images, sounds or combinations thereof.

The data of this study are in the form of speech used by members of the NTPA Mojoagung community which contain variations in language and language functions. Sugiyono (2013) said that data collection techniques are the most strategic steps in research with the main purpose of the research being to obtain data. Data collection techniques in this study were through the stages of observation, documentation, and identification. Data analysis according to Patton (in Moleong, 2011) is the process of arranging data sequences, organizing them into a pattern, category, and basic sequence units. Data analysis techniques in this study include describing data, analyzing data, and concluding data.

Results and Discussion

Based on data analysis in the *Napak Tilas Pengembara* (NTPA) Mojoagung community in the WhatsApp group, the research results were obtained in the form of types of language variations and language functions contained in the WhatsApp group of the *Napak Tilas Pengembara* (NTPA) Mojoagung community as follows.

Results

Types of Language Variation

In this type of language variation, 3 types of language variation were found, namely dialect, chronolect, and sociolect. Dialect was found in 3 data, chronolect was found in 6 data, and sociolect was found in 13 data. The data will be explained in the following table.

No	Data Quotes	Context	Types of Language Variations		
			Di	Kr	So
1	MA (Pt) : Ape kaba saudaraku NTPA? AM (Mt) : Sehat semua saudaraku.	The statement was expressed by MA to AM. MA is a man born in Pontianak who migrated to Mojoagung, East Java.	√		
2	DO (Pt) : Jare mari tibo, yokopo keadaane saiki gpp ta? SO (Mt) : Gpp aman kok.	This statement is a question that DO asked SO, who is a member of the NTPA Mojoagung community.		√	
3	BA (Mt) : Gaenek seng pingin nang gunung raung ta? AM (Pt) : Dereng wancine mas. Kulo celak mriki mawon.	In the speech, BA asked whether any members of the NTPA Mojoagung Community intended to climb Mount Raung. Then AM responded.			√
4	BA (Mt) : Bismillah menerjang <i>seven summit Java</i> kang. MS (Pt) : Wih keren, menuju <i>seven summit Java</i> sudah 4 gunung terlampai.	In this speech, MS expressed his appreciation to BA who wanted to climb some of the highest mountains on the island of Java.			√
5	GP (Pt) : Yang butuh <i>healing</i>. Ini NTPA dapat undangan dari komunitas kopala tanggal 12 desember ini. Monggo yang bisa hadir.	The above statement is a delivery of information delivered by GP to all members of the NTPA Mojoagung community WhatsApp group.			√
6	AM (Mt) : Sing melok jam 2 merapat nang basecamp rek! MA (Pt) : Aok kang!	The statement was made by MA in response to AM. MA is a man born in Pontianak who migrated to Mojoagung, East Java.	√		
7	MS (Pt) : Bakar-bakar nang omahku gelem a? BA (Mt) : Wih masuk iki. Budal nomer 1 aku	The speech was started by MS regarding the event on New Year's Eve in 2024. MS intended to invite members of the NTPA Mojoagung community.			√
8	BA (Mt) : Sing <i>open house</i> malem natal sopo rek. Kudu arep mangan daging babi. SO (Pt) : Cocok ancene nek anjing mangan babi.	SO's statement was in response to BA asking whose house from the NTPA Mojoagung community members was having an open house on Christmas Eve.			√
9	AM (Mt) : Merapat nang omahe syafii rek! Saiki yo tak tunggu. BA (Pt) : Sek. Sepedaku jek digawe ebes.	The statement was made by BA who intended to respond to AM's message. AM told members of the NTPA Mojoagung community to gather at Syafii's house.		√	
10	SP (Pt) : Pundak full kabut, gak dapat view sama sekali. PA (Mt) : Hmm nang pundak gak ngajak ngene modele saiki. SP (Pt) : Dadakan put iki ae ya tektokan tok.	The story begins with SP sending a photo of his whereabouts climbing Mount Pundak Mojokerto. SP provided information that Mount Pundak was cloudy so he did not get the desired view.			√

11	<p>AF (Pt) : Ini kenapa kang syaffii tak pernah muncul lagi kak wa yo? MM (Mt) : Hpnya habis kena bajak orang. Kayaknya ganti nomor wa baru. AF (Pt) : Tolong yang ado Wanya syaffii baru kirimkan. MM (Mt) : Ini kang.</p>	The statement was made by AF. AF is a man born in Palembang who migrated to Mojoagung, East Java. AF's statement was aimed at getting answers to his ignorance.	√		
12	<p>AM (Pt) : Ojo sembrono ngajak arek wedok dolen. Dijogo seng temen. Aneh-aneh tak kandakno wongtuamu lo. BA (Mt) : Siap kang. Aman nek ambe aku.</p>	The statement was made by AM to BA. They are members of the NTPA Mojoagung community.			√
13	<p>AM (Pt) : Dijogo temen. Ojo bulshit kon. BA (Mt) : Aman kang.</p>	The speech was started by BA who was going to invite the younger sister of the elder member of the NTPA Mojoagung community to walk.			√
14	<p>AM (Pt) : Derek-derek sedoyo, bilih wonten dhanganging pengalih saha longgaring wekdal, kula aturi hangajad kanthi estu rawuhipun panjenengan ing pengaosan peringatan isra' mi'raj dhateng mbah sayyid sulaiman meniko dinten Kamis, 8 Februari 2024 dalu ba'da isya. Maturnuwun.</p>	The speech was started by AM who provided information and invited members of the NTPA Mojoagung community to join in enlivening the recitation event commemorating Isra Mi'raj.			√
15	<p>BA (Mt) : Alah wong pn ae durung rabi kok. MM (Pt) : Mon maaf lo ya. Saya sudah punya tunangan. Tinggal menunggu tanggal saja.</p>	The statement was made by MM who explained that she already had a fiancé, where the statement was directed at BA who said that MM was not yet married.		√	
16	<p>BA (Mt) : Alah wong pn ae durung rabi kok. MM (Mt) : Mon maaf lo ya. Saya sudah punya tunangan. Tinggal menunggu tanggal saja. MS (Pt) : Wes a diulti langsung.</p>	The speech was started by BA with MM who said that MM was not married. Then MS reacted by throwing the word ulti to BA.			
17	<p>DP (Pt) : Jalur sepeda arah watu jengger udah ada perbaikan ta? AM (Mt) : Jalur watu jengger masih sama makadam kang. Dereng wonten perbaikan.</p>	The speech began with DP asking or throwing questions about activities before fasting. The speaker asked questions about the bicycle path to the Watu Jengger basecamp, whether there had been any improvements.		√	
19	<p>SO (Pt) : Dilarang ajak pacar. Acara ini khusus pria aja. BA (Mt) : Lagi jomblo kang aku.</p>	The statement was made by SO who gave an appeal related to the activities that would be carried out on the mountain. SO prohibited members of the NTPA Mojoagung community who participated in the activity from inviting their partners.		√	
20	<p>AM (Pt) : Yang mau sowan ten grio e tiang sepah kulo monggo. AL (Mt) : Ayo sungkem nang abah kene tak suwuk pisan.</p>	The statement was delivered by AM in the WhatsApp group of the NTPA Mojoagung community. Because AM is the oldest member of the community, it is a routine agenda for him to come to his house to celebrate Eid with his parents during Eid.			√

21	BA (Pt) : Mangkat jam piro iki? MS (Mt) : Mari subuh bin.	The statement was made by BA who asked a member of the NTPA Mojoagung community about going to a wedding reception for one of the members of the community. Then MS responded with a joke.		√	
22	GP (Pt) : Njeeehhh kang nyuwun pandongane nggh diparingi umur panjang kaleh rezekine kang insyaallah tahun ngajeng kang.	The speech began with AM asking about GP's return to Mojoagung. Then GP responded that he intended to return to Mojoagung next year.			√

Language Function

In this language function, 6 functions were found, namely instrumental function, regulatory function, representational function, interactional function, personal function, and heuristic function. Instrumental function was found 4 data, regulatory function was found 2 data, representational function was found 6 data, interactional function was found 4 data, personal function was found 3 data, and heuristic function was found 2 data. The data will be explained in the table below.

No	Data Quotes	Context	Language Function					
			F. In	F. Rg	F. Rp	F. It	F. Pe	F. He
1	MA (Pt) : Ape kaba saudaraku NTPA? AM (Mt) : Sehat semua saudaraku.	The above statement was expressed by MA to AM. MA is a man born in Pontianak who migrated to Mojoagung, East Java.				√		
2	DO (Pt) : Jare mari tibo, yokopo keadaane saiki gpp ta? SO (Mt) : Gpp aman kok.	The statement was a question that DO asked SO, who is a member of the NTPA Mojoagung community.					√	
3	BA (Mt) : Gaenek seng pingin nang gunung raung ta? AM (Pt) : Dereng wancine mas. Kulo celak mriki mawon.	In the speech, BA asked whether any members of the NTPA Mojoagung Community intended to climb Mount Raung. Then AM responded.						
4	BA (Mt) : Bismillah menerjang <i>seven summit Java</i> kang. MS (Pt) : Wih keren, menuju seven summit Java sudah 4 gunung terlampaui. Mantap.	In this speech, MS expressed his appreciation to BA who wanted to climb some of the highest mountains on the island of Java.					√	
5	GP (Pt) : Yang butuh healing. Ini NTPA dapat undangan dari komunitas kopala tanggal 12 desember ini. Monggo yang bisa hadir.	This statement is a delivery of information from GP to all members of the NTPA Mojoagung community WhatsApp group.			√			
6	AM (Pt) : Sing melok jam 2 merapat nang basecamp rek! MA (Mt) : Aok kang!	The statement was expressed by AM to MA. AM is a man born in Jombang, while MA is a man born in Pontianak who migrated to Mojoagung.	√					
7	MS (Pt) : Bakar-bakar nang omahku gelem a? BA (Mt) : Wih masuk iki. Budal nomer 1 aku.	The speech began with MS who intended to invite members of the NTPA Mojoagung community to welcome the new year with a barbecue at his house.	√					

8	BA (Mt) : Sing <i>open house</i> malem natal sopo rek. Kudu arep mangan daging babi. SO (Pt) : Cocok ancene nek anjing mangan babi.	SO's statement was in response to BA who asked whose house from the NTPA Mojoagung community members was open house on Christmas Eve. To which SO responded with rude language..					√	
9	AM (Mt) : Merapat nang omahe syafii rek! BA (Pt) : Sek. Sepedaku jek digawe ebes.	The statement was made by BA who intended to answer AM's message. AM told members of the NTPA Mojoagung community to gather at Syafii's house.			√			
10	SP (Pt) : Pundak full kabut, gak dapat view sama sekali. PA (Mt) : Hmm nang pundak gak ngajak ngene modele saiki.	The story began with SP sending a photo of himself climbing Mount Pundak Mojokerto.			√			
11	AF (Pt) : Tolong yang ado Wanya syafii baru kirimkan. MM (Mt) : Ini kang.	The above statement was made by AF, a man born in Palembang who migrated to Mojoagung, East Java.	√					
12	AM (Pt) : Ojo sembrono ngajak arek wedok dolen. Dijogo seng temen. Aneh-aneh tak kandakno wongtuamu lo. BA (Mt) : Siap kang. Aman nek ambe aku.	The statement was made by AM to BA. They are members of the NTPA Mojoagung community.		√				
13	AM (Pt) : Ojo sembrono ngajak arek wedok dolen. Dijogo seng temen. Aneh-aneh tak kandakno wongtuamu lo. BA (Mt) : Siap kang. Aman nek ambe aku. AM (Pt) : Dijogo temen. Ojo bulshit kon. BA (Mt) : Aman kang.	The speech was started by BA who was going to invite the younger sister of the elder member of the NTPA Mojoagung community to walk. So AM advised BA to take good care of his sister.				√		
14	AM (Pt) : Derek-derek sedoyo, bilih wonten dhangang pengalih saha longgaring wekdal, kula aturi hangajad kanthi estu rawuhipun panjenengan ing pengaosan peringatan isra' mi'raj dhateng mbah sayyid sulaiman meniko dinten Kamis, 8 Februari 2024 dalu ba'da isya. Maturnuwun.	The speech was started by AM who provided information and invited members of the NTPA Mojoagung community to join in enlivening the recitation event commemorating Isra Mi'raj.			√			
15	BA (Mt) : Alah wong pn ae durung rabi kok. MM (Pt) : Mon maap lo ya. Saya sudah punya tunangan. Tinggal menunggu tanggal saja.	The statement was made by MM who explained that she already had a fiancé, where the statement was directed at BA who said that MM was not yet married.			√			

16	<p>BA (Mt) : Alah wong pn ae durung rabi kok.</p> <p>MM (Mt) : Mon maaf lo ya. Saya sudah punya tunangan. Tinggal menunggu tanggal saja.</p> <p>BA (Mt) : Waw mosok. Kok aku gak eroh. Wah kacau.</p> <p>MM (Mt) : Gak penting ancene kon iku.</p> <p>MS (Pt) : Wes a diulti langsung.</p>	The speech was started by BA with MM who said that MM was not married. Then MS reacted by throwing the word uliti to BA.				√		
17	<p>DP (Pt) : Jalur sepeda arah watu jengger udah ada perbaikan ta?</p>	The speech was started by DP who asked or threw a question about activities before fasting. The speaker threw a question about the bike path to the watujengger basecamp.						√
18	<p>DP (Mt) : Jalur sepeda arah watu jengger udah ada perbaikan ta?</p> <p>MS (Pt) : Jalur watu jengger tasek sami makadan kang. Dereng wonten perbaikan.</p>	The narrative begins with MS providing information about the route to Watu Jengger Hill.			√			
19	<p>SO (Pt) : Dilarang ajak pacar. Acara ini khusus pria aja.</p> <p>BA (Mt) : Lagi jomblo kang aku.</p>	The statement was made by SO who gave an appeal related to the activities that will be carried out on the mountain.		√				
20	<p>AM (Pt) : Yang mau sowan ten grio e tiang sepah kulo monggo.</p> <p>AL (Mt) : Ayo sungkem nang abah kene tak suwuk pisan.</p>	AM is the oldest member of the community, so it is a routine for him to come to his house to celebrate Eid with his parents during Eid.				√		
21	<p>BA (Pt) : Mangkat jam piro iki?</p> <p>MS (Mt) : Mari subuh bin.</p>	This statement was made by BA who asked members of the NTPA Mojoagung community about going to a wedding reception for one of the members of the community.						√
22	<p>AM (Mt) : Wes ndang moleh Jombang ojo ndek kono ae. Timbang tak parani mrono.</p> <p>GP (Pt) : Njeeehhh kang nyuwun pandongan e nggh diparingi umur panjang kaleh rezekine kang insyaallah tahun ngajeng kang.</p>	The speech began with AM asking about GP's return to Mojoagung. Then GP responded that he intended to return to Mojoagung next year. So GP asked for prayers for him.	√					

Discussion

Types of Language Variation

In data 1, the utterance "ape kaba" means how are you. According to Chaer and Agustina (2014), the speaker contains the Pontianak Malay dialect according to the background of the speaker who is a man born in Pontianak who migrated to East Java, precisely in Mojoagung. This Pontianak Malay dialect is not much different from Malaysian Malay because it has the same language family. Malay is the language with the most speakers in West Kalimantan. Excerpt from data 2, utterance "Jare mari tibo, yokopo kondisie saiki gpp ta?" means "he said he just fell, how is his condition now, is he okay?".

In the utterance, DO expresses sympathy to SO who is known to have had an accident in front of Mojoagung Park. The speaker's utterance contains the term gpp which is a language used by a certain group at a certain time. According to Chaer and Agustina (2014), the term gpp chronolect spoken by the speaker is a language used by a certain group at a certain time. The term is often used by today's youth who have experienced changes in form in the form of shortening vocabulary.

Data form 3 utterance "*Dereng wancine mas. Kulo celak mriki mawon*" means "It's not time yet, mas. I'm just near here". According to Chaer and Agustina (2014) the speaker uses Javanese krama alus which is considered prestigious in society so that the language used by the speaker can be categorized as acrolect. The Javanese krama alus acrolect is spoken by AM who is a man born in East Java. The speaker uses Javanese krama alus which aims to respect the interlocutor.

Data utterance 4 "*Wih keren, menuju seven summit Java sudah 4 gunung terlampaui*" aims to appreciate BA. In this utterance, the speaker uses the term seven summit Java which is slang. According to Chaer and Agustina (2014) slang is a seasonal language spoken by certain social groups in informal situations which is usually called slang. Slang is usually expressed by speakers to communicate internally within a group or to build self-identity. In the data 5 utterances "*Yang butuh healing. Ini NTPA dapat undangan dari komunitas kopala tanggal 12 desember ini. Monggo yang bisa hadir*" aims to convey an invitation to attend the kopala community event to members of the NTPA Mojoagung community. In the utterance, the speaker uses the term healing which is slang. According to Chaer and Agustina (2014), slang is a seasonal language spoken by certain social groups in informal situations which is usually called slang. Slang is usually expressed by speakers to communicate internally within a group or to build self-identity.

Data excerpt 6 utterances "*Aok kang*" means *okay kang*. According to Chaer and Agustina (2014), the speaker contains the Pontianak Malay dialect in accordance with the background of the speaker who is a man born in Pontianak who migrated to East Java, precisely in Mojoagung. This Pontianak Malay dialect is not much different from Malaysian Malay because it has the same language family. Malay is the most widely spoken language in West Kalimantan.

In the data 7 utterances "*Bakar-bakar nang omahku gelem a?*" means "*Bakar-bakar di rumahku mau ta?*" aims to invite members of the NTPA Mojoagung community to MS's house. According to Chaer and Agustina (2014), the speaker uses Javanese which is considered less prestigious in society so that the language used by the speaker can be categorized as a basilect. The Javanese basilect is spoken by a speaker who is a man born in East Java. The basilect expressed by MS is the everyday language used in communication by members of the Napak Tilas Pengembara Mojoagung community. Data excerpt 8 utterance "*Cocok ancene nek anjing mangan babi*" means "*Cocok memang kalau anjing makan babi*" The utterance was spoken with the aim of expressing his annoyance at BA who did not behave like a Muslim. In the utterance, the speaker uses vulgar language. According to Chaer and Agustina (2014), vulgar language is a clear and loud rude language to insult or curse someone. This vulgar language is expressed by the speaker using words that are considered not according to standards or uneducated language.

Data utterance 9 "*Sek. Sepedaku jek digawe ebes*" means "wait a minute. My bike is still being used by my father". The speaker's utterance was responded to by AM who understood that BA did not arrive on time. The utterance contains the term ebes which means father. According to Chaer and Agustina (2014), the chronolect term ebes spoken by the speaker is a language used by a certain group at a certain time. This term is often used by today's children who have experienced changes in language form but have meaning

Language Function

In data 1, the utterance "*Ape kaba kakakku NTPA?*" means "How are you, my brother NTPA?" which is expressed by MA and then responded to by AM. According to Halliday (1975), this utterance is oriented towards contact between parties who are communicating to establish relationships through social interaction and increase a high sense of solidarity among members of the NTPA Mojoagung community. The speaker's utterance is categorized as an interactional language function because the speaker and the speech partner respond to each other and respect each other as members of the NTPA Mojoagung community.

Excerpt from data 2, the utterance "*Jare mari tibo, yokopo saiki gpp ta?*" means "He said you finished falling, how are you now, are you okay?" expressed by DO which was then responded to by SO who said it was okay. The utterance aims to provide sympathy for the disaster experienced by SO. According to Halliday (1975), the personal function is used to express a person's feelings. The utterance is categorized as a personal function because the speaker expresses feelings of worry in himself to SO.

Based on the data of 4 utterances "*Wih keren, menuju seven summit Java sudah 4 gunung terlampaui*" expressed by MS aims to express pride to BA because his desire to climb seven mountains on the island of Java will soon be achieved. According to Halliday (1975), the personal function is used to express one's feelings. The utterance is categorized as a personal language function because the speaker expresses feelings of happiness and pride in himself. Judging from the data of 5 utterances "*Yang butuh healing. Ini NTPA dapat undangan dari komunitas kopala tanggal 12 desember ini. Monggo yang bisa hadir*" expressed by GP which was then responded to by PA. The speaker said that he wanted to be a representative of the NTPA Mojoagung community to attend the invitation if there were friends or members of the NTPA Mojoagung community who went with him. According to Halliday (1975), the representational language function functions to make statements, convey facts, or explain. The utterance is categorized as a representational language function because the speaker conveys factual information to members of the NTPA Mojoagung community in a WhatsApp group regarding a community invitation to attend the anniversary of a kopala community.

In data 6, the utterance "*Sing melok jam 2 merapat nang basecamp rek!*" means "Those who join at 2 o'clock, come to the basecamp, friends!". AM's utterance was responded to by MA using the Pontianak Malay dialect. According to Halliday (1975), the instrumental function is a language that functions to cause an event to occur. The instrumental language function not only makes the listener do something, but also does activities that are in accordance with what the speaker wants. The speaker's utterance can be categorized as an instrumental language function because it contains a command that is clearly shown by the speaker to members of the NTPA Mojoagung community to immediately come to the community basecamp.

Based on data 7, the utterance "*Bakar-bakar nang omahku gelem a?*" means "Burn it at my house, I want to" expressed by MS, which was then responded by BA that he would be the first person to come to MS's house. According to Halliday (1975), the instrumental function is a language that functions to cause an event to occur. The instrumental function of language does not only make the listener do something, but also do activities that are in accordance with what the speaker wants. The speaker's utterance is categorized as an instrumental language function because it contains a request/request because the speaker offers to hold a barbecue at his house on New Year's Eve. The utterance is expressed by the speaker so that community members can gather

together. In the data of 8 utterances "*Cocok ancene nek anjing mangan babi*" means "It is suitable if dogs eat pork" expressed by SO with the aim of expressing his annoyance towards BA who does not reflect the nature according to the religion embraced by BA. According to Halliday (1975), the personal function is used to express one's feelings. The MS utterance is categorized as a personal language function because the speaker expresses feelings of annoyance within himself. This utterance is demonstrated by the speaker by comparing it to an animal as an expression of the speaker's annoyance towards the conversation partner.

Based on the data of 9 utterances, "*Sepedaku jek digawe ebes*" means "*Sepedaku masih digunakan bapak*" expressed by AM which was then responded to by BA. According to Halliday (1975), the function of representational language is to make statements, convey facts, or explain. The utterance is categorized as a representational language function because the speaker conveys factual information to members of the NTPA Mojoagung community in the WhatsApp group that BA will not arrive on time because his bicycle is still being used by his father. This was then responded to by the speaker who understood if BA could not arrive on time. The speaker continued to wait for BA and other members of the NTPA Mojoagung community to arrive. In the data of 10 utterances, "*Pundak full kabut, gak dapat view sama sekali*" expressed by SP which was then responded to by PA. According to Halliday (1975), the function of representational language is to make statements, convey facts, or explain. The utterance is categorized as a representational language function because the speaker conveys factual information or tells an object to members of the NTPA Mojoagung community in the WhatsApp group about the conditions or situation on Mount Pundak Mojokerto. Then it was responded to by PA who said that now the speaker no longer invites his friends when he wants to climb a mountain. The utterance was responded to by the speaker that he did the climb suddenly without any prior planning. In data 11, the utterance "*Tolong yang ado wanya syafii baru kirimkan*" means "Please send the new Syafii number". The utterance was responded to by MM who sent a new MS number in the WhatsApp group of the NTPA Mojoagung community. According to Halliday (1975), the instrumental function is language that functions to cause an event to occur. The instrumental language function not only makes the listener do something, but also does activities that are in accordance with what the speaker wants. The speaker's utterance is categorized as an instrumental language function because it contains an order to provide a new MS number. The speaker's utterance was then responded to by MM by sending the MS number requested by the speaker.

Data excerpt from 12 utterances "*Aneh-aneh tak kandakno wongtuamu lo*" expressed by the speaker aims to give a warning to the speech partner not to do bad things. According to Halliday (1975), the regulatory function is used to regulate the behavior of others or functions as a supervisor, controller, and regulator of an event that occurs to another person. The utterance is categorized as a regulatory language function because the speaker gives a threat to the speech partner which is clearly shown in the utterance that the speaker will inform the speech partner's parents. So that the speech partner will obey the speaker's words. Data from 13 utterances "*Ojo bulshit kon*" means "Don't just talk" expressed by AM then responded to by BA. According to Halliday (1975), this utterance is oriented towards contact between communicating parties to establish relationships through social interaction and increase a high sense of solidarity among members of the NTPA Mojoagung community. The speaker's utterance is

categorized as an interactional language function because the speaker tries to remind the interlocutor not to do something bad that will cause regret.

Speech data 14 "*Derek-derek sedoyo, bilih wonten dhanganging pengalih saha luanging wekdal, kula aturi hangajad kanthi estu rawuhipun panjenengan ing pengaosan penyerang isra' mi'raj dhateng mbah sayyid sulaiman meniko dinten Kamis, 8 Februari 2024 dalu ba'da isya. Maturnuwun*" expressed by AM which was then responded to by MS. According to Halliday (1975), the representational language function functions to make statements, convey facts, or explain. The utterance is categorized as a representational language function because the speaker conveys factual information to members of the NTPA Mojoagung community in the WhatsApp group to attend the commemoration of Isra Mi'raj which was held on Thursday at the tomb of Mbah Sayyid Sulaiman Mojoagung. This was responded to by MS who expressed his gratitude for the information that had been conveyed to members of the NTPA Mojoagung community.

Based on the data of 15 utterances, "*Saya sudah punya tunangan. Tinggal menunggu tanggal saja*" was expressed by MM. According to Halliday (1975), the function of representational language is to make statements, convey facts, or explain. This utterance is categorized as a representational language function because the speaker conveys factual information to BA that he is engaged and will soon be getting married. The speaker's utterance was then responded to by BA with surprise because he was the only one who did not know about the information.

Data of 16 utterances "*Wes a diulti langsung*" expressed by MS. According to Halliday (1975), this utterance is oriented towards contact between parties who are communicating to establish relationships through social interaction and increase a high sense of solidarity among members of the NTPA Mojoagung community. The speaker's utterance is categorized as an interactional language function because the speaker expresses that the speech partner has been given a sharp answer from another speech partner.

Based on the data of 17 utterances "*Jalur sepeda arah watu jengger udah ada perbaikan ta?*" expressed by DP aims to obtain information on the route to the Bukit Watu Jengger basecamp. According to Halliday (1975), the heuristic function is used to investigate reality and learn about many things. The utterance is categorized as a heuristic function because the speaker solves a problem expressed through an expression of asking or stating an answer to a problem or issue marked with a question mark as a symbol that the speaker expects an answer. It is further clarified by the word "*ta*" which means whether.

Speech data 18 "*Jalur watu jengger tasek sami makadam kang. Dereng wonten memperbaiki*". There has been no repair" expressed by MS. According to Halliday (1975), the function of representational language functions to make statements, convey facts, or explanations. The utterance is categorized as a representational language function because the speaker conveys factual information to DP about the route to Watu Jengger which has not been repaired. Data utterance 19 "*Dilarang ajak pacar*" expressed by SO aims to give a warning to BA that the event to be held is only for men. According to Halliday (1975), the regulatory function is used to regulate the behavior of others or function as a supervisor, controller, and regulator of an event that occurs to others. This utterance is categorized as a regulatory language function because the speaker prohibits the speech partner from inviting their partner or female friend if they attend the specified

event. The utterance is uttered by the speaker accompanied by the word prohibited which clearly cannot be denied by anyone who will attend the event. Based on data 20 utterances "*Yang mau sowan ten grio e tiang sepah kulo monggo*" means "Those who want to come to my parents' house, please" expressed by AM. According to Halliday (1975), this utterance is oriented towards contact between parties who are communicating to establish relationships through social interaction and increase the sense of brotherhood among members of the NTPA Mojoagung community. The speaker's utterance is categorized as an interactional language function because the speaker invites members of the NTPA Mojoagung community to come to his house and meet the speaker's parents for the Eid al-Fitr holiday.

Data 21 utterance "*Mangkat jam piro iki?*" means "what time are you leaving" expressed by BA with the aim of obtaining information related to leaving for a friend's house who is getting married which is then responded to by MS. According to Halliday (1975), the heuristic function is a tool for investigating reality and learning about many things. The utterance is categorized as a heuristic function because the speaker solves a problem expressed through an expression of asking or stating an answer to a problem or issue marked with a question mark as a symbol that the speaker expects an answer. It is further clarified by the word "piro" which means how much. Data 22 utterance "*Nyuwun pandongan e nggh diparingi usia panjang kaleh rezekine kang*" expressed by GP. GP's speech was responded to by AM who agreed that GP's desire would soon be realized. According to Halliday (1975), this speech is oriented towards contact between parties who are communicating to establish relationships through social interaction and increase a sense of high solidarity among members of the NTPA Mojoagung community. This speech is categorized as an instrumental language function because it contains a request/pleasure uttered by the speaker to beg for a long life and sustenance so that he can return home to the city of Mojoagung.

Conclusion

Based on the results of the study of language variations in the speech of the NTPA Mojoagung community in the WhatsApp group, the following conclusions can be drawn:

- a) The types of language variations in speech found in the NTPA Mojoagung community WhatsApp group, there are twenty-two data analyzed as variations in the speaker's language including dialect, chronolect, and sociolect.
 - a) The Pontianak Malay dialect found is *ape kaba, aok*; and the Palembang Malay dialect found is *ini kenapo, yang ado*.
 - b) The chronolect found is *gpp and mon maaf* which have shortened vocabulary, *udah* and *aja* which have reduced vocabulary, *ebes* and *mangkat* which have changed language form.
 - c) The sociolect category of acrolect found is *dereng wancine mas. Kulo celak mriki mawon, derek-derek sedoyo, bilih wonten dhanganging pengalih saha longgaring wekdal, kula aturi hangajad kanthi estu rawuhipun panjenengan ing pengaosan peringatan isra' mi'raj dhateng mbah sayyid sulaiman meniko, dereng wonten, sowan ten grio e tiang sepah kulo monggo, Njeeehhh kang nyuwun pandongane nggh diparingi umur panjang kaleh rezekine kang insyaallah tahun ngajeng; Sosiolek kategori basilek yang ditemukan yaitu nang omahku gelem a?, ojo sembrono ngajak arek wedok dolen dijogo seng temen*; The sociolectic slang categories found were seven summit Java, *healing, slang, bullshit, ulti*; The vulgar

category of sociolect found is *anjing mangan babi*.

2. The language function in this study found six language functions from twenty-two data, including instrumental function, regulatory function, representational function, interactional function, personal function, and heuristic function.
 - a) The instrumental function found is *sing melok jam 2 merapat nang basecamp rek!; bakar-bakar nang omahku gelem a?; tolong yang ado Wanya syafii baru kirimkan; nyuwun pandangan e nggh diparingi umur panjang kaleh rezekine kang.*
 - b) The regulatory function found is *aneh-aneh tak kandakno wongtuamu lo; dilarang ajak pacar.*
 - c) The representational function found is *monggo yang bisa hadir; sepedaku jek digawe ebes; pundak full kabut, gak dapat view sama sekali; derek-derek sedoyo, bilih wonten dhanganging pengalih saha longgaring wekdal, kula aturi hangajad kanthi estu rawuhipun panjenengan ing pengaosan peringatan isra' mi'raj dhateng mbah sayyid sulaiman meniko dinten Kamis, 8 Februari 2024 dalu ba'da isya. Maturnuwun; saya sudah punya tunangan. Tinggal menunggu tanggal saja; Jalur watu jengger tasek sami makadan kang. Dereng wonten perbaikan.*
 - d) The interactional function found is *ape kaba saudaraku NTPA?; dijogo temen. Ojo bulshit kon; wes a diulti langsung; yang mau sowan ten grio e tiang sepah kulo monggo.*
 - e) The personal function found is *jare mari tibo, yokopo keadaane saiki gpp ta?; wih keren, menuju seven summit Java sudah 4 gunung terlampaui. Mantap; cocok ancene nek anjing mangan babi.*
 - f) The heuristic function found is *jalur sepeda arah watu jengger udah ada perbaikan ta?; mangkat jam piro iki?*. In this study, no data was found in the form of an imaginative function.

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