Language Analysis on Seller Banners in Kediri and Blitar: A Sociolinguistics Review

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Abstract. The study aims to describe the form of banner language in Kediri and Blitar, the meaning of banner language in Kediri and Blitar, and the language seller banner function. The current study employs a descriptive approach under the umbrella of a qualitative approach. The data is in the form of banner writing in the Indonesian language the seller uses. Data collection techniques used are documentation and observation techniques. Data was collected by observing banner sellers around the Kediri and Blitar roads. The results on the six seller banners showed several meanings, such as connotative, denotative, affective, and non-referential. On the banner, there are also several types of language variations, such as dialect variations and business variety language variations. There is also a language function in the form of a metafunction in the six banners.

Keywords: Sociolinguistics Studies, Language Form, Language Meaning, Language Function.

1. Introduction

Etymologically, good Indonesian means good. So, the researchers first explained the good words individually from the good Indonesian language rules. Website: https://kbbi.kemdikbud.go.id/entri/baik The word good has a different meaning. On this site, "good" means beautiful, and right means neat, smooth, excellent, perfect, etc. In the online thesaurus on the online page http://tesaurus.kemdikbud.go.id/tematis/lema/baik, the word good also belongs to many word classes, including adjectives, adverbs, nouns, and verbs. The two statements above interpret the word well because it is rich in equivalent meanings. However, in this case, the researcher succeeded in inferring the word's meaning by defining it with the Indonesian expression.

It can be explained that language is a construction of material or biological reality, social reality, and symbolic reality, which together become the basis for the functioning of ideal functions, multiplication of interpersonal functions, and text functions. In physical or biological reality, language is used to convey content or intent due to observations made by speakers or writers. What is preached is everything that is in and around the speaker or writer. In social reality, language is used to fulfill the role of the speaker or writer towards the listener/reader. This role is seen in the fact that language is a tool to establish social relations simultaneously in the reality of a sign or symbol [1].

Reasonable Indonesian means that Indonesian is often used by speakers. This good term refers to the social aspect. As mentioned above, Indonesian is a good language for local language groups. In other words, good Indonesian is understood between the speaker and the interlocutor. Therefore, you need to use Indonesian well to encourage good mutual understanding. Language has three main functions, namely ideational functions, interpersonal functions, and textual functions. These three functions are called metafunctions, and they represent different realities. Under the ideal function, language expresses physical-biological reality and interprets and presents experiences. In interpersonal communication, language says social reality and involves interaction between the speaker/writer and the listener/reader.

The use of language in social life is very diverse. One of the uses of language in speech communities that can be observed daily is the language on the banners of sellers on the side of the road that are often passed. Banners are media used in public spaces to promote a business or service [2]. In banner language, we often find the use of unique language to attract buyers' interest. However, buyers usually feel that they do not understand and are stuck with the seller's banners along the way due to the use of language that is less often heard, varied, and has a specific purpose. Therefore, the researcher chose the title of this article to examine the variations of the language used in the banner, the meaning of the language, and the functions contained in the banner language. Sociolinguistic studies can study the use of language in the social or community sphere.

The aims of this study are (1) to describe the form of banner language around Kediri and Blitar streets, (2) to describe the meaning of banner language around Kediri and Blitar roads, and (3) to describe the function of the banner language sellers around Kediri and Blitar roads. The benefits of this research for teachers are to find out various kinds of linguistic forms in society, especially in the world of commerce; for students, this research is helpful as a reference material to find the form, meaning, and function of language in social society, especially those found in the phenomenon of banners on the roadside.

The article "Graffiti in Minangkabau Language on Trucks in Padang" was researched by Ichiana Maryantika, Diah Noverita, and Rona Almos [3]. In this study, the results were based on a large number of data groups, and the classifications carried out in graffiti words found in the Minangkabau area were formulated in the form of ordinary words. The display presented in this graffiti is in the form of writing, images, and photos. There were five language functions: interactive, individual, imaginative, regulatory, and personal.

This study examines the form of language, the meaning of language, and the function of language. The study's novelty emphasizes the variation of the language used in the seller's banner, which was not carried out by previous research. This study portrays the form of language, the meaning of language, and the function of language.

2. Method

This study used a qualitative research type with a descriptive approach. Qualitative research is a scientific activity used to find, develop, and test the truth of problems or knowledge to find solutions to problems [4]. Qualitative research aims to understand the phenomena that exist in society. The current study exploits interviews, documentation, and observation as data collection techniques [5].

Qualitative descriptive is an attempt to get data with the nature as it is, and the results are meaningful. The data is in the form of *banner* writing in the Indonesian language the seller uses. Data is collected by observing the seller's banners around the Kediri and Blitar roads. Sources of data obtained in the form of secondary data sources come from books, journals, and articles.

Data collection techniques used are documentation and observation techniques. Documentation collection technique is a technique by looking for data related to things or variables in the form of notes, books, newspapers, magazines, agendas, and so on [6]. Then, the data is collected. Then, a checklist is conducted to check the completeness of the research documents. The data studied were collected using observation techniques, namely by observing banner sellers in Kediri and Blitar. Observation is a data collection technique that aims to obtain data from sources in places, objects, activities, objects, or pictures [7]. The research instrument utilizes a data card that is useful for recording the results of the data that has been obtained. The data analysis technique used is deductive data analysis. The deductive technique is a technique that comes from general knowledge and then is used to assess specific events (Hadi, 1989)[8].

3. Findings and Discussion

3.1 Forms of Language Variations on Seller Banners in Kediri and Blitar

Language variations in sociolinguistics have myriad usage interpretations [8]. On the first banner is the sentence "map gak juwal yang palsu" (sorry, we do not sell fake products).

Picture 1: The First Banner

The sentences in this banner are included in the type of dialect language variation. Regional changes influence a language variety, for example, marked by differences in sound, vocabulary, and intonation of spoken words [9]. The change is due to a relatively numerous group of speakers located in one of the villages around Blitar, which shows the characteristics of the Javanese dialect.

Then, on the second banner, the sentence is "Mas Al pernah beli pulsa di sini" (Al has topped up his phone here).

Picture 2: The Second Banner

The banner is located in Kanigoro Village at the Naufal Cell shop. The language variations in the sentence are those seen from the speaker's perspective, namely the variety of business. This variety is a language variation at the operational level oriented towards production [10]. The purpose of this language variation is to attract buying interest because his idol in soap operas has bought credit there, even though the soap opera character was never purchased at that place.

On the third banner, the seller presents the sentence on the banner, the sentence "agen es kelapa muda kadang tua" (young coconut and agent and sometimes old).

Picture 3: The Third Banner

According to the researcher, the language variation used is based on age. In this case, the seller is today's generation with a unique and memorable idea for naming his business.

The fourth banner, located in Bangsongan Village, Kayen Kidul District, Kediri Regency, has a unique name, "Es Suket" (grass ice), for ice milk glutinous rice.

Source: personal documentation

Picture 4: The Fourth Banner

The language variation used is dialect because it comes from the Javanese language. The community, namely grass, interprets the word even though the actual meaning meant by the seller is an extension of sticky rice milk.

On the fifth banner, the seller presents the sentence on the banner: *"Beli satu bayar satu, beli dua bayar dua, hari Jum'at gratis, tapi kami tutup" (*buy one get one, buy two get two, free cup on Friday, but we are closed*)*.

Picture 5: The Fifth Banner

The sentence is a banner from a toast seller in the Tepus area, Kediri. The language variation the seller uses is a language variation in terms of usage, which is a variety of business languages.

Then, the sixth banner belongs to JTO Duren in Blitar, which reads, "Mantul (nice) very nice."

Picture 6: The Sixth Banner

The language variation used is the sales language variation to show that the durians sold there are good and very nice.

3.2 The Meaning of the Languages in the Seller Banners in Kediri and Blitar

Language is a means of communication, verbal, written, and photographic. Humans use language in all their activities. With this definition, linguists formulate much of the essence of language. Recipes give rise to many traits or characteristics that make up the essence of language. The essence of language is (1) system, (2) symbol form, (3) sound form, (4) arbitrary, (5) meaningful, (6) conventional, (7) unique, (8) Universal, (9) Productive,(10) Diversity, (11) Dynamic, (12) Act as a means of social interaction, (13) Identity of the speaker [11] Language contains various kinds of language meanings. Language meanings are words or terms that can confuse [12].

The various language meanings found in the banners were associative, non-referential, denotative, and connotative. On the banner, it is written that "maap gak juwal yang palsu" has an associative meaning, which is a meaning related to moral values and ethical values and the language community's view of life. The choice of words in the banner is not under the Indonesian standard. However, the seller should use sentences with correct and appropriate writing. The use of writing in the banner is intentionally not appropriately written to attract buyers.

The banner that says "Mas Al pernah beli pulsa di sini" contains a non-referential meaning, meaning a word that has meaning but does not have a referent. The word "beli disini" indicates that the shop that sells credit is promoting its sales by posting articles related to well-known Indonesian artists, and solely to attract buyers.

The next banner uses the phrase "*agen es kelapa muda kadang tua," which* has a denotative meaning. According to [13], this meaning means natural and what it is, indicating that this is the place for agents who sell young coconut ice, but from the observations there, sometimes it can be found that the coconuts being sold are old. So, business owners tell buyers that sometimes the coconuts sold there are young cocomuts, but some also get old.

The Banners that read "Es Suket" have a connotative meaning. This meaning is a sentence with no sense of value [14]. The word "Suket" shows the plant's name in Javanese, which means "grass". Though the real meaning is iced, "glutinous milk ice." The seller's intended name is an abbreviation of "ice milk sticky rice" (susu ketan/ suket), not "grass ice."

Then we found the perlocutionary meaning of the banner, which reads "beli satu bayar satu, beli dua bayar dua, hari Jum'at gratis, tapi kami libur" (buy one get one, buy two get two, free cup on Friday, but we are closed). This banner is to attract buyers with the lure of freebies even though there are no freebies. The use of this sentence is described as fee but not because most buyers only want free ones. The perlocutionary meaning is the meaning the speaker intends to convey [15]. The perlocutionary meaning is indicated by the speaker's intention to buy here, pay regular prices, and even get free on Fridays, but their shop is closed on Fridays. Therefore, the seller uses "hari Jum'at gratis, tapi kami tutup" (on Friday, free cup, but we are closed).

On the last banner, it says JTD Duren Guarantee, "mantul (nice) very nice". The seller intends to convey that their durian merchandise tastes delicious. The use of writing with a mixture of slang is "mantul," which stands for "mantap betul" (nice or very nice) and also uses English. The phrase is intended to attract buyers because of the stigma in society that writing or promoting something if it uses variations in English or slang, is more attractive to buyers.

3.3 Language Functions on Seller Banners in Kediri and Blitar

Language is a communication tool formed into a unity: words, clauses, groups of words, and sentences expressed orally or in writing. Language is formed from a form or construct that comes from functions and systems formed simultaneously. In language, there are two essential things to note. The first is that language is systematically a discourse or text containing several system units.

A hierarchical language functions simultaneously from a lower system, phonology/corpus, to a higher system: vocabulary (lexicogrammar), text structure, and speech semantics. Each level cannot be separated from one another because each level is an organ with interdependent roles in understanding the meaning of the discourse as a whole. Functionally, language expresses the purpose or function of social processes in situations and cultural contexts. Thus, in social semiotics, language is several symbols representing empirical and logical reality, social reality, and the reality of signs/signals. This concept defines language as a realm of potential expression and meaning [3].

On the first banner, the sentence "map tidak juwal yang palsu," the phrase in this banner contains three functions: an ideational function that describes or interprets experience, namely that the outlet or shop for pure honey does not sell fake or poor quality honey. The interpersonal function in the sentence on the banner reveals or promotes to readers that the honey being sold is of good quality and is pure honey. The textual function of the banner has also been well conveyed to the readers.

On the second banner, there is the sentence "Mas Al pernah beli pulsa di sini." The banner is located in Kanigoro Village at the Naufal Cell shop. The banner also contains three meta-functions, using characters from soap operas that are on the rise and using the word "ever buy credit here" explaining that the shop sells credit, commonly known as a credit counter or cellphone. Mas Al's shop also invites the curiosity of the readers who see it, making it a topic of conversation, thus affecting its sales.

In the third banner, the seller presents the sentence on the banner, "agen es kelapa muda kadang tua." In this banner, the seller wants to convey that he sells young coconut ice drinks, but adding the word "sometimes old" makes it exciting and unique

for the readers. In terms of meta-functions, the sentence has fulfilled all three in interpreting experience and conveying messages to readers.

On the fourth banner, located in Bangsongan Village, Kayen Kidul District, Kediri Regency, a unique name is "Es Suket," which stands for ice milk glutinous rice (Susu Ketan). The banner reveals that the seller sells a drink called Suket. The naming of Suket makes the drink look unique and different. The message intended by the seller in the banner is also conveyed to the reader. The seller adds the explanation "ice sticky rice."

Senttence on fifth benners is "*Beli satu bayar satu, beli dua bayar dua, hari Jum'at gratis, tapi kami tutup*". The sentence is a banner from a toast seller in the Tepus area, Kediri. This banner also contains the three functions in the meta function. The seller uses the word free, which is usually a particular concern for the reader, but the seller also makes it clear that the food is free on Friday, but the merchant does not sell on Friday. There is also the word Buy one, get one, buy two, get two, which explains that the selling price of the toast is still not discounted or free.

The sixth banner of JTO Duren in Blitar reads, "mantul (nice) very nice," which means to show that the durians sold there are good (delicious) and very nice (delicious). The seller uses words with a mixture of foreign languages, English. However, it does not reduce the delivery of messages, experiences, and communication between sellers and buyers, writers and readers, that the durian they sell has a delicious taste and the seller guarantees the taste of the durian they sell.

4. Conclusion

Language variation in sociolinguistics has a meaning that is a variant of various kinds of language in terms of usage. The language variations found in this research *banner* are business variety, language variation based on age, and dialect language variation. Language meanings are words or terms that can confuse. The various language meanings found in the banners were associative, non-referential, denotative, and connotative. Then, the language functions contained in this research banner are ideational, interpersonal, and textual language functions. Considering the many uses of language in banner writing in the community, it would be advantageous if references to the use of language in banner writing could be studied more profoundly or more perfectly by further researchers with various sources, objects, and the updated data obtained.

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