

## CHAPTER 4

### DATA PRESENTATION AND ANALYSIS

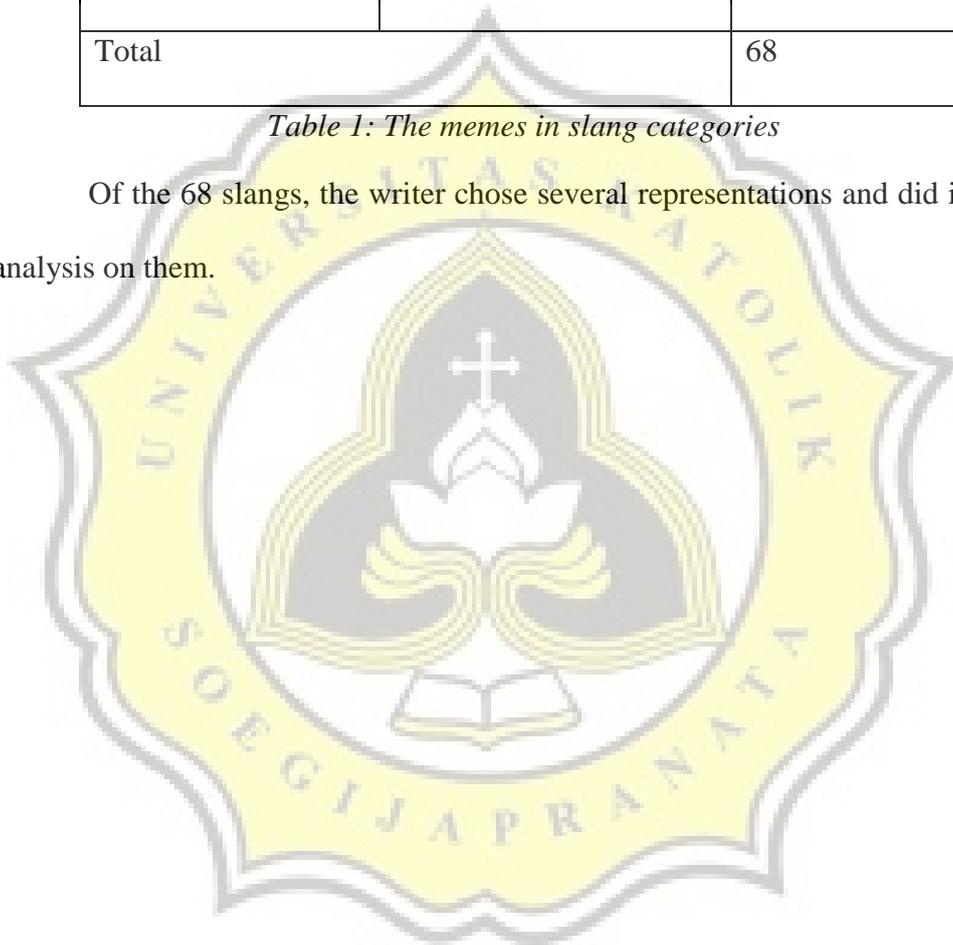
The writer started collecting the data in the middle of February 2017 and stopped in the end of August 2017. However, the writer did not consecutively collect the data, there were some pauses during the period which might influence the data variation. The writer managed to collect 92 memes by asking 10 WhatsApp users. The writer found a difficulty in collecting the data as most of the users claimed that they diligently delete their images to save up some free space in their internal memories so that they could give the writer only 1-2 images at a time. Only few keepsaving some of their favourite memes although they will eventually delete the memes if they are no longer popular or relatable. Of the 92 memes, 68 can be regarded as true slangs according to the four criteria given by Dumas & Lighter. The data can be classified as following:

Slang by Formation	Blending	1
	Clipping	1
	Borrowing	1
	Acronym	5
	Derivation	1
	Prefixes	1
	Unique process	6
	Multiple processes	4
Slang by Context	Homonymy	8

	Homophony	1
	Paronymy	28
	Context	7
Others	Borrowing + paronymy	2
	Blending + Paronymy	2
Total		68

*Table 1: The memes in slang categories*

Of the 68 slangs, the writer chose several representations and did in-depth analysis on them.



#### 4.1. KINDS OF SLANGS AND THEIR FORMATION IN MEMES

A. Unique process (similar to blending): “*Mager*”



Figure 4.1: Meme about "mager"

Mood swing is a normal thing for adolescents to experience although it will be more stabilized as they get older (Shallcross, 2015). Experiencing mood swing means they can go from very happy to sad, from excited to uninterested, from active to passive. Shallcross (2015) even uses the term “one minute your little angel, the next, devil in disguise”. They can also have no mood of going anywhere or simply moving from the exact place they are sitting, lying, etc. This kind of situation in which they are not willing to move anywhere is exactly the situation which they say that they are “*mager*” (*males gerak*). The word “*mager*” is a new word which, according to Yule’s theory, is formed by a similar process to blending. Yule described blending process as a process

of combining the first syllable of a word and the last of the other. In contrast, the word “*mager*” is formed by combining the beginning of the word “*males*” (lazy) and “*gerak*” (to move) as it means that they are lazy to move at that moment.

The word *mager* meets the first criterion of slang as it lowers the dignity of the formal language. In addition, “*mager*” also meets the second criterion as it can be used only by them who have the familiarity with the meaning. In addition, it probably also meets the 4b criterion.

The meme above combines a sentence including the word “*mager*” and an image of someone who is in a very awkward position but does not show any willingness or intention to move either. The image is completed with text saying “*Kalo ada yang nyari, bilangin, gue lagi mager*” which means “If someone is looking for me, tell him I’m *mager*”. The image might be only used to attract readers’ attention as it is unlikely for someone to sleep or laze in that position. Moreover, the combination of the image and text then implies a message as if the person is saying “If I say I’m “*mager*”, it means that I’m too lazy to move, no matter what condition I’m in. I can even bare being in this position, there’s no need to try to ask me move twice”. Created in this specific way, the meme acts as a representation of the aimed readers’ feelings and conditions, which might be primarily intended for young people.

B. Unique process (similar to blending): “Baper”



Figure 4.2: Meme about "baper" and "caper"

Man-woman relationship is, of course, full of ups and downs. There are the conditions of one-sided love, triangle love, etc. especially in teenagers' lives as they are in a turbulent phase (Brizendine, 2006). Particularly for the teen girls, they are having a time of finding who they really are, and feeling that attracting male attention is an exciting important thing (Brizendine, 2006). Therefore, they might build a more intense communication, either verbal or gestural, with men. Not to mention, women have been very identical with feelings. According to science, there is indeed a part of human's brain named "Insula" which works as the center of processing gut feelings and as an additional note, this part of brain is larger and works more actively in women's. The comparison of hormone also contributes to the difference as the

testosterone hormone, which is more in men and less in women, has the characteristic of unfeeling (Brizendine, 2006). The label and the science of brain and hormone are clearly correlated, justifying the fact that women are truly more feeling than men are.

The term “*baper*” then arose in the society. It was made through the blending process. It combines the beginnings of the meant words, “*bawa*” and “*perasaan*”. The word itself means to “put things into our feelings”. The meme used the term in a sentence “*Ingat ya, cewe itu ga bakalan baper kalo cowonya ga caper!!!*”. It means “Remember, a woman will not *baper* if the man does not *caper*”. The word “*caper*” itself is another word created through the same blending process from the words “*cari*” and “*perhatian*” (to seek attention).

Both words, based on the criteria of slang, could be regarded as true slang. They are not of the formal dignity level of language. They meet the second criterion as well, since only people who are familiar with the terms are able to use and understand them.

In the meme, the text is completed with the image of a woman holding up her index finger. The woman looks very serious, and along with the text, creates an impression that the woman in the image is seriously giving a warning towards someone who teases people who experience *baper*.

C. Unique process (reversed): “Kuy”



Figure 4.3: Meme about "Ngopi dulu kuy"

Coffee, as one of Indonesia's biggest commodity, has occupied a special part in Indonesians' hearts and lives. As a proof, coffee drink business grows rapidly in Indonesian cities (Susanty & Kenny, 2015). Not only shops that specialize in coffee, but almost all restaurants and cafes also provide various coffee drinks in their menus. In past, coffee might be very identical with black coffee and often drunk by mature men. However, now teenagers and young adults drink coffee. In fact, youth people are the easiest to spot in coffee shops which serve coffee not only as bitter drinks (Putranto & Hudrasyah, 2017). Related to coffee theme, this meme was created.

The meme above shows an image of a boy, relatively handsome, drinking coffee and completed with “*ngopi dulu kuy, biar gak baper*” (“Let’s drink coffee first, so we won’t *baper*”). The term “*baper*” itself means “to put things into our feelings” (explained in part B on page 31). It is interesting to see how the meme is created over an image of a boy, not a

macho man, not a sophisticated lady, simply a young child. This might be intended to signal that both coffee and the meme are not only for men or adults, but for everyone. The young child is drinking coffee, and so can the reader. As the reader can also drink coffee, *voila*, “this meme is also created for you” effect can be built up as a further result.

The word “*kuy*” as a part of the text might not be familiar to everyone. The term can be considered as a new word. It actually means and derived from the word “*yuk*” (“let’s”). The word formation process is quite unique as it is formed by spelling the original word backwards. Not to mention, this kind of word formation process is not one of the processes by Yule (2010). Interestingly, this kind of word formation is very similar to “*Boso Walikan*” which originates from Malang. Known as “*Osob Walikan*” in “*Boso Walikan*”, this language style reverse words just like its term, “*Boso* means ‘language’ and *walikan* means ‘reversed’” (Hoogervorst, 2014, p. 107). According to Hoogervorst (2014), it is believed that *Boso Walikan* was first created during the Indonesian independence war to fake out the Dutch’s spies. Not too long ago, there was also a popular slang among Indonesians, “*woles*” which was created by reversing the word “slow”, an English word. The “e” alphabet might be added only to make it easier to pronounce as it first borrowed an English word. Therefore, this kind of word formation process is not a new thing for Indonesians, especially teenagers and young adults.

Furthermore, the word “*kuy*” itself deserves to be regarded as true slang. It meets the first criteria, it lowers the dignity of the formal language. Secondly, it requires familiarity of the users, and the readers as well, to understand the text. Those who are not familiar with the term might think it is a name of a place or something else. Therefore, this meme, containing “*kuy*”, is indeed a slang.

D. Prefixes process: *Nyocot*



Figure 4.4: Meme about "Sluman Slumun Slamet"

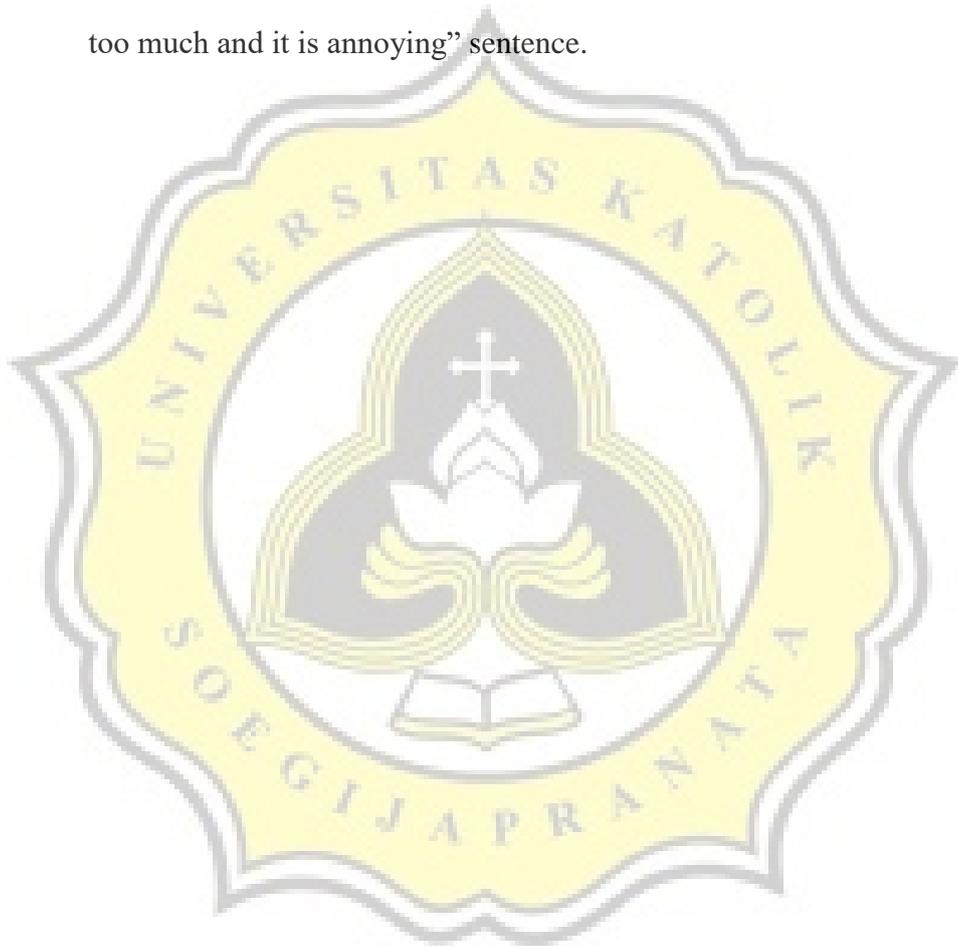
Women, on average, have all-time been considered as talkative, chatty, and even fussy, captious beings. It is not surprising if a man gets fed up with a woman’s fuss and words. This might be reasonable, as in fact, women do really talk more than men. The reason is because “...some verbal areas of the brain are larger in women than in men and that women, on average, talk and listen a lot more than men” (Brizendine, 2006, p. 36),

making women speak two to three times more words than men per day. Moreover, Brizendine also analogies the estrogen hormone as “the queen” as it influences women to have the characteristic of “powerful, in control, all-consuming, ...” (2006, p. xv). Men might not understand this well, and thus misunderstand woman’s talkativeness fussiness. Therefore, a man and a woman can get into a quarrel at any time, even when driving.

This meme uses a picture of a man and a woman in a car, with the man driving. The text in the top part is “*Sluman, Slumun, Slamet*”, a Javanese proverb which means “may God always bestow you safety”. The picture is chosen to depict the safety message as people can get into accident when driving. However, the unusual part is the additional part of seatbelt right on the woman’s mouth. It implies a message as if men only need normal seatbelts, but women need extreme safety tool, which is anything that could lock her mouth up. The additional seatbelt for the woman is even labelled with “*anti nyocot*” which means “anti-fuss”. This is hilarious and teasing at the same time.

The word “*nyocot*” itself is a rude word for “talking”, often used for someone who unpleasantly keeps talking and talking and talking. It is a Javanese word which has been widely used in Java areas. It is formed by adding a “*ny-*” prefix the original word which is “*cocot*” (“talk”). The additional prefix, however, has also changed its function from a noun to a verb.

The meme, meeting three criteria of slang, can be regarded as a true one. It is of the lower dignity of the formal language as the meme has the word “*nyocot*”. It is also a taboo term as it is considered rude in the society. It might further meet 4b criterion that it protects the users from the discomfort of further elaboration as the one word can replace the “you talk too much and it is annoying” sentence.



E. Acronym: *Coli*



Figure 4.5: Meme about "coli"

Although considered as a taboo thing, masturbation is a very common thing for people. In fact, people do it more often than general public thinks (Klein, 2014). Even for many adolescents, it is the first sexual experience they have (Klein, 2014). Like other taboo things, lots of new words are used to replace the word "masturbate". One of them is "coli". The word is actually an acronym of the words "cabang olahraga lima jari" (five-hand sport branch) as to masturbate, men would likely use all their five fingers. It is also said that when people masturbate, they like to have some extra lubrication and therefore can use such as water- and silicone-based lubricants, baby oil, and olive oil (Lukkerz & RSFU, 2010).

The text says "Coli pake balsem geliga biar greget" ("masturbate using *balsam geliga* to make it challenging"). There is probably a reason why the sentence is constructed that way, with that particular image. What

is probably the reason? Mad Dog, the man in the image, was a very popular character of *The Raid* movie. Acting as a headman of a powerful drug dealer, he gains fame from the movie. In the movie, he is a macho man, if not brutal, that he chooses to fight with empty hands without any tools. In a scene, he has a gun in his hand to shoot his enemy who does not bring any gun, but chooses to fight bare hands. His famous phrase, coming from that scene, is “*biar greget*” (“to make it challenging”). *Balsem geliga* is a kind of hot balm which can help relax your painful or restless muscles. Instead of suggesting to use baby oil, olive oil, or any other things to help men in masturbating, this meme suggests men to use *balsam geliga* as extra lubrication which definitely would cause hot, very hot, and painful effect on the penis. Throwing a saying of an impossible and illogical thing to do and combining it with the picture of Mad Dog, this meme creates a joke on men’s masturbation.

The word “*coli*” itself is definitely a lower level of the language dignity (criterion 1). It also requires familiarity between the users (criterion 2). In addition, this is a taboo term to discuss with people with higher status (criterion 3). It might also fulfill the 4a criterion which is protecting the user from the discomfort caused by the conventional item. Instead of using the conventional words, like “masturbation”, which is considered taboo and “cheap”, the word “*coli*” can help as it is less extreme. Moreover, imagining that one is eavesdropped when they say “masturbation” might be frightening for most people. By saying this word,

speakers might feel more comfortable. Therefore, it should be regarded as a true slang.

F. Blending process: *Kudet*



Figure 4.6: Meme about "kudet" and "dafuq"

Spongebob is a very popular cartoon. Not only popular, Spongebob is very special that it has booked a special place in teenagers', adolescents', and perhaps even young adults' lives. Although Spongebob is aimed at children of 2 – 11 years old, in fact, it has also attracted a larger variety of audiences (Rice, 2009). This meme itself shows images of a scene in Spongebob of the magic conch shell episode. The conversation is as following:

Spongebob: *"Kulit kerang ajaib, bagaimana cara kita keluar dari hutan ini?"*

("Magic conch shell, how can we get out of this jungle?")

Clamshell : “*Kudet, kudet*”

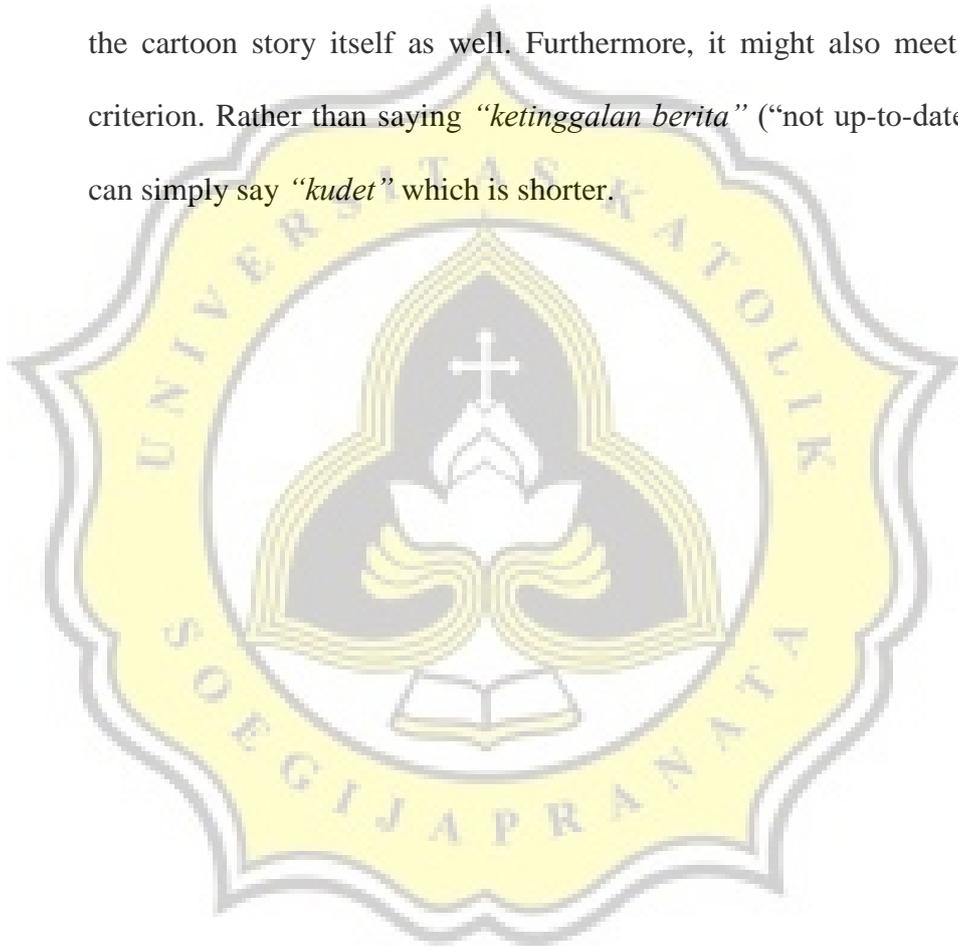
Patrick : “*Dafuq*” (“What the fuck”)

“*Kudet*” has been a popular term among the young people, although it might not be as popular as it was. It is a word created by the blending the words “*kurang*” and “*apdet (update)*”. This term is often said to refer to someone (the addressee) who does not know the latest issues, terms, or phenomena.

This meme creates a unique combination by having Spongebob cartoon along with the magic conch shell and the text. Spongebob, as explained before, is very well-known in the group of young adults as it has been a popular cartoon for years. The magic conch shell episode is one of the most famous episodes. It does not seem to have a reasonable relationship with the text, but probably, this famous Spongebob scene is used as a depiction that Indonesians, especially the adolescents, might experience. When someone asks his friend on the latest phenomenon or event, instead of getting an answer to his question, he might end up being answered with “*kudet*”, just like Spongebob in this meme. However, it can not be ignored that Spongebob might not be as popular as it was, as based on the writer’s observation, the show is no longer broadcasted on TV. The word “*kudet*” itself is relatively not a new word, it has existed for a while, definitely not in 2017 when this meme is shared. Combining two popular things from relatively the past, this meme might intend a nostalgic message to the readers, bringing back old (but not too old) word and thing

for readers to recall. The further reaction of Patrick which might represent the reaction of the speaker is discussed in the next point.

The word “*kudet*” deserves to be regarded as slang as it meets at least two criteria. Firstly, it lowers the dignity of formal language. Secondly, all the users should be familiar with each other, the term, and the cartoon story itself as well. Furthermore, it might also meet the 4b criterion. Rather than saying “*ketinggalan berita*” (“not up-to-date”), one can simply say “*kudet*” which is shorter.



G. Multiple processes (borrowing and compounding): “*Dafuq*”



Figure 4.7: Meme about "kudet" and "dafuq"

In this meme, there is another special word included. Patrick's reaction towards the magic conch shell's answer is "dafuq" which means "the fuck" (from the phrase "what the fuck"). It is common for young people to soften the words when they are swearing. "Dafuq" is one of the most commonly used word. This word is created through multiple processes. It first borrows English words then compounds them. The borrowing does not adapt its raw form, but rather adapting the English pronunciation into Indonesian writings.

This meme is created exactly like the scene except for its text. The expression of Patrick, in the original scene, was actually him adoring the magic conch shell after its answer to the question. Patrick's dialogue is switched to a new word yet his distinct and special character is depicted in the meme, profoundly poking the readers of the meme to recall the cartoon scene. Patrick in Spongebob cartoon has an innocent and rather not quick-

witted character. As an innocent one, his swearing word might create a particular joke. The readers, who ought to know the original scene and cartoon, might even laugh over the fact that an innocent pink being like Patrick can even say a bad word.

The word “*dafuq*” meets the informal and familiarity criteria which make it a true slang. However, it does not stop there. It also fulfills the third criterion as a taboo term and it probably also fulfills the 4a criterion. As it is a blurred form of swearing, it protects the users from the discomfort when they use the conventional item.

H. Multiple processes (borrowing + blending): *Kakakadikzone*, *mantanzone*, *friendzone*



Figure 4.8: Meme about “*friendzone*”, “*mantanzone*”, and “*kakakadikzone*”

Adolescence is indeed the time when people start knowing and experiencing lots of new things. As a kid, one learns a lot about visible things and introductions of life. As newcomers to the world, they literally

learn everything from scratch. They even need to be helped to understand their own experiences and environments, which are different from adults (Katz & Chard, 2000). It is also said that play holds an important role in children's development (Goldstein, 2012). In Indonesia, one of the most famous entertainment place for children is *Timezone*, a place where they can play so many games, rides, and amusements. However, as one grows older, he learns to live his life and recognize abstract things, including romantic relationship. A study also finds out that adolescents who are not involved in romantic relationship have more social anxiety than those who are (La Greca & Harrison as cited in Santrock, 2009). Therefore, it is very normal to see adolescents in love. Of the adolescents' love life, there is a condition in which a man and a woman, being close to each other with one or both of them having the love seeds in their hearts, but they are not in an official relationship. Some of that kind of couples confirm themselves as brother and sister (*kakadikzone* which means "brother-sister-zone"), some as best friends ("friendzone"). Some are also in an unclear relationship with their exes, which they call as *mantanzone* ("ex-zone"). In these kinds of relationships, people often hold their feelings deep inside their hearts, or get trapped in the relationships and can do nothing. This is why these kinds of relationships are often considered painful, sad, and pitiful.

This meme is created over the aforementioned issues as the text says "Wanna be a kid, who only knows *Timezone*, who does not know the

pain of "friendzone, mantanzone, kakakadikzone". Emphasizing the meaning, the text is combined with a picture of a little girl who looks pretty cute and innocent, playing in the all-time favourite game in *Timezone*, often known as hockey game. Based on the writer's observation, the hockey game has been one of the most popular ones in an entertainment place like *Timezone* as almost at all time, there are children playing that game. It is true that there are several famous entertainment places for children in Indonesia, but of all of those places, this meme chooses *Timezone*. It is probably because *Timezone* has "zone" in it, make it rhyme with the other words in the meme. This does not necessarily create a rhyming slang (rhyming slang is a word used to replace another which is rhyming to it, see page 16) but only rhyming words in a meme. The picture here, depicting a condition of the meant text, is used to strengthen the message and the effect of the text. Moreover, along with the black and white color tone which is often related to old times, it might further bring back the memories of the readers when they were little as they see a picture of a little kid.

The words *friendzone*, *mantanzone*, *kakakadikzone* are formed by compounding several words together, i.e. "Friend and zone", "*mantan* (ex) and zone", "*kakak*, *adik* (brother/sister), and zone". It is pretty unique, as it does not join only two separate words as in Yule's theory, but also three separate words. In addition, the word *friendzone* is firstly formed by the process of borrowing before the compounding process. It borrows an

English word, “friend”. Only this word goes through borrowing process in the words in the meme. The reason might be because the word “best friend” has been very common among Indonesians. It is also very common for best friends to acclaim “best friends forever”.

The meme itself is also a true slang. Firstly, it contains informal words, which are “*pengen*” which should be “*ingin*” (“want”), “*ga*” from “*tidak*” (“not”), “*ngerti*” from “*tahu*” (“to know”), and the words discussed in the preceding paragraph. Secondly, people need to be familiar with the words, especially *Timezone*, *friendzone*, *kakadikzone*, and *mantanzone* to understand the meme thoroughly. The three words discussed in the paragraph themselves might also meet the 4b criteria which help the users avoid the annoyance of further elaboration. For instance, rather than explaining complicatedly by saying “a condition when a man and woman are close and treat each other like brother and sister”, users can just say “*kakadikzone*”.

I. Multiple processes (clipping + suffixes & infixes): *Sebats & nyokap*



Figure 4.9: Meme about Hachi

Childhood is very identical with cartoons, lots of cartoons. Back then, on Sundays, and even weekday mornings and afternoons, TV shows in Indonesia were full of cartoons, intended for children. One of the popular cartoon on TV was *Hachi*, known as “Hutch the Honeybee” in English. The song track has created a very famous phrase of *Hachi*, which is “*Hachi, anak yang sebatang kara*” (“Hachi, the lone kid”). In the cartoon, Hachi is indeed characterized as a lone and kind kid without any parents or relatives and is looking for his mother.

The meme is created by firstly editing a picture of Hachi into a smoking Hachi. It is then combined with a special text as following:

A: *“Lah, gak jadi nyari nyokap lu, sob?”*

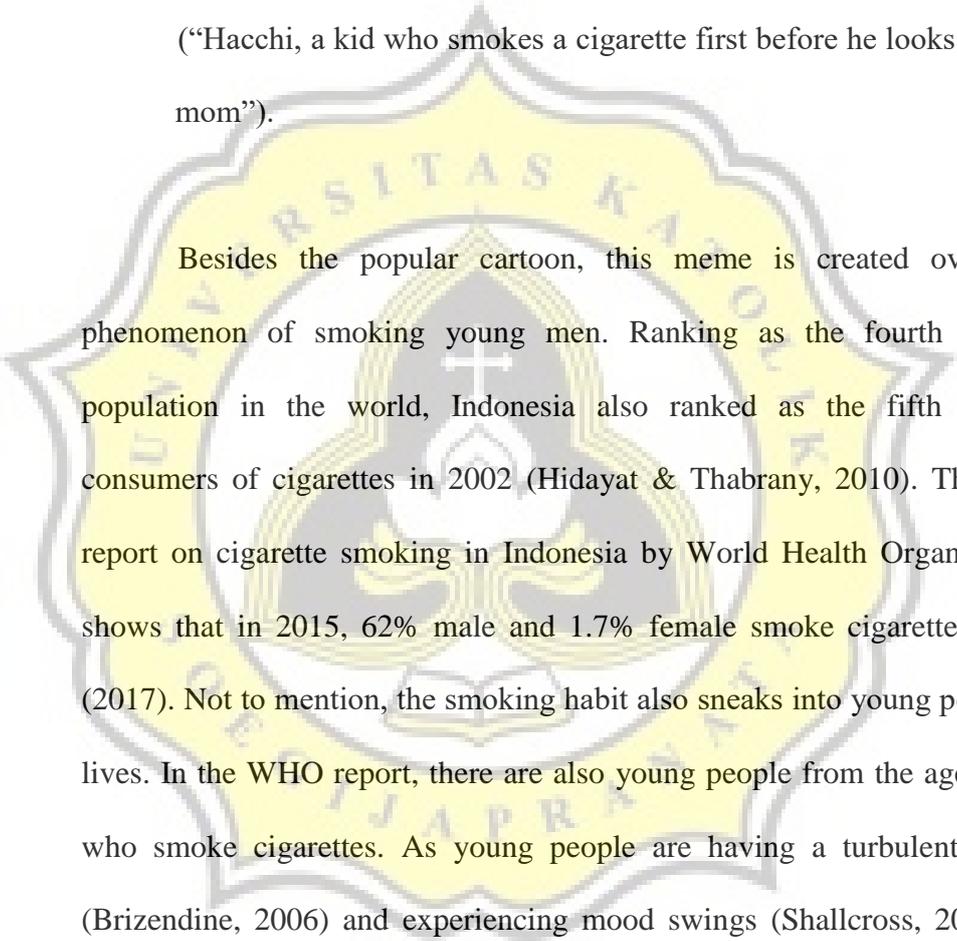
(“You don’t go looking for your mom, buddy?”)

Hachi: *“Sebats dulu lah, bro.”*

(“A cigarette first, bro.”)

*“Hacchi, anak yang sebatang dulu baru mencari ibunya.”*

(“Hacchi, a kid who smokes a cigarette first before he looks for his mom”).



Besides the popular cartoon, this meme is created over the phenomenon of smoking young men. Ranking as the fourth largest population in the world, Indonesia also ranked as the fifth largest consumers of cigarettes in 2002 (Hidayat & Thabrany, 2010). The data report on cigarette smoking in Indonesia by World Health Organization shows that in 2015, 62% male and 1.7% female smoke cigarettes daily (2017). Not to mention, the smoking habit also sneaks into young people’s lives. In the WHO report, there are also young people from the age of 13 who smoke cigarettes. As young people are having a turbulent phase (Brizendine, 2006) and experiencing mood swings (Shallcross, 2015), it might be normal for them to delay doing one or two things for their wants or desires. When asked to do something, the young smokers often reply with *“sebats dulu”* which means “a cigarette first”. This phrase means, they will do what they are asked to or should do, but after they finish smoking a cigarette.

The word “*sebats*” itself is formed by clipping the word “*sebatang*” (“a bar”). However, the process of the formation does not stop there. It is then added with the “s” suffix, which makes it unique based on Yule’s theory. Though the original word actually means “a bar”, the modified word is used to refer to a cigarette. Another unusual word in the text, “*nyokap*”, is a word formed by the process of adding infixes which means “mother”. “*Nyokap*” originated from the word “*nyak*” which means “mother” in *Betawi* language from Jakarta, the capital city of Indonesia. The original word then received an “*ok*” infix. This word has been used for decades since 1970s, yet it is still considered as a lower level of formal dignity of language.

This meme also modifies the phrase of “*anak sebatang kara*” (“the lone kid”) into “*anak sebatang dulu*” (“the kid who smokes a cigarette first”). It uses the homonymy pun of the word “*sebatang*”. To emphasize the intended message, a picture of smoking Hachi is made and used as the picture of the meme.

This meme itself is indeed a true slang. The text when A is talking is full of informal words, i.e. “*gak*”, “*nyokap*”, “*sob*”. Not to mention, Hachi’s words are also informal. This meets criteria 1. In addition, to understand the meme, the users need to be familiar with Hachi and the words as well, especially the word “*sebats*”. The word “*sebats*” itself might also meet the 4a criteria which protects the user from the discomfort used by the well-known conventional item, which is “*ngrokok*”. It might

be because the conventional item clearly states that one is smoking as “*rokok*” literally means cigarette, while the new term does not state it clearly. This supports this meme to be regarded as a true slang.

J. Homonymy Pun: 69



Figure 4.10: Meme about 69 pun

17 August is a special day for all Indonesians as it is the independence day of Indonesia. During that time this year, memes of Indonesia are created and shared. One of them is this meme, created with a picture of Mr. Bean, it says “*Indonesia aja udah 69, masa kamu belum*” (“Indonesia has been over 69, and you have not (?)”) This meme implies a challenge, using the zoomed-in expression of Mr. Bean which is kind of challenging to the conversation partner (i.e. the readers).

Indonesia, in the year of 2017 is celebrating the 72<sup>nd</sup> year of its independence. However, the meme uses the number 69, instead of 72, why

is it so? It is because number which has double meanings is 69. It, in fact, refers to a sex position that not everyone knows. So, the intended message is not to challenge someone to become old and become 69 years old, but to tease people for not doing the 69 position yet. The 69 position is not only a position in this text, this further implies that the reader who has not done that, normally, has not ever had sex. This is due to the fact that in Indonesia, people are not allowed to have sex unless they are legally married.

The case does not end there as 69 position is more than just normal sex. It is an oral sex position which means that even if a man and a woman are legally married, they still should not do it. This is strongly related to the principles in Indonesia. In *Pancasila*, Indonesia's five philosophical basis, the first principle is "Belief in the one and only God". Regarding this principle, Indonesians are relatively thick about religions. At least, they have to choose one of the six legally admitted religions in Indonesia to complete their ID card data. It can be further concluded that every Indonesian is, at least in the eye of the nation, a member of a religion. There is indeed the data of one's religion in national ID card. However, religions in general normally uphold a more restrictive sexual ideology which do not allow their members to engage in a non-vaginal sex (Billy, Tanfer, Grady, & Klepinger, 1993). If a couple still choose to do so, in the eye of religions, they have committed a sin. Over these issues, this meme makes a relatively "naughty" challenge as a joke for the readers.

This meme meets two criteria of slang. It firstly meets the second criterion which people have to be familiar with the other users to use the term and understand the meme. Moreover, it meets the third criterion as it is a taboo term in the society. Therefore, this meme is a true slang.

K. Homonymy Pun: Beauty and the Beast – Beauty and the *Bis*

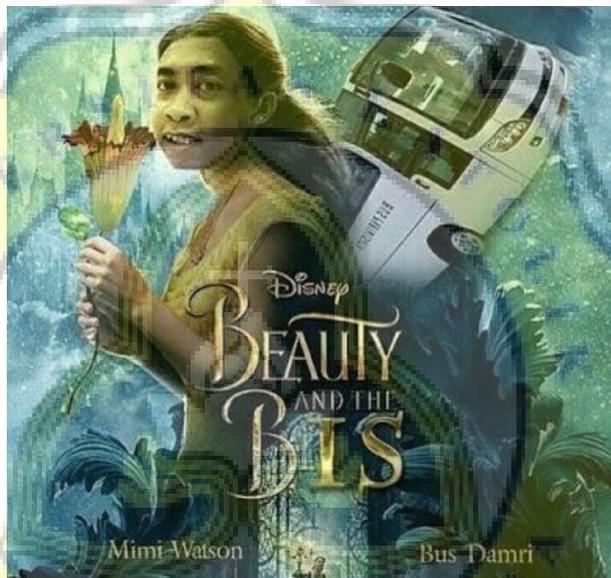


Figure 4.11: Meme about "Beauty and the Beast" pun

Disney has been very famous for its fairy tales. Not only do children like them, but adults are also still fascinated by them. In particular, Disney Princesses series have hooked people strongly that "...these are generally regarded as the most popular Disney movies among different generations due to their many re-releases" (Malfrid, 2009, p. 2). Lately, Disney has remade some of their fairy tales in more realist movies. This year, Disney has released the remade movie of "Beauty and the

Beast”, one of the incredibly famous Disney Princesses series. Emma Watson takes a part in the movie as Belle, the main cast.

This meme is also made by modifying the poster or cover of the new “Beauty and the Beast”. In the meme, there is no Emma Watson’s face. Instead, there is the face of “Mimi Peri”, a very well-known celebrity on social media lately. He often dresses himself in an unusual controverting woman way and claims himself to be a fairy. That is the reason why he names himself “Mimi Peri” as “*peri*” means a fairy. He has lots of haters, but also lots of supporters and fans.

Furthermore, the “Beast” is also replaced with a picture of a bus, not any bus, but Damri bus which is very well-known in Indonesia. In addition, at the bottom of the poster, there is a writing “Mimi Watson” and also “*Bis Damri*”. The title of the movie is also replaced with “Beauty and the *Bis*” (“Beauty and the Bus”).

This meme uses homophony words to create a pun as the word “beast” and “*bis*” are pronounced almost in the same way, except for the /t/ sound at the very last which is also not too clear and distinct. A humorous meme is then created by these components.

The meme meets the first and the second criteria of slang. It lowers the dignity of the formal language as it changes a well-known title into a low form. It also requires users’ familiarity with the movie and “Mimi Peri” to understand the meme. On that ground, this meme is a true slang.

L. Paronymy Pun: *Bolo-bolo* – *Boro-boro*



Figure 4.12: Meme about "Bolo-bolo" song pun

In early 2000s, there were lots of child singers in Indonesia. One of the most famous child singers was Tina Toon. Her most well-known song was "*Bolo-Bolo*". Most people remember only a part of the lyric, which is "*Papa bolo-bolo, Mama bolo-bolo*". "*Bolo-bolo*" itself is taken from the Javanese word "*bolo*" which means someone who is on your side.

This meme is created by having the picture of Tina Toon along with the memorable part of the song lyric and combining it with another picture. The bottom picture is very widespread in the internet, a modified form of Yao Ming, whose pictures are often used in "B\*tch Please" memes. The character is complimented with "*Mantan boro-boro, Pacar boro-boro*" text. The character is labelled as "*gue*" ("me"). The top

picture first helps the readers to recall the song of Tina Toon and also her performance back then while the bottom picture creates a hilarious and pitiful effect at the same time.

“*Boro-boro*” is a Javanese word which means “let alone”.

Accordingly, the text means this way:

Tina Toon: “*Papa bolo-bolo, Mama bolo-bolo*”

(“Papa is my partner, Mama is my partner”)

Me: “*Mantan boro-boro, Pacar boro-boro*”

(“Let alone an ex, let alone a girlfriend”)

It can be seen that the meme is still much related to the love life of the young adults. As explained in one of the earlier memes, a study finds out that adolescents who are not involved in romantic relationship have more social anxiety than those who are (La Greca & Harrison, 2005 as cited in Santrock, 2009). This meme expresses the feeling of one who has difficulty in finding his/her soulmate, particularly expresses the anxiety in a humorous way.

Creating a paronymy pun of the words “*boro-boro*” and “*bolo-bolo*”, this meme is also a true slang. It is a lower form of formal language, even in the Javanese language itself. Besides, it also requires people’s familiarity to understand the meme. People need to primarily be familiar with Tina Toon and her song. Therefore, this meme is a true slang.

M. Paronymy Pun: *Suku* - *Syukurin*



Figure 4.13: Meme about "suku" pun

The meme above is created over two major issues. The first one is the issue of diversity, shown by three images of Indonesia races wearing their traditional clothes. Indonesia is a diverse country in which lots of races exist along with their own customs and traditions. The second one is the issue of single people, shown by the close-up image of a woman alone by herself. In Indonesia, being married or having a boyfriend/girlfriend is something often asked by friend, elderly, and families. It is not odd to see one being asked with whom do they come with in a party or family event. As a result, young adults nowadays are often considered not “okay” if they have got no partner. This is also supported by a study proving that adolescents who are not involved in romantic relationship have more

social anxiety than those who are (La Greca & Harrison, 2005 as cited in Santrock, 2009). Consequently, those who are in a relationship might gain a certain pride or relief and “higher” position than those who are not. They often make this status (for young adults) as a joke. People even label them with the word “*jomblo*” (single men/women with no partner).

Analyzing the language, this meme uses the similarity of parts of the two words to create a punning. The word “*suku*” can also be translated as race. Therefore, “*suku Jawa*” means Javanese race, “*suku Batak*” means Batak race, and so on. Meanwhile, the *jomblo*, as explained above, are often considered pathetic. “*Syukur*” is a word often said by Indonesians to either say thanks or laughing over other people’s misfortune. In this case, it mocks the *jomblo* with the phrase “*Syukurin sendirian*”. However, the slight difference might not be acceptable and funny when read by public. Hence, to emphasize the similarities of the two words in order to make the punning logical and acceptable, the creator spells the word “*syukurin*” as “*suku*” and “*rin*”.

Using paronymy type of puns, this meme could be considered as slang because it fulfills the first and second criteria. It is not of the formal language use and it needs readers’ and users’ familiarity to understand the context of why being alone is brought up into the meme.

N. Paronymy Pun: *Jawa - Jawaban*



Figure 4.14: Meme about "Jawa" pun

Indonesia is very well-known for its diversity for there are many races, religions, and languages that exist here. Javanese, is one of the biggest race in Indonesia. The Java island itself is divided into three parts: East Java, Central Java, and West Java. Using the word "Jawa" (Java/Javanese) as the core, the conversation in the meme is as following:

Woman : *Aku Jawa.* (I'm a Javanese.)

Man : *Aku juga Jawa.* (I'm a Javanese too.)

Woman : *Oh ya, Jawa apa? Barat, Timur, Tengah?* (Really? What Javanese? West, East, Central?)

Man : *Aku Jawa-ban atas doa-doamu selama ini.* (I'm the answer for your prayers this whole time.)

The meme's pun derives "Javanese" to "answer". It might seem very far in English, but it is not in Indonesian, as they have two exactly same syllables in the beginning. The word "*Jawa*" when added with the syllable "*-ban*" would be a different word which means "answer". Using this similarity, this meme creates a joke over a paronymy pun.

The meme uses zoomed-up text with standard kind of dialogue. It might be used this way to have the text super-imposed, fulfilling the nature of a meme. If it is made in the form of comic with several scenes and dialogue boxes, the text will not have as much space as it does here. In addition, the meme uses a picture of a groom and a bride as a background. The picture has a linear relationship with the dialogue which is talking about life partner as marriage has always been one major concern for Indonesians. Although in the past, marriage was often considered as family's prerogative (and might still be done in some particular societies), tradition has changed since the era of Kartini, the famous Indonesian feminist (Blackburn & Bessell, 1997). By her life, she has also influenced the cultural change. In Indonesian "modern" societies, it is now the prerogative of the man and woman to choose their life partner. A man can say the dialogue in the meme to any woman whom he desires or loves.

Since the paronymy pun meets the first and second criteria of slang, it is also a slang. In formal use, people would not cut words in half as well as postponing to complete the words after several turns of speaking. Moreover,

people need to be familiar with the race issue to understand the meme thoroughly.

O. Paronymy Pun: *Turn Back Crime – Trun Brat Badan*



Figure 4.15: Meme about "Turn Back Crime" pun

“Turn Back Crime” is currently a popular slogan. It was actually a campaign made by Interpol to combat every criminal action, but it was also made into slogan. It then started to spread in the society and quickly gained popularity. Using the similarity of the phrases “Turn Back Crime” and “*Turun Berat Badan*”, a pun is created.

“*Turun Berat Badan*” literally means “losing weight”. It is a popular phenomenon due to the standards existing in the society to be a perfect woman with an ideal body shape. Women, in particular, seem to have greatly influenced by the standards of beauty as “the pervasive thin ideal disseminated by mass media increases the pressure toward ideal-beauty

uniformity” (Yan & Bissell, 2014, p. 196). Yan & Bissell also explain that “... new media such as social networks and online forums provide platforms of psychological catharsis particularly for oversized and overweight people” (2014, p. 196).

However, if the two phrases are compared, it would not look very similar. Therefore, then the phrase “*Turun Berat Badan*” is reduced to “*Trun Brat Badan*”. This is done in order to make the format of the original phrase not changed. The modified phrase is further adjusted to the format of the original phrase in which the color is yellow, the second word is mirrored, etc. It is even more interesting to notice the small text of the Instagram user ID. This is a kind of copyright symbol used by Instagram (another social media) nowadays. However, the interesting part is to see how one takes a meme from Instagram in purpose, to share it to his/her friends in WhatsApp, which is more of private circle.

This meme is a paronymy pun and a true slang. The “*Trun Brat Badan*” phrase, normally, would not be found in any formal situations. In addition, users need to be familiar with the original slogan to understand the slang thoroughly. Fulfilling two of four criteria, this meme could be regarded as true slang.

P. Paronymy Pun: *Fitsa Hats*



*Figure 4.16: Meme about "Fitsa Hats"*

At the time when 212 (explained in chapter 1) was happening, the trial on the governor's blasphemy was also processing. Novel Chaidir Hasan Bamukmin was one of the witnesses as well as one of the people who sued the Indonesian governor. In the police's investigation report, it was stated that Novel was a former employee of "Pizza Hut" restaurant, a very famous international restaurant chain. In 2013, it had already had 280 restaurants in 35 different cities, employing 15,000 workers who served 3 million customers every month (Rosendar, 2013). However, what made the police's investigation report unique was that instead of "Pizza Hut", the restaurant's name was written as "Fitsa Hats" restaurant. The governor, Ahok, speculated it happened because Novel who was also the Jakarta branch secretary of an Islamic organization was unwilling to admit that once he worked in an American restaurant chain (Valentina, 2017). This is due to the radical and fanatic beliefs that everything related to infidels are

not “*halal*” or not allowed to be consumed. A lot of memes were then created and quickly became the top trending topic on Twitter in less than 24 hours.

Created over the event, the meme is made over an image of a typical *Pizza Hut* restaurant building with its logo edited into “*Fitsa Hats*”. It is even added with the small writing saying “*Halalan Toyyiban*”, which is an Islamic phrase meaning “allowed to be consumed” to create a stronger image and relation to the background event.

This meme should also be regarded as true slang as it meets two criteria of the four slang criteria. The paronymy pun, obviously, lowers the dignity of the formal language. Moreover, it requires people’s familiarity to use the term and understand it. On that ground, this meme is a true slang.

