**CHAPTER I**

**INTRODUCTION**

This section contains background of the study, problem of the study, purpose of the study, scope and limitation of the study, significance of the study and definition of the key terms.

1. **Background of the Research**

Language is the important thing in our life. A language is a signaling system which operates with symbolic vocal sound, and which is used by a group of people for the purpose of communication. Social interaction either daily communication are constantly liked to others via the facilitation of language. We use language to “carry on” love and to “carry out” hate. We use language to reveal or conceal our personal identity, our character and our backgrounds often wholly unconscious that we are doing so (Chaika 1982:2). So far the development of language is so fast and varied. The new word is appears one by one that add the variety of the language. In language term the new word or term is called the coinage. Coinage is one of the least common processes of word formation in English that is the invention of totally new terms. Older examples are *Aspirin, nylon,* and *zipper,* more recent examples *are Kleenex, Teflon, and Xerox* (Yule, 1996:63). The appearance of new word is making the communication easily if the user is in the same community or they understand the meaning of it. For example the new word that appears in Polyphonic and Kanca Rasta Community such as *woyoo, yoo man, uye, and etc.*

 Besides, one informant (Mr. Mahendra, the Leader of Ponorogo Reggae Music Community “House of Dog”) says that the word “woyoo”, etc. includes in stage language, and majority these words just used in the community. But he has not known yet what is the word includes in what types of language however there is has not the reference of related theory yet”. Here, the Writer will rise up this topic so she can find what the types of words in this Polyphonic and Kanca Rasta Community.

Polyphonic and Kanca Rasta Community is community that it consists of a group of people who love to reggae music. It is included people who like singing a song of reggae, playing the music’s instruments of reggae, also people who just like to enjoy in listening this music. As we know that Reggae Music introduced first and be popularized by Bob Marley. In http-//www.bobmarley.com explained that Bob Marley has original name Robert Nesta "Bob" Marley. He was born in [Nine Mile](http://id.wikipedia.org/w/index.php?title=Nine_Mile,_Jamaika&action=edit&redlink=1), [Saint Ann](http://id.wikipedia.org/w/index.php?title=Saint_Ann_Parish,_Jamaika&action=edit&redlink=1), [Jamaica](http://id.wikipedia.org/wiki/Jamaika), [6](http://id.wikipedia.org/wiki/6_Februari) February [1945](http://id.wikipedia.org/wiki/1945) – dead in [Miami](http://id.wikipedia.org/wiki/Miami), [Florida](http://id.wikipedia.org/wiki/Florida), [Amerika Serikat](http://id.wikipedia.org/wiki/Amerika_Serikat), [11](http://id.wikipedia.org/wiki/11_Mei) May [1981](http://id.wikipedia.org/wiki/1981), at 36 years old. He is a singer, song’s creator and also a Jamaican reggae musician. Bob Marley is known as the most popular reggae musician in worldwide until right now, although he has been dead. His positions admitted in popularizing and spreading the Jamaican music and Rastafarian (a member of Jamaican religion whose followers worship the former Ethiopian Emperor Haile Selassie as a God) movement to worldwide. In Indonesia, actually Reggae Music was introduced since 1980 that there were exist Reggae Abreso Band at Reggae Night event in Taman Impian Jaya Ancol (http://indoreggae.com). The biggest reggae community is in Bali and Jogja then this community spreading to all over of city in Indonesia. For example Malang, Tulungagung, Blitar, Kediri, Bekasi, Trenggalek, Ponorogo, etc. Ponorogo is one of city that there is existing Reggae Music Community and it will become the object of the research study.

In this study, Polyphonic and Kanca Rasta Community in Ponorogo is selected as the object of the writer because of the following reasons. First, Reggae music lovers contain several words such as *woyoo, yooman, etc.* may be included in coinage. Second, some of the words are the language adapted from the lyric’s songs of Reggae music directly, like from lyrics of Bob Marley’s song that constructed of beautiful and powerful diction. Third, in community of Reggae music lovers contain many interesting things dealing with the social culture and values so probably it can be taken some good values that can reveal in the real life. Also the dance style of this community is so unique, the rhyme of its music is slow and it makes everybody who listen it to keep nodding his/ her head with slowly beat. Sometimes, we must try to listen and enjoy this music together, get dance and sing some songs of Reggae happily. This dance contains gesture or body language that has implicit meaning or secret meaning which need to explore. Gesture or body language itself is a system sign that reflecting a certain meaning produced through body movements.

In this thesis entitled “The Language Variety Used in Reggae Music Lovers’ Community”, the writer tries to describe and analyze the words in reggae music lovers community in order to reveal the meaning of reggae music lovers of each selected language and the culture that exist there. Besides, the cultures are also analyzed to disclose the implied relations that may exist in community of reggae music lovers dealing with life society.

Based on the explanation above, writer hopes the next explanation will give meaningful thing in developing and preserving the knowledge about language, social, education, culture, and the other aspects in our life.

1. **Statement of Research Question**

 After studying the background above, to simplify the research focuses, the writer concludes them in several research questions and it can be formulated as follows:

1. What types of coinage used by Polyphonic and Kanca Rasta?
2. What are the meaning of coinage used by Polyphonic and Kanca Rasta?
3. **Objective of the Research**

 Based on the research questions above, the main purposes of this study are:

1. To find the types of coinage used by Polyphonic and Kanca Rasta;
2. To describe the meaning of coinage used by Polyphonic and Kanca Rasta;
3. **Significant of The Research**

 Through this study, the writer hopes:

1. For language user: It can give them more understanding about this community (Polyphonic and Kanca Rasta). When they come and join to this community they not only follow the community’s agenda but also know what and how the history and the tradition of this community then they can really enjoy and feel it in their life. Besides in this study the writer will reveal the words that exist in the community, probably it can give more explanation for them because there are some analyses of language about sociolinguistics that will enrich their ability in processing data and analyzing it theoretically. Also this result can be one of the sources if somebody in the next generation wants to rise up the same topic with another point of view.
2. For learners: the writer hopes the learners be able to know and understand that in Polyphonic and Kanca Rasta there are several words that can be separated from the language aspect and the culture that can be compared to the real life society. So probably they can develop and spread their knowledge about language and the culture more and inspire them to create a new language with the relevance theory and lead a life with the culture relevance with their belief (without some deviation because a new culture, or a kind of influenced by some doctrines). Practically, it will make them more creative, innovative and understand the need of to use the language in community and more selective in choosing the community that will bring the big influence in their life either good or bad.
3. **Scope and Limitation of the Research**

 To avoid misunderstanding upon what the writer has explained, the writer limits the scope of study in order to make it more detail and focus.

1. The object of this study is limited only on Ponorogo Reggae Music Lovers’ Community, Polyphonic and Kanca Rasta, Ponorogo.
2. This study is conducted in Tambak Bayan Village, Ponorogo.
3. The study observes the language used and its meaning of this community.
4. **Definition of Key Term**
5. Language

 A language is a signaling system which operates with symbolic vocal sound, and which is used by a group of people for the purpose of communication. Social interaction either daily communication are constantly liked to others via the facilitation of language. Obviously, language plays an important role in human life; it is knowledge from some definition carried out by some linguistics. Based on Keraf in Smarapradhipa (2005:1), gives two definitions of language. Firstly, language is as system of communication among the human citizens like sound symbol produced by humans’ mouth. Secondly, language is system of communication that uses symbols of vocal arbitrary.

1. Linguistics

 It is a scientific study of language in part of human being. Language as the object of linguistics studies which analyze from the function and development. Alwasilah (1985: 15) states that Linguistics is the science which gives, divides, and identifies, the languages and also describes the units and forms of sound system, words, morpheme, phrase, that called language structures.

1. Coinage

 Coinage is process of word formation as the new terms found from the name of product that used in daily language to represent other product that almost the same like stated by Yule “coinage is one of the least common processes of word-formation in English, the invention of totally new terms. The most typical sources are invented trade names for one company’s product which become general terms.

1. Reggae

Reggae is one kind of music style. It is a type of West Indian popular music and dance with strong rhythms.

 Reggae defined as “Reggae, like its earlier counterpart calypso, quickly became a medium of social commentary as part of the African cultural tradition transported to the Caribbean by the slaves. It still serves as a social safety valve through which oppressed peoples express their discontent. Like the music of Africa, the Reggae is for dancing, but the lyrics elicit a variety of responsive emotions--crying, rage, and rejoicing. As Bob Marley sings in "Them Belly Full (But We Hungry)” (Sugita, <http://www.facebook.com/l.php?u=http%3A%2F%2Fjournal.unair.ac.id%2FfilerPDF%2FBayu%2520Sugita.pdf&h=fAQFAyOVi>).

1. Community of Reggae Music Lovers

 Community is a social group of several people that joined the environment; generally they have same interesting view and life environment.

 Reggae Music’s Lover means people who love the reggae music. So, it can be defined that Reggae Music Lover’s Community is community which consists a group of people who love reggae music such as people who like singing a song of reggae, playing the music’s instruments of reggae, also people who just like to enjoy this music. Mainly, community of Reggae Music Lover is a community includes all of people who love to all about reggae music, start from the music until culture.

1. **Organization of the Study**

To make better this thesis, the writer arranges it systematically. There are divided in 6 chapters:

First chapter : Introduction. It consists of background of the research, statement of research problems, objectives of the research, significance of the research, scope and limitation of the research, definition of key terms, and organization of the study.

Second chapter : Review of related literature covers various theories supporting the research. It presents discussion, Definition of language, Linguistics, Coinage, and Reggae community.

Third chapter: Research method consists of research design, setting and the subject of the study, data and data source, data collection method, data verification and data analysis.

Fourth chapter : Research Finding

Fifth chapter : Discussion

Sixth chapter : Conclusion and Suggestion

**CHAPTER II**

**REVIEW OF RELATED LITERATURE**

 This chapter presents some review of literatures that are related to the study. The review of related literature cover the Sociolinguistics, Language Variety, Community, Reggae, and Reggae Music Lover’s Community, and the Culture of Reggae Community.

1. **Language**

A language is a signaling system which operates with symbolic vocal sound, and which is used by a group of people for the purpose of communication. Social interaction either daily communication are constantly liked to others via the facilitation of language. We use language to “carry on” love and to “carry out” hate. We use language to reveal or conceal our personal identity, our character and our backgrounds often wholly unconscious that we are doing so (Chaika 1982:2). Obviously, language plays an important role in human life it is knowledge from some definitions carried out by some linguistics. Linguistics is the academic discipline that deals with the structure of human language. Human language is multilayered. It is composed of a system of meaningless elements that combine by rule into meaningful structures (Chaika 1982:3). Meanwhile according to Sapir, language is as purely human and non instinctive method of communicating ideas, emotions, and desire by means of system of voluntarily produced symbols (Stuart, 1999:4). Furthermore, as Hornby states that language is a system of sound, words, and pattern used by human to communicated thoughts and feeling (Hornby 1989:700).

The above definitions give understanding that language is quite significant for people as a means of communication. There must be close relationship between language and people who use the language. People need language when they are motivated to express their ideas, feeling and thought or when they interact one and another. Otherwise, language will serve its meaning if only there are people who apply the language, and the process must be settled in social context. It means that when people utilized the language there must be other people they speak to, in sociolinguistics, as a branch of linguistics that studies language in relation to society, people are not observed as individual persons but they are observed as member of society.

Basically, the purpose of communication is the preservation, growth, and development of the species (Smith and Miller 1968:265). Of course, in communication people need language. Language has many definitions. Based on Keraf in Smarapradhipa (2005:1), gives two definitions of language. Firstly, language is as system of communication among the human citizens like sound symbol produced by humans’ mouth. Secondly, language is system of communication that uses symbols of vocal arbitrary. The main function of language is used to communicate with other and express their feelings. Language is very important. For communication with others, express the humans’ feeling, also for created a creation. A language is a signaling system which operates with symbolic vocal sound, and which is used by a group of people for the purpose of communication. Social interaction either daily communication are constantly liked to others via the facilitation of language. Obviously, language plays an important role in human life it is knowledge from some definition carried out by some linguistics. Finocehiaro states that language is a system of arbitrary vocal symbol which permits all people in a given culture, or other people who have learned the system of that culture to communication or to interact (Finocehiora, Mary. The Foreign Language Learner: A Guide for Teachers, page 3).

Accordingly, the study of language may merely not concern with the linguistic aspects, but also the social and situational aspects, such as the value system, the norms of behavior of the society applying the language. Hance, sociolinguistics, as a branch of linguistics, studies the relationship between language and society. Concerning with the meaning of sociolinguistics, some linguists give explanation such as Hymes defines that sociolinguistics in the study of verbal behavior in terms of the social characteristics of speakers, their culture background and ecological properties of the environment in which the interact(Fishman 1975:15). On the other hand, Chaika argues that sociolinguistics is the study of the way people use language in social interaction (Chaika 1982:72).

1. **Linguistics**

Linguistics illuminates patterns and variety in the structure and use of language, providing a foundation for language development work of all kinds (<http://www.sil.org/linguistics>). Linguistics is the [scientific](http://en.wikipedia.org/wiki/Science) study of human [language](http://en.wikipedia.org/wiki/Language). Linguistics can be broadly broken into three categories or subfields of study: language form, language meaning, and language in context. The earliest known activities in [descriptive linguistics](http://en.wikipedia.org/wiki/Descriptive_linguistics) have been attributed to [Pāṇini](http://en.wikipedia.org/wiki/P%C4%81%E1%B9%87ini) around 500 BCE, with his analysis of [Sanskrit](http://en.wikipedia.org/wiki/Sanskrit) in Ashtadhyayi. Linguistics also looks at the broader context in which language is influenced by social, cultural, historical and political factors. This includes the study of [evolutionary linguistics](http://en.wikipedia.org/wiki/Evolutionary_linguistics), which investigates into questions related to the origins and growth of languages; [historical linguistics](http://en.wikipedia.org/wiki/Historical_linguistics), which explores language change; [sociolinguistics](http://en.wikipedia.org/wiki/Sociolinguistics), which looks at the relation between linguistic variation and social structures; [psycholinguistics](http://en.wikipedia.org/wiki/Psycholinguistics), which explores the representation and function of language in the mind; [neurolinguistics](http://en.wikipedia.org/wiki/Neurolinguistics), which looks at language processing in the brain; [language acquisition](http://en.wikipedia.org/wiki/Language_acquisition), on how children or adults acquire language; and [discourse analysis](http://en.wikipedia.org/wiki/Discourse_analysis), which involves the structure of texts and [conversations](http://en.wikipedia.org/wiki/Conversation) (http://www.linguistics.org).

Although linguistics is the scientific study of language, a number of other intellectual disciplines are relevant to language and intersect with it. [Semiotics](http://en.wikipedia.org/wiki/Semiotics), for example, is the general study of signs and symbols both within language and without. [Literary theorists](http://en.wikipedia.org/wiki/Literary_theory) study the use of language in [literature](http://en.wikipedia.org/wiki/Literature). Linguistics additionally draws on and informs work from such diverse fields as [acoustics](http://en.wikipedia.org/wiki/Acoustics), [anthropology](http://en.wikipedia.org/wiki/Anthropology), [biology](http://en.wikipedia.org/wiki/Biology), [computer science](http://en.wikipedia.org/wiki/Computer_science), [human anatomy](http://en.wikipedia.org/wiki/Human_anatomy), [informatics](http://en.wikipedia.org/wiki/Informatics_%28academic_field%29), [neuroscience](http://en.wikipedia.org/wiki/Neuroscience), [philosophy](http://en.wikipedia.org/wiki/Philosophy), [psychology](http://en.wikipedia.org/wiki/Psychology), [sociology](http://en.wikipedia.org/wiki/Sociology), and [speech-language pathology](http://en.wikipedia.org/wiki/Speech-language_pathology). Linguists often distinguish work they characterize as descriptive from work they characterize as theoretical. Similarly, linguists often characterize certain work as a theoretical. This label is sometimes applied, not only to descriptive work on particular languages, but also occasionally to cross linguistic typological work (<http://http-server.carleton.ca/~mfoley/notes/Morphology%20combined.pdf>).

1. **Coinage**

Coinage is one of the least common processes of word formation in English that is the invention of totally new terms (Yule, 1999: 64). In [linguistics](http://en.wikipedia.org/wiki/Linguistics), word formation is the creation of a new [word](http://en.wikipedia.org/wiki/Word). Word formation is sometimes contrasted with [semantic change](http://en.wikipedia.org/wiki/Semantic_change), which is a change in a single word's meaning. The boundary between word formation and [semantic change](http://en.wikipedia.org/wiki/Semantic_change) can be difficult to define: a new use of an old word can be seen as a new word derived from an old one and identical to it in form. Word formation can also be contrasted with the formation of [idiomatic](http://en.wikipedia.org/wiki/Idiom) expressions, although words can be formed from multi-word phrases (http://www.word.formation.org).

According to Yule also mentioned that the most typical sources are invented trade names for one company’s product which become general terms (without initial capital letters) for any version of that product. Older examples are *aspirin, nylon,* and *zipper;* more recent examples are *Kleenex, Teflon,* and *Xerox.* It may be that is an obscure technical origin *(e.g. te(tra)- fl(our)-on)* for such invented terms, but after their first coinage, the lend to become everyday words in the language.

Based on Wisniewski (<http://www.tlumaczenia-angielski.info/linguistics/word-formation.htm> ) Coinage is creation of a totally new word. This word formation process is not frequent; however large corporations attempt to outdo one another to invent short eye-catching names for their products. Some examples of these could include: aspirin or xerox. Sometimes the products that the companies want to sell simply take over the name of the creator or inventor. In such case the new word is called an *eponym.* Some well has known eponyms include: sandwich, or hoover. They are very frequently used in science where units of measurement are named after people, like: hertz, volt, (degree) Celsius.

1. **Polyphonic and Kanca Rasta Community**

 Community in <http://djepok.blogspot.com/2011/09/arti-komunitas.html> defined as *a social group of several people that joined the environment; generally they have same interesting view and life environment”.*

 Polyphonic and Kanca Rasta Community mean people who love the reggae music. So, it can be defined that Polyphonic and Kanca Rasta Community is community which consists of a group of people who love reggae music such as people who like singing a song of reggae, playing the music’s instruments of reggae, people who like to enjoy this music and also people who just follow to sit around doing nothing in gathering place one of local Reggae band or in outlet distribution (distro) that provide many kinds of Reggae accessories. Mainly, community of Polyphonic and Kanca Rasta is a community includes all of people who love to all about reggae music, start from the music until culture.

 In Indonesia Reggae recognized at years 1980. At the time was gathering with promotion of tourism industry and Reggae through the foreign tourists that come be recognized in tourism area like Bali and Yogyakarta. Finally it is spreading to other city like Jakarta and Surabaya then appears songs and singer by Reggae music genre that identical with beach atmosphere. For example Melly Goeslow creates song by the tittle “Dansa Reggae” and then Tony Q and Rastafara that now become popular with his “Pesta Pantai”.

Sugita in Rastafarian (Gaya Hidup Rastafarian Sebagai Bentuk Eksistensi Subkultur Reggae) (<http://www.facebook.com/l.php?u=http%3A%2F%2Fjournal.unair.ac.id%2FfilerPDF%2FBayu%2520Sugita.pdf&h=fAQFAyOVi>) explains that Reggae development in Indonesia has overcastted and rise up again in 2000 era that tagged by the appearances of Ska music then go along to the Reggae music.

Reggae community is not performing like other music community. But, the loyalty of this community is visible in a reggae music event which always full of Reggae fans; even sometimes other music community has come to enjoy this music that in half of Reggae fans’ mind Reggae is a peaceful music. It proves in every Reggae event is never occurred the engage in a gang fight among the fans. Reggae music always use local recording label so the spreading of the Reggae’s song is just orally or from one people to other people and it makes Reggae seems big in underground and indie (independent) scene.

In Indonesia, many of people assumed that Reggae is always identical with Rasta. Reggae and Rasta are two different things actually. Based on Ras Muhammad’s opinion, Indonesia Reggae Musician in [www.indoreggae.com](http://www.indoreggae.com) mentioned that Reggae is genre of music and Rasta is life selection, a way of life. In a media mass interview Ras Muhammad also mentions that people assumed that Reggae is identical with Rasta caused Bob Marley who introduces Reggae genre to world is a Rastafarian. As we know the physical performance of Bob Marley is by use dreadlock hair and consumed marijuana when he is praying to his God. From here, many people that as the admirer of Reggae and Bob Marley gets misunderstanding to understand Reggae, especially in marijuana. Reggae should be not Rasta that identical with marijuana and most of them have dreadlock hair. Also Rasta should not Reggae. It means that a Rastafarian is uncertainly like Reggae music.

Reggae community is a symbol of subculture of Reggae Jamaica. Here every members of community often perform the Reggae icon, Bob Marley. Not only physical performance, but also the life style that often be misunderstood by them. Marijuana is not thing that can be consumed by people every day. Marijuana’s Leave as symbol of Reggae does not mean that every members of Reggae must consume the marijuana. In philosophy of Reggae, marijuana’s leave is used by Rastafarian when they are praying to their God ([www.indoreggae.com](http://www.indoreggae.com)).

Many of people in our society often have negative thinking when look at the members of Reggae that perform like as the shabby. They look at them as dreadlock hair, full of marijuana, bad life style, and without the life destination. Actually, it is not true. If we want to look at them deeply, or give more attention to them so we will find the great of them. Their high solidarity and their close relationship make them almost the same as their brother or sister. They not look other as the competitor, but they regarded as friend and brother.

**CHAPTER III**

**RESEARCH METHOD**

This chapter discusses the method used in conducting this research. It is divided into seven parts. They are research design, research setting and subject of the study, variable of the study, data and the sources of data, data collecting method the instruments, data analysis, and data verification.

1. **Research Design**

 This study aims to reveal and develop the certain language that exists in Polyphonic and Kanca Rasta. The research conducts a descriptive study using qualitative approach. Staruss and Corbin (2003:4) mention that qualitative approach is kind of research which the findings are not got from the statistics procedure or the other numeric. The qualitative approach is a research procedure which produces the descriptive data like written words or spoken from people and the attitude that be researched. Qualitative does not mean free writing or speaking. Based on Moleong (2008:8-12) there are eleven characteristics of the qualitative research, that are (1) the scientific background, (2) people as the instrument, (3) qualitative method, (4) inductively data analyzing, (5) grounded theory, (6) descriptive, (7) process is more important than the result, (8) limitation by the focus, (9) special criteria for the data validity, (10) temporary design, and (11) the result of the research is discussed and agreed together.

 The descriptive qualitative depends on the scientific background and using people as the research instrument. Arikunto (2002:118) states descriptive study is a study which is trying to describe some indications, phenomena, and the events happen now, in other words this descriptive qualitative takes the problem or focus on the actual problem like as the situation while the research runs. The descriptive study is not testing the hypothesis; it is only describing the real about some indications, phenomena, or the situations.

 Based on the explanation above, the descriptive study of study tries to explain some indications or situation systematically until the object of the study is clear. It aims to describe and explain the subject or object’s situation of the researcher at present and it is also based on the visible facts. Furthermore, the research is generally used to deep the description accurately and systematically.

1. **Setting and Subject of The Study**

 The study is conducted at Polyphonic and Kanca Rasta (Ponorogo Reggae Band and Reggae Music Lovers’ Community) which is located in Jl. Subokastowo No. 30 Tambak Bayan, Ponorogo, with the consideration as follows:

1. The study relates to the certain language that is important of developing the knowledge about language and reaching the ability in some analyses especially in linguistics’ aspects.
2. In Polyphonic and Kanca Rasta has not ever been conducted such research especially about the certain language used in yet.

 The subject of the study is members of Ponorogo Reggae Community in Polyphonics and the representative of Kanca Rasta Community. Because Pono Reggae and Polyphonic are active community in Ponorogo, they often show in several cities, hold the regular training, also sometimes they are gathering with other community. The main subject is the member of the community because for each member has different point of view about reggae, probably in giving meaning of language, or in following the agenda of community or the Reggae’s culture.

1. **Data and Data Sources**

 Data are the result of the researcher’s records in the form of fact, while data source is subject where the data is gotten. Since this study is qualitative so the data are in the form of fact. In this study, the data are gotten from the result of observation, interview, and formal documents from the community. The data gotten are the language used by Polyphonic and Kanca Rasta and its meaning.

 Data sources in Arikunto (1993:102) are subject which the data are gotten. In this study the data sources are taken from the members Polyphonic and Kanca Rasta who are active, they often join for the event that is hold by their community or the members who have authority to give true information about certain language used in. As we know an information which gotten from people who has an authority is prevailing for everyone who becomes the members of that community (Polyphonic and Kanca Rasta). Bogdan and Biklen say in Latief (2010:69) “*the prevailing of information from one source that has the highest authority to every other members of the concern community called transfer”.*

Mainly, the data sources of the qualitative research can be taken from anything that related to the study and possible give more information about it. Like the statement of Marshall and Rossman in Latief (2010:69) *“anything (event, setting, artifacts) that potential in giving the need data will be taken as the data sources”.* So, in this study the researcher also will use anything sources data that has relation and potential giving more information especially in language used in Polyphonic and Kanca Rasta like documentation, sounds recorder, and pictures from the last events that occurred in that community.

1. **Data Collection Method and Instruments**
2. **Method of collecting data**

 According to Arikunto in *Manajemen Penelitian: Edisi Revisi* (2010:265) “data collection method is the systematically method and the standard to get the measures data”. The collecting of data take place in Ponorogo and the manners of data are:

1. Interview

It focuses on individual interviews to the members of Polyphonic and Kanca Rasta. According to Moleong (2011:126) interview is conversation which has the certain meaning, done by two people that are interviewer as people who propose the question and the interviewee as the people who give answers from the questions proposed. Based on Patton in *Qualitative Evaluation Checklist* (<http://www.google.com/url?sa=t&rct=j&q=patton%20qualitative%20research&source=web&cd=5&cad=rja&sqi=2&ved=0CEwQFjAE&url=http%3A%2F%2Fevaluation.msf.at%2Ffileadmin%2Fevaluation%2Ffiles%2Fdocuments%2Fresources_MSF%2FMSF_Qualitative_Methods.pdf&ei=XD_EUbfGMYavkgXl0ICgAQ&usg=AFQjCNFxp69Pa-74SmFuw8Ps93Ny83m9xQ&bvm=bv.48293060,d.dGI>) Interviews isOpen-ended questions and probes yield in-depth responses about people's experiences, perceptions, opinions, feelings, and knowledge. Data consist of verbatim quotations with sufficient context to be interpretable. This interview uses a semi-structured interview allow the writer to focus the discussion on the topic of interest (Gillham, 2000). It will employ semi-structured interviews to gather the beliefs, experiences and perspectives of the participants related to their own language experiences in this study site. It means the language that is used when they are in show or in their daily.

 In this research, the researcher records and takes picture to collect the data. Besides, the researcher also uses writing tools to back up the interview and to write down the recording into tape script. This interview is used to know what is on the member of Polyphonic and Kanca Rasta’s mind about language in their community, and its meaning.

1. Observation

The definition of observation based on *Kamus Besar Bahasa Indonesia* *Cetakan ke-3* (2010) is accurately monitoring or contemplation. Natural observation based on Latief (2010:163) defines that observation is one of technique of qualitative research in taking data sources which not only involve the sight senses, but also all senses of us for the accurately data of all objects that being researched. According to Patton in *Qualitative Evaluation Checklist* (<http://www.google.com/url?sa=t&rct=j&q=patton%20qualitative%20research&source=web&cd=5&cad=rja&sqi=2&ved=0CEwQFjAE&url=http%3A%2F%2Fevaluation.msf.at%2Ffileadmin%2Fevaluation%2Ffiles%2Fdocuments%2Fresources_MSF%2FMSF_Qualitative_Methods.pdf&ei=XD_EUbfGMYavkgXl0ICgAQ&usg=AFQjCNFxp69Pa-74SmFuw8Ps93Ny83m9xQ&bvm=bv.48293060,d.dGI>) Observation are Fieldwork descriptions of activities, behaviors, actions, conversations, interpersonal interactions, organizational or community processes, or any other aspect of observable human experience. The observation in this study is conducted in the Polyphonic and Kanca Rasta gathering, event, and the regular training.

 The main purpose of observation is to get more appropriate or suitable information to the problem and the purpose of the research. This observation is also used to observe how the certain language used in Polyphonic and Kanca Rasta and other thing that needs to observe more.

1. **Instrument**

 The instrument is tool used in the field to do the research. To get the maximal result in the research, the researcher needs to validity the instruments that will use. It is because the research instrument has close relation with the last value or evaluation. Here, researcher use Interview guideline.

1. Interview Guideline

 It is a notation that includes the list of the main question that will be asked (Koentjaraningrat, in Bungin, 2008:103). Interview guide will help the interviewer in conducting interview. Since the interview is semi-structured interview, so the outline of the question is in global form. The interviewer can ask everything freely in the context of language variety used in Reggae music lovers’ community, Polyphonic and Kanca Rasta and the Reggae’s activities or culture.

1. Observation guideline

 Observation guideline is instrument which can help the researcher when he or she collects the data through the observation and notice to the phenomena that to be observed.

1. **Data Analysis**

 Data analysis is an important aspect to do the reflexivity of the research. Moleong (2011:248) states that data analysis is doing the way by organizes the data and choose it to be something that can be managed, looked for and found the way, find what the important of data, and decided presenting or describing the data. In this study, the data that will be analyzed is taken from observation sheet, documentation, and data interview of the members of Polyphonic and Kanca Rasta.

 Analysis of qualitative data is a creative process. The process of data analysis will which is used and developed by Milles and Huberman in Qualitative Data Analysis (<http://www.google.com/url?sa=t&rct=j&q=miles%20and%20huberman%20data%20analysis&source=web&cd=3&cad=rja&sqi=2&ved=0CDUQFjAC&url=http%3A%2F%2Fchd.region.waterloo.on.ca%2Fen%2FpartnersProfessionals%2Fresources%2FQUALITATIVE_ANALYSIS.pdf&ei=STzEUfzKEISVkgX6zIHgDg&usg=AFQjCNHY-0uapU0mtT4UORRa1W-LDOvEyQ&bvm=bv.48293060,d.dGI>) that are as follows:

1. Reducing Data

 Reducing data is the process of selecting, focusing, simplifying, abstracting, and transforming the field notes, interview transcriptions, or other raw data. The qualitative data is summarize, sorted, and organized in such a way that can start to draw conclusions. Coding is an important tool for reducing the data.

1. Displaying Data

 Within the context of qualitative data analysis, a displaying data is an organized and compressed assembly of information. It makes the data compact and immediately accessible; so that the writer can see a large amount of data at once, begin to understand what is happening. In this research the data which gotten are the words and sentences of the observation sheets and interview that related to the research focus, arranged in detail sentences so the presentation data that mainly is a series of systematically information can give the possible to get the conclusion

 There are two categories of displays for qualitative data: matices and networks. A matrix is a crossing of two lists, set up as a series of rows and columns. The rows and columns can be based on whatever it is the writer wants to look at together. Networks are a collection of nodes or points connected by lines which indicate links. Thus they can be used to show relationship and connections that the writer sees between different themes or different parts of the data.

1. Drawing Conclusion

 Most likely while the writer are collecting, organizing, and coding the data, then the writer are beginning to think about and decide what the data mean. The writer is noting irregularities, patterns, explanations, consequences, and possible ways to configure the data. It is important to hold on to these ideas but to be critical and remain open to what else might arise. They may or may not become increasingly supported as the writer continues to work with the data.

1. **Technique of Data Verification**

The trustworthiness of the result of the data analysis is necessary to be checked in order to reduce the research’s biases and prejudices. In this study the technique used was triangulation to check the trustworthiness of the data analysis. Moreover Denzin’s quoted in Miles and Huberman (1994) states that triangulation is the use of multiple sources to support the findings in qualitative research. Besides that, he also adding that triangulation has identified several types includes: (1) triangulation of data source (2) investigator triangulation (3) theory triangulation and (4) methodological triangulation (Miles and Huberman.1994:267). Among the four triangulation types, two of them were employed in the study: they were triangulation of data source and methodological triangulation.

 Triangulation is a technique of investigation the validities of data which gives advantages to others that need verification or become standard for data (Moleong, 2009:330). Researcher uses techniques of data collecting (interview, observation, and documentation) from sources (person, time, and place) which different. Methodological triangulation is a process in which various method are used to measure the same unit. Methodological triangulation was done by employing different method of collecting data, namely observation and interview.

**CHAPTER IV**

**FINDINGS**

This chapter presents some findings of the data. The findings of data are based on the question research of the study. That is covering the types of coinage used by Polyphonic and Kanca Rasta and the meaning of coinage used by Polyphonic and Kanca Rasta.

1. **Types of Coinage Used by Polyphonic and Kanca Rasta**

In this part, the writer would like to describe the results of anaysis after done some interview and observation with the members of Polyphonic and Kanca Rasta as the writer’s informant in Polyphonic and Kanca Rasta Community about the using of coinage in Polyphonic and Kanca Rasta Community. After conducting research in Polyphonic and Kanca Rasta Community Ponorogo, the writer found several kinds of coinage used by the members of Polyphonic and Kanca Rasta Community in doing activty process. Based on the theory of Goerge Yule, the writer found some kinds of coinage that used by Polyphonic and Kanca Rasta Community such as stating about information or something like place, people, condition, and etc., expression of greeting, expression of agreement, expression of admiration and expression of asking and refusing. Each types of several coinages is presented as follow:

1. A: Man*, lagi dimana ne?*

B: *Lagi di tempat woyoo ne. (1)*

**Context:** The dialogue occurs via SMS (Short Message Service) by a member of Polyphonic and Kanca Rasta, A. When he asks his friend he is on the way. He asks to his friend where he is and his friend answers that he is in the base camp of Polyphonic and Kanca Rasta by using the coinage “woyoo” to make him get good understanding about the place because the member of Polyphonic and Kanca Rasta usually called it by this coinage.

In the data number 1, the coinage is categorized into types of stating about information or something. It causes, the expression of state information about something happened when a member of Polyphonic and Kanca Rasta is asked by other and the answer is informing about something. Like in that dialogue, B is in base camp or the station of Polyphonic and Kanca Rasta and use coinage *woyoo* to call it. So, when A asks to his friend, B, (Man, *lagi dimana ne?*) and his friend who the member of Polyphonic and Kanca Rasta too, answers simply by using this coinage “*woyoo*” (*Lagi di tempat Woyoo ne*) it means that the coinage is stating of giving information about something that is place. His friend does this way to give information about the place simply and clearly.

1. A: Let’s take a glass of coffee man!!

B: *Woyoo*!!*(2) Bang, kopi item satu*. *(A answers simply while walks closer to B)*

**Contex:** The dialogue occurs when one of a member of Polyphonic and Kanca Rasta, B, is arrived just now in coffee shop where the member of Polyphonic and Kanca Rasta usually get gather. Then, other member who already there, A, asks to the B to drinking coffee together and B answers simply while he walks closer to B and orders a glass of coffee.

In the data number 2, the coinage is categorized into expression of agreement. It causes, the expression of agreement is happened when a member of Polyphonic and Kanca Rasta agree with or to do something. From the dialogue 2, A asks to B who arrived just now to drink coffee together (*Let’s take a glass of coffee man!!*). B answers *woyoo* that shows he agrees with it and it is proved that B walks closer to A and orders a glass of black coffee to the coffee seller (*Woyoo*!! *Bang, kopi item satu.*).

1. A: ***Woyoo*** man, *gimana kabare*? *(3)* (A moves closer while raising hand to B)

B: *Woe,* ***Yoo Man***!! *(4)* (B stands up and replays the raising hand from B)

**Context:** the dialogue occurs in the Reggae Party at Ponorogo Bhakti Building. B is member of Polyphonic and Kanca Rasta and A is Reggae Lover from other community. They are saying hello each other and raising hand to shake the hands.

In the data number 3, the coinage is categorized into types of expression of greeting. It causes, the expression of greeting happened when the members of Polyphonic and Kanca Rasta used it to greet or to respond the greeting of the other Reggae lovers. In that dialogue, A accosts to the B by saying *woyoo man* while raising his hand and asks the condition of B *(Woyoo man, gimana kabare??)* that answered by B with simple sentence and replays his greet.

While in data number 3 is categorized into types of expression of greeting, in the data number 4, the coinage is categorized into types of stating about information or something. It causes the stating about information or something happened when a member of Polyphonic and Kanca Rasta is asked by other and the answer is informing about something. Like in that dialogue, A asks about the condition of B and B answers that he is in good condition by saying *yoo man*. So, when A asks to his friend, B, (*Woyoo* man, *gimana kabare*) and his friend who the member of Polyphonic and Kanca Rasta too, answers simply by using this coinage “*yoo man*” (*yoo man!!*) it means that the coinage is stating information about something that is about someone’s condition.

1. **A:** *Ayo kita joget Reggae* man*!*

**B: *Yoo man*!!** *(5)*(A just gives thumb to A while actuating the feet and nodding the head)

**Context:** this dialogue also occurs in the Reggae Party at Ponorogo Bhakti Building. The vocalist of Reggae music is singing a song by the title “Welcome to My Paradise” and A who is the member of Polyphonic and Kanca Rasta come to the floor to take a dance. While walking he meets one of his friends, B and A asks him to follow the dance with him and his friend said yoo man while giving thumb to A and actuating the feet and nodding the head.

In the data number 5, the coinage is categorized into types of expression of agreement. It causes the expression of agreement happened when the word is used to agree with some statement or asking. In that dialogue A asks to B to get Reggae dance together *(Ayo kita joget Reggae* man*!)*. B answers A’s aking by saying *yoo man (Yoo* man!!*)* and gives the thumb to A while actuating the feet and nodding the head. It shows that the coinage *yoo man* includes into expression of agreement.

1. **A:** Mas,*boleh pinjem koreknya gak?*

**B:** *Ada…* (Takes a safety match from the pocket and gives it)

**A: *Uye*** mas, *makasih ya! (6)* (Moves to go out)

**B: *Uye***!!

**Context:** This dialogue occurs in the yard of Ponorogo Bhakti Building. While the Reggae music playing in the room, the writer and B who the member of Polyphonic and Kanca Rasta go out to buy something and meet a boy that maybe watches the Reggae Party too. He borrows the safety match to B and say thanks that answered simply with a word “Uye”.

In the data number 6, the coinage is categorized into expression of thankful. It causes the expression of thankful happened when the coinage used to express someone’s thankful to others. In that dialogue A uses the word *uye* to express his thankful by saying thanks to B because B has lends out his safety match *(Uye mas, makasih ya!)* and then B answers by saying *uye* too that it shows as the respond of thankful expression.

1. **A:** Man, *bagaimana rasanya dansa bareng* Tony Q?

**B:** *Sumpah,* ***uye*** *banget* Man!! *(7)* (Gives two thumbs to A while bending his body to the back)

**Context:** The dialogue occursin Reggae party at Senior High School 1 Kauman. One of the guest stars is Tony Q Rastafara (one of the famous Indonesian Reggae musician). A is a member of Polyphonic and Kanca Rasta and B is Reggae lover from Tulungagung that knew by A. B has danced in front of the stage with the song of Tony Q just now. When B past in front of the writer and the member of Polyphonic and Kanca Rasta’s sit place, he asked by A how feel get dance together with Tony Q and he answers by gives two thumbs to A to reinforce their statement.

In the data number 7, the coinage is categorized into types of expression of admiration. It causes the expression of admiration happened when the coinage used by someone in Reggae lovers to express their amazement about something. In that dialogue, A asks to B how feel get dance with Tony Q (the famous of Indonesian Reggae musician) *(Man, bagaimana rasanya dansa bareng Tony Q?),* then B answers A’s question while giving his two thumbs and bending his body to the back *(Sumpah,* *uye banget* *Man!!).* It shows that the coinage is used to express B’s admiration about dance with Tony Q (the famous of Indonesian Reggae musician) and also the context situation at the time is supported it.

1. **A:** *Woy* man!! (Waves the hands, asking B to come)

**B:** ***Uye bro!!*** *(8)* (Replays by wave the hands too and gives the thumb then leave him)

**Context:** The dialogue occurs in the Reggae Party at Senior High School 1 Kauman. A is member of Polyphonic and Kanca Rasta and B is Reggae Lover from other community who past in front of the writer and the member of Polyphonic and Kanca Rasta’s sit place. A asking to B to come join with him, but A just gives the same respond, waves the hands, while going too far from him.

In the data number 8, the coinage is categorized into types of expression refusing. The expression of refusing happened when the word uses to refuse someone’s asking. In that dialogue A calls B while waving the hands to come *(Woy* *man!!),* then B answers by using the word *uye (Uye bro!!).* The writer knows if that word includes in types of expression of refusing is from the dialogue’s context. In that context, B answers *uye* while replaying the hand wave from A and gives the thumb from him, then after that A goes far from him it shows that the asking is rejected or refused.

1. **A:** *Dansa* Man!!!

**B:** ***Yessaa…*** *(9)* (Nodding the head)

**Context:** The dialogue occurs in the Reggae Party at Senior High School 1 Kauman. B is member of Polyphonic and Kanca Rasta and A is Reggae Lover from other community who past in front of the writer and the member of Polyphonic and Kanca Rasta’s sit place. A asks to them to get dance with him and answered “yessaa” by B while nodding the head.

In the data number 9, the coinage is categorized into types of expression of agreement. When A asks to B to dance *(Dansa* *Man!!!)*, B answers A’s aking by saying the coinage *yessaa* while nodding the head. It shows that the coinage *yoo man* includes into expression of agreement because the word uses by B to agree with A’s asking and it is compatible with the context situation at that time.

1. A: *Salam* ***Woyoo*** *Indonesia* Brother and Sister!! *(10)*

B: yooo…. (B rising up the hands)

**Context:** That sentence is uttered loudly by the vocalist when he and his music group go up on the stage just now. A is a vocalist of Reggae Music Group (Polyphonic) and B is the audiences. The vocalist speaks that sentence to the audiences while waves his left hand to them and the right hand takes the microphone. Then, the audiences replay by rising up too while screaming.

In the data number 10, the coinage is categorized into types of expression of greeting. It causes in that context, the vocalist (A) uses the word *woyoo* while raising his hand to scream the audiences (B) *(Salam Woyoo Indonesia* *Brother and Sister*!!*)*. It shows the use of coinage is to accost the audiences and in that context the audiences replays his accost too by using the word *yoo* and rising up their hand.

1. **A: *Woyoo……*** *(11)* (Vocalist is screamed to audience loudly)

**B: *Woyoo…*** (The audiences answer by the same word together loudly)

**Context:** That word is uttered loudly by the vocalist when he and his music group performed on the stage repeatedly. The vocalist speaks that sentence to the audiences in the middle song while waves his left hand to them and the audiences give good respond by answer it with the same word together so makes the situation more crowded.

In the data number 11, the coinage is categorized into types of expression of greeting. It causes in that context, the vocalist (A) uses the word *woyoo* to scream the audiences (B) *(Woyoo……)*. It shows the use of coinage is to greet the audiences and in that context the audience replay his accost too by using the same word *(Woyoo……)* that make the situation more colorful and crowded.

1. **A:** Let’s take ***Woyoo*** dance together brother and sister, Are you ready? *(12)* (when A says woyoo he rises his hand while nodding his feet)

**B:** Ready…

**A:** Are you ready?

**B:** Ready…

**A:** Ok, ***Yoo Man***!! *(13)* (Gives code to other personnel of the music group)

**Context:** This dialogue occurs in Reggae Party at Ponorogo Bhakti Building. Before sing the second song, the vocalist of Reggae music asks to the audiences, are they ready to take woyoo dance together with the singer, two times to make believe of their readiness. After that, the music is start.

In the data number 12, the coinage is categorized into types of stating bout something. It causes, in that dialogue, A (the vocalist) asks to B (the audiences) are they ready to take *woyoo* together with him *(Let’s take Woyoo together brother and sister, Are you ready?)* and B answers ready that shows they are ready to take *woyoo* together with A. So the coinage *woyoo* here includes in stating about something that is Reggae dance by supporting the context situation at the time that is A asks to B while dancing ala Reggae, rising his hand and nodding his feet.

In the data number 13, the coinage is categorized into types of expression of agreement. It causes in that dialogue A asks to B, are they ready to take *woyoo* together with him *(Let’s take Woyoo together brother and sister, Are you ready?)* and B answers ready then A replays again by saying *yoo man (oke, yoo man!)* while giving code to the other personnel of music group to start the music. It shows that the coinage *yoo man* here includes into expression of agreement.

1. **A: *Yoo Man,*** *mana suaranya?? (14)* (the vocalist screamed loudly in the middle singing while rising up his hand)

**B:** *Yang hitam, pacarku yang pertama…* (Sing together imitate the vocalist)

**Context:** That sentence speaks loudly by the vocalist when he and his music group are on the stage singing the song by the title “Hitam Putih”. The vocalist speaks that sentence to the audiences in the middle song while indicates his left hand to them to ask sing together and the audiences give good respond by answer it with sing the song that played at the time.

In the data number 14, the coinage is categorized into types of expression of asking. It causes the expression of asking happened when the coinage used by people in order to ask someone to do something. In that dialogue, A (the vocalist) screams the word *yoo man* while rising up his hand to B (the audiences) *(Yoo Man, mana suaranya??)*. It shows that the use of coinage *yoo man* is to ask the audiences to sing together. It supported the context situation at the time that is the sounds of the audiences’ sing *(Yang hitam, pacarku yang pertama…),* the audiences sing together with the singer.

1. ***Yessah…*** *(15)* (the vocalist screamed loudly in the middle singing while giving thumb to the audiences)

**Context:** After sing several lyrics of the song with the audiences that at the time they dance together and cohesively, the vocalist holds up his thumb while wide smiling and screams the word *yessah* loudly.

In the data number 15, the coinage is categorized into types of expression of admiration. It causes the expression of admiration is happened when the coinage used by someone in Reggae lovers to express their amazement about something. In that data the vocalist holds up his thumb while wide smiling in looking at the audiences and screams the word *yessah* loudly. It shows the coinage is used by the vocalist to express his amazement to the audiences’ solidarity.

1. **A:** *Gimana?*

**B:** *Barisan* ***Woyoo*** *siap merapat,* man*!! (16)* (Ended the call)

 *Berangkat yooo….* (Gives instruction to the other member)

**Context:** The dialogue occurs via telephone when Polyphonic and Kanca Rasta will come to the Reggae event in Kintamani, Ponorogo. A is people who as the committee in that event calls one of the member and asks how condition the members of Polyphonic and Kanca Rasta that at that time have go out yet. B is the member of Polyphonic and Kanca Rasta answers that their group ready to go to the location. After ends the call, B gives instruction to other members to go out.

In the data number 16, the coinage is categorized into types of stating about information or something that is about people. It causes, the expression of state about people is happened when a member of Polyphonic and Kanca Rasta is called the members of Polyphonic and Kanca Rasta to get gathering. So, when A asks about the condition of the members to his friend, B, (*Gimana?*) and his friend who the member of Polyphonic and Kanca Rasta too, answers by mentioned the called of the members of Polyphonic and Kanca Rasta by using the coinage “*woyoo*” (*Barisan* ***Woyoo*** *siap merapat, man*) it means that the coinage *woyoo* is state information about people. His friend does this way to give information about the people simply and clearly than mentioned the members of Polyphonic and Kanca Rasta that is taller.

1. A: Join man!! (holds up the bottle)

B: ***Yoo man*** thanks! *(17)* (Closes the hands, crouch the body and then go out from there)

**Context:** This dialogue occurs in Senior High School 1 Kauman when several of the members of Polyphonic and Kanca Rasta and the writer (B) walk on the road to the stage location and past in front of several of other Reggae lovers that drinking some water (A). One of them seduces the members to join with but one of the members refuses it by saying thanks while closes the hand and asks to other members to go out from there.

In the data number 17, the coinage is categorized into types of the expression of refusing. It causes the expression of refusing is happened when the word uses to refuse someone’s asking. In that dialogue A asks B while rising up the bottle to join with him in drinking some water in the bottle *(Join man!!),* then B refuses it by using the word *yoo man (Yoo man, thanks!).* The writer knows if that word includes in types of expression of refusing is from the dialogue’s context. In that context, B answers *yoo man* while closing his hand to A*.* It shows that he can not join with A and he refuses his asking softly by adding the word *thanks* in the end of his dialogue then after that B goes far from him.

1. **A:** *Eh gue tadi salaman ma* Tony Q *loh,* ***Yoman*** *abis bro!! (18)*

**B:** *Yoooo ….* (Shouting together)

**Context:** The dialogue occurs in Senior High School 1 Kauman. They are the members of Polyphonic and Kanca Rasta. A has met with Tony Q Rastafara (one of the famous Indonesian Reggae Musician) in the back stage. After that he meets his friends (other members of Polyphonic and Kanca Rasta, B) in outside the stage area. He tells about his meeting with Tony Q.

In the data number 18, the coinage is categorized into types of expression of admiration. It causes the expression of admiration is happened when the coinage used by someone in Polyphonic and Kanca Rasta to express their amazement about something. In that dialogue, A mentions that he has shake hands with Tony Q (the famous of Indonesian Reggae musician) and in the last sentence he uses the coinage *yoman (Eh gue tadi salaman ma* Tony Q *loh,* ***Yoman*** *abis bro!!)* then it is replied by B loudly and shouting *(yooo…).* It shows that the coinage used by A is to express his admiration being shake hands with Tony Q (the famous of Indonesian Reggae musician).

1. A: *Mari, Brother!!*

B: ***Uye, woyoo, yoo…*** *(19)* (Answer A together by different words)

**Context:** This dialogue occurs in the yard of Ponorogo Bhakti Building. While the Reggae music playing in the room, the writer and A who the member of Polyphonic and Kanca Rasta go out to buy something and meet a group of people that probably watches the Reggae Party too. They past in front of that group and accost them by “brother” and they answer with different word, such as *uye, woyoo, and yooo*.

In the data number 19, the coinage is categorized into types of expression of greeting. The expression of greeting is happened when the members of Polyphonic and Kanca Rasta used it to greet or to respond the greeting of the other Reggae lovers. In that context, B uses the coinage to give respond of A’s greeting *(Mari, Brother!!),* so the coinage includes into expression of greeting.

1. A: *Gimana kalo acaranya dimulai sekarang?*

B: ***Uye-uye...*** *sip!(20* (Nodding the head)

**Context:** The dialogueoccurs when Polyphonic and Kanca Rasta hold gathering event in Polyphonic and Kanca Rasta’s station/ base camp. The guests was there and one of the members of Polyphonic and Kanca Rasta, A, asks to the B, the senior of Polyphonic and Kanca Rasta, to start the agenda.

In the data number 20, the coinage is categorized into types of expression of agreement. When A asks to B to start the event in sentence “*Gimana kalo acaranya dimulai sekarang?”,* B answers A’s asking by saying the coinage *uye* while nodding the head. It shows that the coinage *yoo man* includes into expression of agreement because the word uses by B to state his agreement about starting the event.

1. **The Meaning of Coinage Used by Polyphonic and Kanca Rasta**

The meaning of coinage is used by Polyphonic and Kanca Rasta. According to George Yule, there are a number of meanings of coinage used by Polyphonic and Kanca Rasta in interaction and communication process those are:

1. Stating Information and Something

**1)** A: Man*, lagi dimana ne?*

B: *Lagi di tempat woyoo ne. (1)*

In this dialogue, the members of Polyphonic and Kanca Rasta uses the coinage *woyoo* to mention their place. They use it because they feel more comfortable to show their place simply. By using this reason the coinage used in this dialog means place of the members of Polyphonic and Kanca Rasta’ gathering or base camp and that is stating about place.

1. A: Let’s take ***Woyoo*** dance together brother and sister, Are you ready? *(12)* (when A says woyoo he rises his hand while nodding his feet)

B: Ready…

A: Are you ready?

 B: Ready…

 A: Ok, ***Yoo Man***!! *(13)* (Gives code to other personnel of the music group)

 At the data number 12 of this dialogue, the vocalist of Reggae music uses the coinage *woyoo* in asking *woyoo* dance*.* The coinage *woyoo* used in this dialog (Let’s take ***Woyoo*** dance together brother and sister, Are you ready?) means Reggae dance. It shows with the situation at the time that is when the vocalist says the word and he rised up his hand and nodded his feet. So, the coinage *woyoo* means Reggae dance and that is stating about name.

**14)** A:*Gimana?*

B: *Barisan* ***Woyoo*** *siap merapat,* man*!! (16)* (Ended the call)

 *Berangkat yooo….* (Gives instruction to the other member)

 In this dialogue, a member of Polyphonic and Kanca Rasta uses the coinage *woyoo* to mention their members (*Barisan* ***Woyoo*** *siap merapat,* man*!!*). The situation at that time shows the coinage *woyoo* means the members of Polyphonic and Kanca Rasta that is after end the call B gives some instruction to the other members. By this reason the coinage used in this dialog means the members of Polyphonic and Kanca Rasta and that is stating about people.

1. Expressing of the Agreement

**2)** A: Let’s take a glass of coffee man!!

B: *Woyoo*!!*(2) Bang, kopi item satu*. *(A answers simply while walks closer to B)*

In this dialogue, the members of Polyphonic and Kanca Rasta uses the coinage *woyoo* to express their agreement. The situation there also supports the meaning that is after B says *woyoo* he orders a glass of black coffee then walks closer to A. By this situation the coinage used in this dialog means yes or okay because B agree with A’s asking by ordering a glass of coffee and that includes in expression of agreement.

1. A: *Ayo kita joget Reggae* man*!*

B: ***Yoo man*!!** *(5)*(A just gives thumb to A while actuating the feet and nodding the head)

In this dialogue, the members of Polyphonic and Kanca Rasta also uses the coinage *woyoo* to express their agreement. The situation there is A asks to B to get dance together and B gives thumb to A while actuating the feet and nodding the head. By this situation the coinage used in this dialog means yes or okay because B agree with A’s asking by following movement of Reggae dance and that includes in expression of agreement.

1. A: *Dansa* Man!!!

B: ***Yessaa…*** *(9)* (Nodding the head)

In this dialogue, the members of Polyphonic and Kanca Rasta also uses the coinage *woyoo* to express their agreement. The situation there is A asks to B to get dance together and B answers *yessaa* while nodding his head. By this situation the coinage used in this dialog means yes or okay because B agree with A’s asking by following movement of Reggae dance and that includes in expression of agreement.

1. A: Let’s take ***Woyoo*** dance together brother and sister, Are you ready? *(12)* (when A says woyoo he rises his hand while nodding his feet)

B: Ready…

A: Are you ready?

B: Ready…

A: Ok, ***Yoo Man***!! *(13)* (Gives code to other personnel of the music group)

At the data number 13 of this dialogue, the vocalist of Reggae music group also uses the coinage *woyoo* to express their agreement. The situation there is A asks to B are they ready to take dance together while he rises his hand and nods his feet. In the last dialogue the vocalist says *woyoo* then gives code to other personnel of the music group to start the music. In this situation the coinage which is used in this dialog means yes or okay because A agree with B’s readiness take dance together by starting the music and that includes in expression of agreement.

1. A: *Gimana kalo acaranya dimulai sekarang?*

B: ***Uye-uye...*** *sip!(20* (Nodding the head)

In this dialogue, the situation there is A asks to B about the opening the event and B answers *uye* while nodding his head. By this situation the coinage used in this dialog means yes or okay because B agree with A’s asking by nodding his head and that includes in expression of agreement.

1. Expressing of the Greeting
2. A: ***Woyoo*** man, *gimana kabare*? *(3)* (A moves closer while raising hand to B)

B: *Woe,* ***Yoo Man***!! *(4)* (B stands up and replays the raising hand from B)

At the data number 3 of this dialogue, the coinage includes in expression of greeting. The situation there is A accosts to B by using the word woyoo while moving closer to B and rising up his hand and B gives respond by using the same word and replays A’s raising hand. By this situation, the coinage *woyoo* means *hello* or *hi* because A accosts to B by uses it.

1. A: *Salam* ***Woyoo*** *Indonesia* Brother and Sister!! *(10)*

B: yooo…. (B rising up the hands)

In this dialogue, the vocalist uses the coinage *woyoo* to greet the audiences. The situation there is in beginning stage A greet to B by using the the word *woyoo (Salam* ***Woyoo*** *Indonesia* Brother and Sister!!*)* that answered by B with *yooo* shouting. By this situation the coinage used in this dialogue means Reggae greeting because A uses it to greet other and that includes in expression of greeting.

1. A: ***Woyoo……*** *(11)* (Vocalist is screamed to audience loudly)

B: ***Woyoo…*** (The audiences answer by the same word together loudly)

In this dialogue, the coinage used is *woyoo*. The situation of this dialogue is in the middle song A (the vocalist) screams to B (the audiences) by using the word *woyoo* loudly. Then B gives respond withthe same word by shouting it together loudly too. By this situation the coinage used in this dialogue means hi or hello that uses to greet other in that context the vocalist accosts the audiences and that includes in expression of greeting.

1. A: *Mari, Brother!!*

 B: ***Uye, woyoo, yoo…*** *(19)* (Answer A together by different words)

 In this dialogue, the coinage used is uye and woyoo. That coinage used by B is to give respond the A’s greeting. By the reason, the coinage woyoo and uye means ok or yes that shows the responses of Greeting’s expression.

1. Expressing of the Thankful
2. A:Mas,*boleh pinjem koreknya gak?*

B:*Ada…* (Takes a safety match from the pocket and gives it)

A: ***Uye*** mas, *makasih ya! (6)* (Moves to go out)

B: ***Uye***!!

In this dialogue, the coinage used is *uye*. The situation there is A borrows the safety match to B then he says *thanks* by saying *uye* and B answers by says *uye* too. In this situation the coinage used in this dialogue means thank you because the word is used by A to express his thankful.

1. Expressing of the Admiration
2. A: Man, *bagaimana rasanya dansa bareng* Tony Q?

B: *Sumpah,* ***uye*** *banget* Man!! *(7)* (Gives two thumbs to A while bending his body to the back)

In this dialogue, B uses the coinage *woyoo* to express his feeling. He uses it because they feel more comfort to show their feeling simply. The situation of this dialogue is A asks to B how his feeling after get dance with Tony *(Man, bagaimana rasanya dansa bareng Tony Q?)* and B says that is very *uye* while giving two thumbs to A and bending his body to the back *(Sumpah,* *uye**banget* *Man!!)*. In this situation the coinage used in this dialog means amazing because B uses it express his amazement about dance with Tony Q and that includes in expression of admiration.

**13) *Yessah…*** *(15)* (The vocalist screamed loudly in the middle singing while giving thumb to the audiences)

In this dialogue, the coinage used is *Yessah*. The dialogue in this situation is the vocalist holds up his thumb while wide smiling in looking at the audiences that at the time they have danced together cohesively and screams the word *yessah* loudly. So, the coinage is used by the vocalist means great because by the situation the vocalist’s utterance shows that he amaze to the audiences’ solidarity.

1. A: *Eh gue tadi salaman ma* Tony Q *loh,* ***Yoman*** *abis bro!! (18)*

B:*Yoooo ….* (Shouting together)

In this dialogue, A uses the coinage *woyoo* to express his feeling. A expresses that he has shake hands with Tony Q while smiling rightfully. In this situation the coinage used in this dialog means amazing because B uses it express his amazement about shake hands with Tony Q and that includes in expression of admiration.

1. Expressing of the Asking and Refusing
2. A: *Woy* man!! (Waves the hands, asking B to come)

B: ***Uye bro!!*** *(8)* (Replays by wave the hands too and gives the thumb then leave him)

In this dialogue the coinage *uye* is uses by B. The situation is A asks B to come and B answers *uye* and waves the hands too and gives the thumb then leave him. In the situation the coinage woyoo in this dialogue means no because it shows that B refuses the A’s asking softly by replays A’s wave hands and hold up the thumb.

**12)** A: ***Yoo Man,*** *mana suaranya?? (14)* (the vocalist screamed loudly in the middle singing while rising up his hand)

B:*Yang hitam, pacarku yang pertama…* (Sing together imitate the vocalist)

In this dialogue the coinage *yoo man* is uses by A. The situation is A asks B to sing with him while rising up his hand. In the situation the coinage *yoo man* in this dialogue means “let’s sing” because A asks the sounds of B (the audience) and the answer of B shows that it is an asking by follow the vocalist to sing a song.

1. A: Join man!! (holds up the bottle)

B: ***Yoo man*** thanks! *(17)* (Closes the hands, crouch the body and then go out from there)

In this dialogue the coinage used is *yoo man* that said by B. The situation is A asks B to join with him and B answers *yoo man* while closes the hands and crouch the body then go out from there. In this situation the coinage *yoo man* in this dialogue means no because B refuses the A’s asking softly by closing the hands and crouching the body then go out from that room.

**CHAPTER V**

**DISCUSSION**

This chapter presents the discussion the finding of the data. That is covering the discussion about the types of coinage that used by Polyphonic and Kanca Rasta community, and the meaning of coinage that used by Polyphonic and Kanca Rasta community. In this chapter, the writer would like to interpret her findings related to the patterns, and categorize that she found in her data analysis in the previous chapter.

In June 2013, the writer has finished her research in Polyphonic and Kanca Rasta community Ponorogo. In this Research, she observed the using of coinage that used by the members of Polyphonic and Kanca Rasta in interaction and communication. After conducting this research, she found some data and classified into the using of coinage. This data was analyzing using qualitative methodology by using theory of George Yule to answer the research questions.

Based on theory of Yule, the writer found some types of coinage used by the members Polyphonic and Kanca Rasta community such as stating about information or something like place, people, condition, and etc., expression of greeting, expression of agreement, expression of admiration and expression of asking and refusing. This types of coinage occured because the different using by the members Polyphonic and Kanca Rasta community. The expression of stating information or something happened when a member of Polyphonic and Kanca Rasta is asked by other and the answer is stating about information or something. In this situation the members state the information or something related to Reggae or their community by used the coinage. The expression of greeting is happened when the members of Polyphonic and Kanca Rasta used it to greet or to respond the greeting of the other Reggae lovers. In other using, the coinage shows the expression of agreement. The expression of agreement happened when the word is used to agree with some statement or asking. While the coinage that shows the agreement, there is also the using coinage to express the asking or refusing. The expression of asking happened when the word used to ask someone to do something and refusing is happened when the word uses to refuse someone’s asking. When the coinage used in expressing thankful it means that using includes in types of expression of thankful and when the coinage used to express the amazement about something it includes in types of expression of admiration.

Based on the explanation above, the writer interprets that the coinage used by the members of Polyphonic and Kanca Rasta is depend on the using and situation at the time. When the coinage used to express something with the certain situation it decides the coinage includes in what types. The expression of greeting, asking, and refusing is often happened in Reggae Party situation. Expression of admiration also often happened in Reggae Party situation. The expression of agreement often happened in daily situation. After making the conclusion, the writer decides that the use of coinage by the members of Polyphonic and Kanca Rasta is helpful in understanding the meaning and recognizing them.

The previous explanation is to answer the first research question. Now, the writer interprets the data that related to answer the second research question. The meaning of the coinage used by the members of Polyphonic and Kanca Rasta is showing some expression such as woyoo means *yes* or *ok* to express the agreement, yoo man means *no* to express the refusing of asking, woyoo means *hello* to express the greeting and *let’s do* to express the asking. While the coinage is influenced by the using, in the writer’s interpretation the meaning is influenced by the situation of the user at the time.

**CHAPTER VI**

**CONCLUSION AND SUGGESTION**

This chapter is the last chapter. It presents the conclusion of the study and the suggestion of the writer to the language user, the readers, and the learners.

1. **Conclusion**

Related to the Findings in Chapter IV, it can be concluded that:

After conducting long analysis about the types of coinage that used by the members of Polyphonic and Kanca Rasta, the writer finds some types of coinage that used by the members of Polyphonic and Kanca Rasta without doing planning or naturally. The writer analyses the types of coinage by George Yule’s theories. Based on the analysis, she found the coinage used by the members of Polyphonic and Kanca Rasta is categorized into six types such as stating about information or something like place, people, condition, and etc., expression of greeting, expression of agreement, expression of admiration and expression of asking and refusing. The first types of coinage used by Polyphonic and Kanca Rasta such as *types of stating about information or something like place, people, condition, and etc.,* for example in stage context, the vocalist mentions the Reggae dance by *woyoo* dance (*Let’s take* woyoo *dance together, brother and sister!!*). The next type of coinage is *Expression of greeting,* for example in Reggae Party a member greets other member by saying *woyoo* while crouch the body (woyoo*, man*!!)*.* Next is *Expression of agreement,*for example when a member agrees with someone’s askingthen he answers by saying *yoo man.* Othertypes are *Expression of admiration (Sumpah,* uye *banget man!!) and expression of asking (Join man!!) and refusing (*yoo man, *thanks*! (The speaker closes his hands)*)*.That’s all answer to the first research question of the writer.

Then, the writer mentions the meaning of coinage used by the members of Polyphonic and Kanca Rasta that answer the second research question of the writer. Based on the writer’s analysis, the meaning of coinage used by the members of Polyphonic and Kanca Rasta shows some expressions. The coinage *woyoo* means *yes* or *ok* shows the expression of agreement and as the respond of greeting expression. It also means *hello* and *let’s do* that show the expression of greeting and asking. *Yoo man* means *yes* or *ok* and no that shows the expression of agreement and refusing. *yessaa* and *woyoo* mean great or excited that shows the expression of admiration and *woyoo* means name, place, and information that shows the expression of stating information or something. In last, the coinage used by the members of Polyphonic and Kanca Rasta is helpful in their communication to make easy in recognizing among the members of Polyphonic and Kanca Rasta community.

1. **Suggestion**

Through this report of the research, the writer suggests:

1. Language user could study more about the coinage that is used by the members of Polyphonic and Kanca Rasta community and the meaning of the coinage and situation when they used it. Studying that coinage, they can learn more about the analyzing and interpreting the data of the language by the linguistics context deeply and accurately based on the theories and the experiences of them so their language knowledge is larger, deeper, and mature.
2. Further researcher, they can use this research report as their reference of their study. Polyphonic and Kanca Rasta especially and Reggae music lovers’ community generally is one of unique community which has many interesting things that can be researched or observed as the study of science. In the next they can research the life style, social, and also the habits of that community. Besides, from the songs lyric of Reggae music is also unique so for the next researcher can take it as the material of the research mainly in analyzing the song language and study the moral value or the history of the songs.
3. The readers: Every people have different characteristics. The members of Polyphonic and Kanca Rasta community as the social community has the special characteristic that probably for other people who do not know about them is underestimate about them. As the society we should give them an attention and appreciation so we know that they also have some dedication for their life. The dreadlock hair style, black skin, and the coinage will become the unique and interesting topics if we can find the real meaning of that.