

A SEMANTIC ANALYSIS ON THE JAVANESE WORD “JAJAN” AS USED BY
“SUARA AKBAR” RADIO LISTENER IN JEMBER

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Abstract

Indonesian is a very rich language originating from various regional languages throughout Indonesia which stretches from Sabang to Merauke. Of the 668 regional languages in Indonesia, there are several regional languages that are very influential for the development of the Indonesian language to date.

Javanese is one of the languages that has the most influence on Indonesian vocabulary, in addition to Malay, Banjarese, Manadonese, Sasak, Sundanese, Bugis, and other regional languages.

Javanese is the first language of the Javanese population living in Central Java Province, Special Region of Jogjakarta, East Java, Banten, Lampung, around Medan, transmigration areas in Indonesia, among others, parts of Riau, Jambi, Central Kalimantan, and several places in Indonesia. abroad, namely Suriname, the Netherlands, New Caledonia, and the West Coast of Johor

The scope of this research covers the entire area of the city of Jember which is covered by the “Suara Akbar” radio wave on the 94.6 FM frequency.

This study uses qualitative methods. The data used are sourced from or obtained through interviews, field notes, personal notes and other official documents.

Keyword: Javanese, jajan, radio.

INTRODUCTION

Indonesia is a big country that has a great number of population, cultures, as well as languages which are of local cultures.

Culture is the result of mind and power based on the results of creativity, taste and initiative as part of the hallmark of a community, both national and local, which in the end can be enjoyed not only by the tribe or even the nation itself, but also by the ethnic group. and nations from outside. In understanding a culture, we must be able to feel and examine it, not only the

results, but also the process of its creation, so that we can understand the philosophy of the creation of the culture.

Understanding the process of the occurrence of a culture is what ultimately allows us to understand the purpose and function of the creation of that culture.

One of the result of the creation of a culture is the creation of a language. Language is the result of taste, initiative, creativity and human power to be able to communicate with other humans. It is said to be a language if in its creation there are at least three elements that have been

fulfilled, namely the existence of vocabulary, letters and grammar. One of the human languages in the world today is Indonesian.

Indonesian is the language used officially as both the state language and the national language in Indonesia.

Indonesian is a very rich language originating from various regional languages throughout Indonesia which stretches from Sabang to Merauke. Of the total supporting languages for the creation of Indonesian, there are 668 regional languages recorded. Of the 668 regional languages in Indonesia, there are several regional languages that are very influential for the development of the Indonesian language to date, one of them is Javanese.

Javanese is one of the languages that has the most influence on Indonesian vocabulary, in addition to Malay, Banjarese, Manadonese, Sasak, Sundanese, Bugis, and other regional languages.

One of the many regional languages that influence the Indonesian language, there is a word that comes from the Javanese language that really intrigues researchers, namely the word “*jajan*”.

The word “*jajan*” comes from the Javanese language which means “cake” in Indonesian, but in its development,

especially in the field of journalism, journalists in several reports have interpreted the word “*jajan*” as another word.

Background

The initial problem in conducting this research was the confusion of meaning that developed in the community about the word “*jajan*”. The word “*jajan*” comes from the Javanese vocabulary (read = “*njajan*”) which means buying food. In addition, there is also a phrase that is also developing in Javanese society which reads “*jajan pasar*” which means confectionery or food (for a feast).

Based on the meaning written in the book, it turns out that it is far from the meaning developed in society, where in certain groups of people, especially those related to the world of broadcasting, news and press, that the word “*jajan*” also has other meanings. Starting from the existence of the second meaning, the researcher was moved to conduct research on the word “*jajan*”. In essence, what is the explicit or even implied meaning of the word “*jajan*”.

Scope and Limitation

The scope of this research covers the entire area of the city of Jember which is covered by the radio wave “*Suara Akbar*”

on the 94.6 FM frequency. In addition, researchers also limit communicating with radio listeners who listen to this radio when it is on air to only 4 times, during the process of collecting data from respondents, where researchers will use one of the broadcasting hours that are in great demand by radio listeners "Suara Akbar" 94, 6 FM is to communicate with them in the form of "interactive talk - show" to collect as much information as possible from the listeners of this radio in the meaning of the word "jajan" as the researcher meant above.

Literature Review

In this section, we are currently talking about all the literature reviews used to support this research.

Syntax

Syntax is the science of language (part of linguistics) which regulates the arrangement of sentences. This knowledge is important and in accordance with current studies because we also have to understand the context of the sentence, the phrase of the word we are talking about today.

Because syntax talks about sentence structure, we inevitably have to understand the part of speeches and phrases. There are 9 part of speeches that we must understand in English, namely:

1. Noun
2. Verb
3. Adjective
4. Adverb
5. Preposition
6. Pronoun
7. Conjunction
8. Determiner, dan
9. Auxiliary Verb.

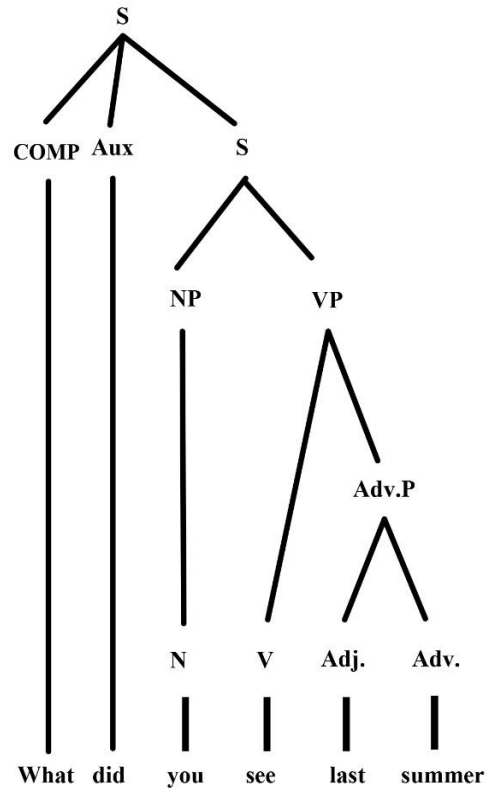
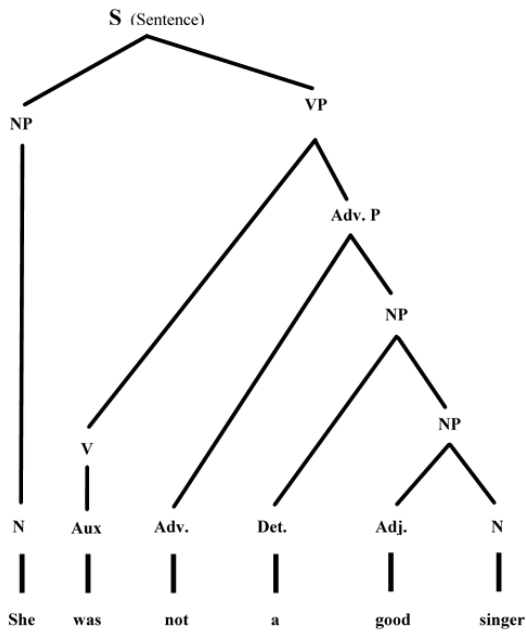
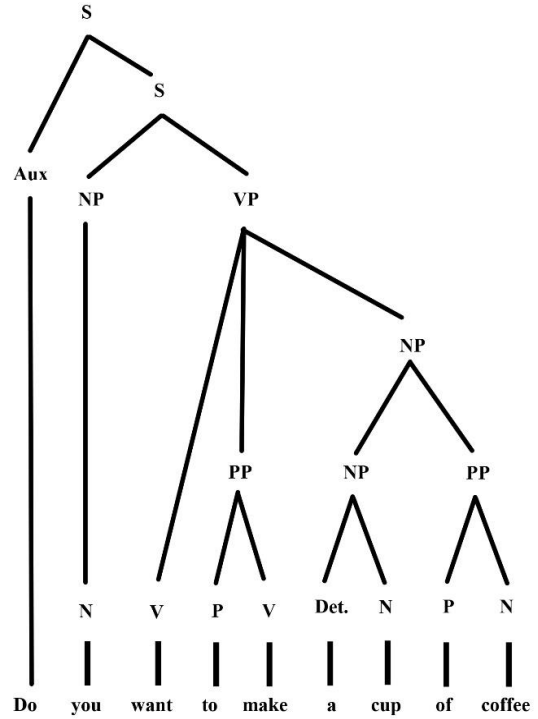
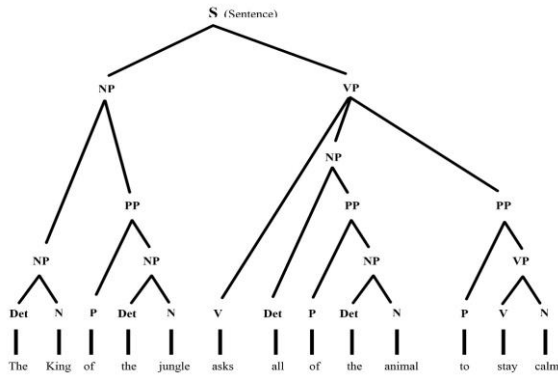
After understanding the part of speeches, then we also need to understand the phrases. A phrase is a word or a group of words consisting of a nucleus and a modifier. Each phrase only has a nucleus, while the number of modifiers varies widely, from just a single word to dozens of words.

As for the phrases, there are 5 kinds of phrases that we must understand, namely

1. Noun Phrase,
2. Verb Phrase,
3. Adjectival Phrase,
4. Adverbial Phrase, dan
5. Prepositional Phrase.

For example, if we examine the sentences below:

- a) The King of the jungle asks all of the animal to stay calm.
- b) She was not a good singer.
- c) Do you want to make a cup of coffee?
- d) What did you see last summer?



Semantik

Semantics is the study of the meaning of words and the meaning of sentences extracted from the context of use, is this descriptive subject is an attempt to describe and understand the nature of knowledge about meaning in their language that people have because of knowing the language. The meaning of the word or sentence can be interpreted in two groups, namely denotative and connotative meaning.

Thus, it can be concluded that semantics is a science that studies meaning, both the meaning of words, phrases, and sentences, where the meaning has two kinds of ways to interpret it, namely denotative meaning (the meaning according to the dictionary / explicit) and connotative one (the meaning that is written in the dictionary). hidden / implied).

Javanese

Javanese is the first language of Javanese people living in Central Java Province, Special Region of Jogjakarta, East Java, Banten, Lampung, around Medan, transmigration areas in Indonesia, among others, parts of Riau Province, Jambi, Central Kalimantan, and several places in Indonesia. abroad, namely Suriname, the Netherlands, New

Caledonia, and the West Coast of Johor.

The Javanese language ranks 11th out of 6,703 languages in terms of the largest number of speakers in the world. In 2006, the number of speakers was 75.5 million.

If we talk about language, then of course we must also talk about part of speeches.

There are fundamental differences between Indonesian and English syllables. In Indonesian there are 8 types of words, namely:

1. Kata Benda,
2. Kata Kerja,
3. Kata Sifat,
4. Kata Keterangan,
5. Kata Depan,
6. Kata Penghubung,
7. Kata Ganti, and
8. Kata Sandang.

Of the 8 types of words, there is 1 type of other words if we talk about it in English. because it states that there are 9 part of speeches, namely:

1. Noun (Kata Benda),
2. Verb (Kata Kerja),
3. Adjective (Kata Sifat),
4. Adverb (Kata (Keterangan),
5. Preposition (Kata Depan),
6. Conjunction (Kata Penghubung),
7. Pronoun (Kata Ganti),
8. Determiner (Kata Sandang)

9. Auxiliary Verb.

Why is there a fundamental difference among the part of speeches in Indonesian and those in English? The answer refers to the most basic rules that exist in grammatical systems around the world. Namely that Indonesian adheres to the principle of "Indonesian is a non-verbal language", on the other hand English adheres to the principle of "English is a verbal language".

"Indonesian is a non-verbal language" means that every sentence in Indonesian does not have to have a verb. A perfect sentence consists of at least 2 elements, namely the subject and the predicate. Why so? Because Subject is something that is talked about, written about, or studied. While the predicate is part of the statement that talks about the subject. In terms of talking about this subject, in Indonesian, a predicate does not have to be a verb, it can be a noun, adjective, and adverb.

Contoh:

1. Ali **mengantuk..** ("mengantuk" is an adjective.)
2. Indah **makan bakso..** ("makan" is a verb.)
3. Saya **petani..** ("petani" is a noun.)
4. Aku **disini..** ("disini" is an adverb of place,).

On the other hand, in English which adheres to the principle of "verbal language", every sentence in English must have a main verb. Then the question arises, what if there is no verb in the word? So English answers that if there is no verb in the sentence, then we have to force it "to exist", that is by adding "Auxiliary verb". The auxiliary verb referred to here is "be". Example:

1. **Dono** is a farmer.
{ the words in bold are auxiliary verbs and words that are underlined is a noun }
2. **Cantika** is here.
{ he words in bold are auxiliary verbs and words that are underlined are adverbs of] place }
3. **Roni and Alfa** are thirsty.
{ the words in bold are auxiliary verbs and words that are underlined is an adjective }
4. **Robert and Cika** play table tennis in the yard.
{ the words in bold are verbs and the words underlined is adverb of place }

Jajan

The word "jajan" can be divided into 2 types, namely nouns and verbs. As a noun, the word "jajan" means "confectionary or food". Meanwhile, as a verb, the meaning

of the word "jajan" is to buy food.

Radio “Suara Akbar” 94,6 FM Jember

Suara Akbar Radio Station is a company engaged in Commercial Radio located in Jember Regency, East Java Province which was established on November 25, 1967. The highest achievement of this radio station is that it has received the title as the best private radio in Indonesia. in 1993. Suara Akbar Radio Station is the oldest private radio station in Jember that can continue to exist after Radio Republik Indonesia (RRI Jember).

Radio Suara Akbar is currently located on Jl. Trunojoyo no 56 in the city of Jember, East Java. Since its establishment, Suara Akbar Radio has produced many reliable broadcasters, some of whom continue to work as broadcasters at Suara Akbar Radio itself, but not a few have moved to other radio stations, and have a temporary profession, namely as a host of a program.

Qualitative Research Methods

This study uses qualitative methods. The data used are sourced from or obtained through interviews, field notes, personal notes and other official documents. So that the purpose of this qualitative research is to describe the actual events of the talk

show that was held on the radio "Suara Akbar" Jember. Therefore, the qualitative approach in this study is research that produces descriptive data in the form of words or spoken from people. people and observed behavior. Research with a qualitative approach requires direct information from sources about the state of the subject and object of research to be studied.

Secondary sources in this study are data from reading sources and various other sources consisting of notes, diaries, personal letters, to official documents.

1. The data collection method is an important step in conducting research, because the data collected will be used as material for analysis in research. The method used in this qualitative research is triangulation, namely.
2. Interview is an oral question and answer process, in which two or more people face each other physically, one can see the other's face and hear with their own ears their voice.

Documentation is any written material or film, while a record is any written statement prepared by a person or group for the purpose of testing an event or presenting accounting. Documentation technique is data collection by collecting and analyzing documents, both written,

graphic and electronic. One of the documentation used in this research is through checking the validity of the data, which really needs to be done so that the resulting data can be trusted and scientifically justified. Checking the validity of the data is a step to reduce errors in the process of obtaining research data which of course will have an impact on the end of a study. Therefore, in the process of checking the validity of the data in the study, it must go through several tests.

The techniques used in checking the validity of the data are: Triangulation. Triangulation is checking the validity of data by utilizing something other than the data for checking purposes or as a comparison against the data, the technique is checking other sources. There are 2 triangulations used by researchers, namely:

a. Triangulation of Sources Researchers compare and check back on the degree of confidence of an informant obtained through different times and tools in qualitative research. This can be achieved by comparing observational data with the results of interviews, comparing what people say in public with what they say in private and so on. Triangulation of sources used are teachers and students.

b. Triangulation Method Researchers use the same method on different events or use two or more different methods for the same research object.

Data analysis technique in this research is the process of systematically searching and compiling data from interviews with informants, observations and documentation by organizing the data and choosing which ones are important and which ones need to be studied and make conclusions so that they are easy to understand. The data analysis technique used in this research is qualitative analysis, namely data collection, data reduction, data presentation and the last step is drawing conclusions. These steps are as follows:

- A. Data reduction Data reduction is a simplification carried out through selection, focusing and the validity of raw data into meaningful information, making it easier to draw conclusions.
- B. Presentation of data The presentation of data that is often used in qualitative data is in the form of a narrative. Presentations of data in the form of a collection of information that is arranged systematically and easily understood.
- C. Drawing conclusions is the final stage in data analysis which is carried out to

see the results of data reduction still refer to the formulation of the problem in terms of the objectives to be achieved. The data that has been compiled is compared with one another to draw conclusions as answers to existing problems.

RESULTS AND OUTCOMES

The results and outputs of this study are the results of research that was carried out in February 2020, which was divided into 4 weeks and every week got a broadcast once, namely on every Thursday, 6th, 13th, 20th, and 27th February 2020, every 16.00 – 17.00,

The implementation of this research involves listeners who are usually called by the name "Mitra Akbar". In this case, the researchers conducted a talk show asking for input from the "Mitra Akbar" to join, either on air, or through social media owned by Radio Suara Akbar.

Research Result

RECOGNIZE THE MEANING OF JAJAN

The definition of the word "jajan" according to the Big Indonesian Dictionary there are 2, namely: in the form of nouns and verbs. As a noun, jajan means confectionery, and as a verb, jajan means

"buying food".

Likewise, according to Javanese, the meaning is not much different from the meaning in Indonesian.

The following is an interactive result with "Mitra Akbar" via Instagram social media to the address "@suaraakbar" on the first day, which has been successfully summarized by the presenter:

- @floweria-rp : jajan bisa berarti kue atau snack, jajan bisa juga berarti beli-beli (*jajan can mean cake or snack, jajan can also mean buying something*)
- @agnes-tia : jajan adalah camilan atau kue (*jajan is a snack or cake*)
- @amelindaamel : jajan itu bisa dua nih. Kalau dia noun, berarti kue / camilan. Kalau dia verb berarti pemborosan (*Jajan can be two. If he is a noun, it means cake/snack. If it's a verb, it means a waste*)
- @sephanicahyap : membeli suatu produk (*buy a product*)
- @mr-dhok : jajan itu adalah makanan atau camilan yang bukan makanan pokok (*jajan is a food or snack that is not a staple food*)
- @mr-dhok : yang gak mengenyangkan (*which is not satisfying / makin our stomach feel full*)

- @salshayaa : cemilan
(*snacks*)
- @vinannpsl : beli-beli
(*buying something*)
- @yunitatynta : jajan itu tradisi paling disukai anak-anak
(*jajan is the most favorite tradition of the children*)
- @nanoolshope22 : jajan adalah produk asli Indonesia yang memiliki keberagaman dalam tiap daerah
(*jajan are original Indonesian products that have diversity in each region*)
- @gustialamsyah : makanan dan minuman yang siap santap
(*ready-to-eat food and drink*)
- @partusukarto : jajan itu makanan ringan atau kue
(*jajan are snacks or cakes*)
- @fallidaf : transaksi keuangan atas ketertarikan seksual pada pekerja seks komersial
(*Financial transactions for sexual attraction to commercial sex workers*)
- @bee.shofi : Dulu waktu kecil sih jajan itu artinya beli makanan kecil untuk cemilan. Tapi kalau sekarang, jajan itu bisa bermakna lain, misal untuk cowokxx yang suka pake jasa pekerja seks komersil, itu juga sering disebut “jajan”.
(*When I was little, jajan meant buying small snacks for snacking. But now, jajan*

can have different meanings, for example for guys who like to use the services of commercial sex workers, it is also often called "jajan").

- @rendiak_285 : jajan itu saat ini berarti beli perempuan
(*right now, jajan means buying a girl / prostituting*)
- @rohmad.ady.putra : jajan cari cewe manis di cafe
(*jajan to look for a cute girl at the cafe*)
- @tenacious_to_work : saat ini jajan berarti membeli jasa perempuan untuk diajak tidur
(*Currently snacking means buying the services of a woman to sleep with*)

JAJAN WHICH YOU LIKE IT VERY MUCH

There are many kinds of *jajan* in the community. Such as “jajan pasar”, “jajan riyoyo” (Eid cakes), and others.

“Jajan pasar” is traditional Indonesian foods, especially Javanese, more specifically East Java, which are traded in the market. There are many kinds of market snacks, including: Onde-onde, Apem, Kue Lapis, Rempeyek, Fried Tempe, Perkedel, Lemper, Jenang, Klepon, KetanItem, Jadah, Emping, Jenang Grendul, Gethuk, Gethuk Lindri, Puthu, Serabi, Gedang Goreng, Risoles,

Bakwan, and others. On average, market snacks in Indonesia, especially in East Java, are types of wet cakes.

Next is jajan riyoyo. Jajan Riyoyo are pastries that are specially served on the day of Eid. There are several kinds of jajan riyoyo, including: Semprit, Mawar, Kuping Gajah, Untir-untir, Semprong, Rengginang, and others.

From the several kinds of snacks that exist in the community mentioned above, they have their respective functions. Among them are for traditional events, such as feasts, or the Walimatul Urusy event, where the host will provide snacks in the form of market snacks (wet), both for treats and for "Blessing" which will be brought home by the invitees later.

So, actually the function of "jajan" here is actually as a "Kue Hantaran" or "Kue Suguhan" which is given when there is a certain event.

The following is an interactive result with "Mitra Akbar" via Instagram to the address "@Suaraakbar", in the second week with the question: "What do you like to eat the most?", which has been successfully summarized by the presenter:

- @sephanicahyap : jajan cemilan kayak tahu kocek, cilok, dll.
(*jajan snacks such as tahu kocek, cilok, etc.*)

- @saktiajii : jajan bakso
(*"jajan" of meatball*)
- @farahilahms : aku suka jajan apapun yang bisa membuat aku kenyang
(*I like to eat anykind of "jajan" that can make me full.*)
- @rizmaiqballtf : kue kukus
(*steamed cake*)
- @virginngm_ : sini kopi wkwk
(*here we drink coffee*)
- @mia.aryani22 : cilok
(*cilok*)
- @nanoolshope22 : jajan janda muda pas lagi sore-sore nyiram bunga, segerr
(*buying young widow, when in the afternoon, watering flowers, freshy*)
- @floweria_rp : kalau jajan pasar suka lapis
(*for "jajan pasar" I like layers cake*)
- @pak.ar.id : jajan-jajan ke luar negri sekalian silaturahmi ke saudara-saudara
(*Buying something abroad and stay in touch with your brothers and sisters*)
- @tyantaputri : jajan apa aja yang penting enak dan murah
(*buying anything, the most important thing is cheap and delicious*)
- @fahmiip : suka jajan yang manis-manis, kamu contohnya
(*I like the sweet jajan, just like you*)
- @amelindaamelia : salad buah dong
(*fruit salad*)

- @agnis_tia : pastel
(*pastel cake*)
 - @dimmy.25 : jajanan yang kusukai klepon
(*The cake I like is Klepon*)
 - @fathan.barzanji : jajanan paling aku sukai indomie
(*my favourite confectionary is indomie*)
 - @hallo.merinda : bakso
(*meatball*)
 - @fourty4.thrift : cimol, baso aci, seblak
(*cimol, baso aci, seblak*)
- Meanwhile, the following are interactive results with “Mitra Akbar” via connection, as follows:
- Bunda Ari : jajan yang basah kaya klepon, ketan, lapis
(*the wet cake just like klepon, ketan, and lapis*)
 - Bunda Tijah : jajanan pasar, lemper, dll
(*the traditional market cake, lemper, etc.*)
 - Abi Emon : jajan serabi pake gula merah
(*serabi cake with palm sugar*)
 - Pak Muner : jajan yang empuk-empuk.
(*the soft cake*)

WHAT KIND OF HEALTHY SNACK DO YOU THINK?

Healthy snacks according to us are all snacks / foods whose ingredients, preparation and presentation have gone

through a hygiene test. So, viewed from any angle, it is clear that this snack is something healthy to eat. However, we do not deny that the ingredients in these snacks may contain elements such as fat, carbohydrates, and food coloring, which if we consume them in large volumes will interfere with our health.

From the point of view of Communication Studies, snacks are very important, especially as a medium of communication from existing cultures, especially those in Java, and more specifically East Java.

In East Java itself, "jajan" has represented other foods as a dish or delivery, be it at circumcisions, death celebrations, or weddings.

So it is clear here, that *jajan* is a means to strengthen the relationship between families.

From the point of view of Information Technology, it is clear that “*jajan*” are the inspiration for the formation of a system on managing the culture. From the formation of this system, thus inviting experts in this field to develop applications or the best way to facilitate the process of communicating using the media “*jajan*”.

The following are interactive results with "Mitra Akbar" via Instagram to the address "@Suaraakbar", with the

question: " **WHAT KIND OF HEALTHY SNACK DO YOU THINK?**

?", which has been successfully summarized by the presenter:

- @yunitatynta : jajanan tanpa micin
(*snacks without mono sodium glutamat*)
- @floweria_rp : jajan non junk food
(*the non-junk food snack*)
- @nanoolshope22 : jajanan yang saosnya dikit tapi rindunya banyak
(*snacks using a little sauce but missing a lot*)
- @septianicahyap : jajanan yang enak wkwkwk
(*the delicious snacks wkwkwk*)
- @saktiajii : jajanan tanpa pengawet
(*preservative-free snacks*)
- @echa454 : jajanan sehat itu yang bergizi dan tidak mengandung msg
(*Healthy snacks are nutritious and do not contain msg*)
- @bee.shofi : jajanan yang ga ada pengawet, pemanis dan pewarna
(*snacks without preservatives, sweeteners and coloring*)
- @amelindaamelia: Yang bikin bahagia. Apapun jajanannya, kan kalo udah bahagia jadi sehat juga buat hati kita.
(*Which makes happy. Whatever the snack, if you are happy, it will also be healthy for our hearts.*)
- @pak.ar.id : salad maybe

(*salad maybe*)

- @agnis_tia : yang bersih, higienis, dan bergizi

(*clean, hygienic and nutritious*)

- @gitamaliq.new : salad
(*salad*)

Meanwhile, the following are interactive results with "Mitra Akbar" via telephone, as follows:

- Bunda Tijah : Jajanan sehat itu yang bersih dan dibungkus, karena kalau ga dibungkus banyak lalat yang hinggap.

(*Healthy snacks are clean and wrapped, because if you don't wrap them, a lot of flies will land.*)

- Bung Nuri : Jajanan yang ga bersaor dan ga berwarna

(*Snacks that are not tasty and colorless*)

- Om Faruq : Jajanan sehat yang gak pake pengawet, borax dan murah tapi kenyang.

(*Healthy snacks that don't use preservatives, borax and are cheap but delicious.*)

- Mbak Nur : Jajan itu beli-beli

(*"jajan" means buying something*)

- Mr. Jun : Menurut Bahasa Madura artinya Kue, kalau menurut Bahasa Indonesia "beli-beli".

(*According to the Madurese language means cake, whether according to Indonesian "buying"*).

ACCORDING TO YOU WHAT IS THE DIFFERENCE AMONG THE TRADITIONAL MARKET “JAJAN” AND THE MALL ONE?

the market (jajan) snacks are clearly very different from the snacks (jajan) at the mall. These differences occur in several ways. The first is that market snacks are a kind of cake but wet, and most importantly, without any such packaging. This happened because the market snacks were wet.

On the other hand, snacks in malls are generally a type of pastries, which are packaged in such a way that hygiene is maintained, and because they are pastries, their durability is high, so even though they are difficult to sell in a short period of time, it is still possible to survive.

In connection with the question stating "What if the name "Jajan" is translated into English?

As is known, if it is related to the name, then the translation cannot be done, because the name cannot be translated.

The following are interactive results with "Mitra Akbar" via Instagram to the address "@Suaraakbar", with the question: "What do you think is a healthy snack?", which has been successfully summarized by the presenter :

• **@floweria_rp** : Kalo yang di pasar

tradisional. Kalo yang di mall modern.

(Everything in the market is traditional, but in the mall is modern one)

• **@wati-ferry** : jajan pasar lebih murah kalo jajan mall mahal dan sedikit.

(Snacking (buy something) at the market is cheaper whether eating at the mall is expensive and the number is just a little)

• **@amelindaamelia**: Jajan pasar lebih murah, lebih variatif, lebih bisa dimasukin anggaran kalo ada acara tertentu.

(Snacks from the market are cheaper, more varied, more budget-friendly if there are certain events.)

• **@agnis.tia** : jajan pasar relatif lebih murah, jajan di mall mahal

(Snacking at the market is relatively cheaper, eating at the mall is expensive)

• **@03uhani** : jajan pasar murah, jajan mall mahal

(cheap market snacks, expensive mall snacks)

• **@sakhajii** : harganya beda

(the prize is different)

• **@for.farah7** : di mall legih higienis. Kalo di pasar ya gitu deh

(at the mall is more hygienic. If it's in the market, yeah)

• **@farahilahms** : kalo di mall dingin kena AC, di pasar mendadak jadi anget kena matahari

(If it's cold at the mall, you're hit by the

AC, the market suddenly gets hot in the sun)

• **@himakom.umj**: mehong sama murmer

(expensive and cheap)

• **@fallidaf** : Jajan pasar punya nilai nostalgia, kalo jajan mall kadang cuma sekedar beli aja

(Snacks from the market have a nostalgic value, whether you go to the mall, sometimes you just buy it)

CONCLUSIONS AND SUGGESTIONS

Conclusion

From the discussion that has been carried out above, it was found that there were 65 Instagram accounts and 9 direct callers who responded to the meaning of the word "jajan".

From the 74 listeners who responded, most of them responded with the same meaning, both with the meaning of the translation of the word "Jajan" in Javanese, as well as in Indonesian. The rest, there are 9 accounts where they respond with different meanings. They are:

• **@floweria-rp** : jajan bisa berarti kue atau snack, jajan bisa juga berarti beli-Beli
(jajan can mean cake or snack, jajan can also mean buying something)

• **@fallidaf** : transaksi keuangan atas

ketertarikan seksual pada pekerja seks Komersial

(Financial transactions for sexual attraction to commercial sex workers)

• **@bee.shofi** : Dulu waktu kecil sih jajan itu artinya beli makanan kecil untuk cemilan. Tapi kalau sekarang, jajan itu bisa bermakna lain, misal untuk cowokxx yang suka pake jasa pekerja seks komersil, itu juga sering disebut "jajan".

(When I was little, jajan meant buying small snacks for snacking. But now, jajan can have different meanings, for example for guys who like to use the services of commercial sex workers, it is also often called "jajan").

• **@rendiak_285** : jajan itu saat ini berarti beli perempuan

(right now, jajan means buying a girl / prostituting)

• **@rohmad.ady.putra** : jajan cari cewe manis di cafe

(jajan to look for a cute girl at the cafe)

• **@tenacious_to_work** : saat ini jajan berarti membeli jasa perempuan untuk diajak tidur

(Currently snacking means buying the services of a woman to sleep with)

• **@sephanicahyap** : membeli suatu produk

(buying a product)

• **@vinannpsl** : beli-beli

(*buying something*)

• @nanoolshope22 : jajan janda muda pas lagi sore-sore nyiram bunga, segerr.

(*buying young widow, when in the afternoon, watering flowers, freshy*)

Of the 9 accounts above, there are 3 accounts stating that the word "jajan" means "buying something" and 6 other accounts stating that the word "Jajan" means "Meeting women / going to prostitution with commercial sex workers".

Thus, the researcher concludes that the word "snack" apparently also has other meanings besides the denotative meaning as stated in the Big Indonesian Dictionary, but also has a connotative meaning, namely "buying something" and "meeting women / going to prostitution places to meet commercial sex workers. "

SUGGESTIONS

From the conclusions above, we suggest that the meaning of the word "jajan" in the Big Indonesian Dictionary, as well as in other dictionaries, is not only interpreted as "confectionary" or "buying food", but furthermore it turns out that the word "jajan" also has a connotative meaning. which means "buy something" and "meet women/go to prostitution with commercial sex workers".

Starting from what we have done, we

researchers view that what we have done is far from perfect, for that we are ready to accept criticism and suggestions that can build us to be better, of course.

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