

SYMBOLIZATION OF WALIKAN LANGUAGES IN TV NEWS PROGRAMS

Priyo Dari Molyo and Irma Mufita Yulistiowati

Communication Science Program University of Merdeka Malang, Indonesia

Coressponding Author : presenterirma@yahoo.co.id

ABSTRACT

This research is aimed at revealing the style of the Walikan language, that exposed in the Kowal Kawil JTV Malang news program. The news presented not only educates the audience, but also provides entertainment with the language used. The program which shows the uniqueness has shown an effort to preserve the values of local wisdom in Malang. Through linear broadcasting presentation techniques, it has also made the news more interesting to enjoyed, and the impact directly provides specific emotional colors. The hidden media tries to interpret the content of the news, and the audience also tries to understand the power hidden behind the text and the visualization of the news. This study uses a critical interpretive approach, by applying the semiotic model to find the peculiarities of symbols and the laws of communication, that govern the formation of certain meanings. The results shows, that the signs and meanings behind the acceptance of symbols can also be interpreted through the prevailing social life by using the concept of langue and parole. Langue demonstrated the existence of a language system and abstraction system, and used collectively which was agreed upon by all media consumers, eventually becoming a guide to the practice of language in a society. Parole is a language practice in the form of individual utterances, so the use of the term applies at one particular time. On this basis it can be concluded, that the news that uses the inverse language is a construction of reality, positioned between the original meaning and the specific importance of the media management.

Keywords: walikan language, news exposure, media reality

1. INTRODUCTION

The State of Indonesia has two broadcasting institutions that provide radio and television broadcasting services. Some include network broadcasting stations and also local broadcasting stations. The local private television station is a commercial television news agency that carries two main missions, namely, first is vision idealism, activities that support the quality of the news. Secondly the vision of commercialism, activities aimed at sustaining the life of the institution or institution concerned.

On its journey, local private television began to develop in Indonesia since 2002 along with the birth of Law No. 32 of 2002. There are two things that need to be considered regarding the relationship between the development of local television and the law. No. 32 of 2002. This is a limitation on national broadcasts except by cooperating with local private televisions. As well as local private television is permitted to broadcast with a range of broadcasts that are limited only to regions that become their home base (Wiradono, 2006: 127).

The existence of local private television has a big impact on the lives of many

people in various fields such as politics, economics, social, and culture. This fact influenced the emergence of local private television stations with various very interesting events. Among the interesting is the news program that is presented using local or local languages. This initiative intends to attract the attention of the audience. Moreover, the one that broadcasts this news is none other than a local television station, it is certainly a must to bring up local content in broadcasting wisdom.

Television media as a media that is close to the community can be used as a supporting medium to introduce local culture so that it remains sustainable. The presence of local television has an important role in raising local issues. The existence of local television is expected to show local culture and local events by touching the real life of the local community. So that local television can represent the cultural identity of local people with cultural content and identity based on local wisdom.

One can be presented in local television broadcasts is a news program. News that has always been a public need, will always be awaited by the show in order to obtain the latest information. News programs mean a study report in the form of facts and events that have news value (unusual, factual, essential) and are broadcast periodically through the media. Television news not only reports the facts of writing / narration, but also images (visual), both still images, such as photos, map images, graphics, and news films that record the events that are the topic of news and able to captivate viewers.

In its development, news programs besides being able to provide knowledge and information to all levels of society, also function as education, especially by using local languages, so that they can introduce them more closely to the local culture they have. The ability of the community to access this media is supported by its audiovisual nature, making television media more popular among the public and beating other media. This requires local television media to make programs attractive, such as content that produces broadcasts and shows broadcast content regarding the characteristics of the area where local television is located. As one of the local television in Malang, JTV Malang tries to present a news program by raising the original culture of Malang City, namely *Boso Walikan*. Raising a program using the inverse language is so interesting. Here, JTV Malang as the initiator of a television program that has never existed is certainly a challenge. Moreover, language is an important tool in human life and is a symbol that is considered the most complicated so it needs an agreement to understand it.

The primary form of human symbolization is language. Symbols that show a culture of conception and provide an intellectual element in the social process. *Walikan* language is one of the various languages of Malang which has unique variations, namely by reversing the word from behind. As time goes by, the language of walikan has become a typical language of Arema or Arek Malang.

Language as an arbitrary symbolic sound system used by a group of community members to interact and identify themselves (Chaer, 1994). Broadly speaking, symbolic interactionism is simplified by Deddy Mulyana, into three main steps. First, individuals respond to a typical situation called a symbolic situation. Individuals respond to their environment including physical objects (objects) and

social objects (human behavior) based on the meaning contained in these environmental components for them. So the individual is seen as active in determining their own environment. Second, a meaning is a form of social interaction product. The meaning is not focused on the object, but it can be negotiated through the use of language. Negotiation is possible because humans are able to name everything, not just objects of physical presence, actions or events (even without the presence of physical objects, actions or events can be meaningful) but also abstract ideas. But the names and symbols used to mark the object or action of the event or idea are arbitrators (arbitrary) meaning that everything can be made a symbol and therefore there is no logical relationship between the name and symbol with the object referred to.

The use of symbols allows humans to share experiences and knowledge about the world. Third, the meaning interpreted by individuals can change over time, in line with changes in social situations. This change in interpretation is possible because individuals can carry out mental processes, which can communicate with themselves (Mulyana, 2008: 92-107). The basis of this symbolic interaction is the existence of mutual agreement between the speakers in understanding the symbols used so that there is mutual response in the communication relationship. The meaning of this symbol is done by the learning process and responding to the stimulus that comes.

A crossing language that can be interpreted as a symbol to convey a message. Historically, one of the national heroes from Malang, Hamid Rusdi, used a secret code to communicate with other Indonesian fighters. The aim is that the invaders do not know the purpose and purpose of the password. The password is in the form of Javanese and Indonesian languages which are behind the composition and pronunciation. In its development, the *Walikan* language later turned into a communal identity for the people of Malang.

Michel in Chaer (2003) explained that, a language has five basic functions, namely the expression function, the function of providing information, the function for exploration, the function of persuasion, and finally the function of providing entertainment. JTV Malang as a local television media tries to channel messages that have influence and reflect the culture of the community, as well as provide information continuously for diverse audiences through cross-language news. The cross-language news program that was brought up by JTV Malang seemed to be a new breakthrough and became a trend center for other local television. This can be seen with the emergence of several similar news programs.

2. RESEARCH METHODS

This study uses a qualitative method with descriptive analysis of presentation presented in the form of descriptions according to language, the way in which the research subject is concerned with the problem under study which is also the data that is research that aims to make a systematic, factual and accurate explanation of certain facts findings from library sources. Data collected in descriptive research has several types including observation reports or self-reports. Information collected by researchers using direct observation techniques, namely the object under study is

visited and their activities in the process to be studied according to the natural situation.

Study or study of semiotics becomes one of its own traditions in communication theory. Semiotics tradition consists of a set of theories about how one or several signs can represent objects, ideas, circumstances, situations, feelings and conditions of the signs themselves (Littlejohn, 2009: 53). Semiotics intends to see the meanings contained in a sign. That is, interpreting the meaning is done to find out how a communicator constructs a message. Semiotics can study systems, rules, conventions that allow these signs to have meaning and meaning (Kriyantono, 2007: 261).

3. RESULT AND DISCUSSION

In line with the current era of information revolution, the development of communication and information technology has brought about implications for the world of mass media, one of which is the world of television broadcasting in Indonesia. Television is the main entertainment of the Indonesian people as well as the media for channeling information and forming public opinion. In addition to national television which raises public issues throughout Indonesia and even the world, in Indonesia there is also a proliferation of local television. Local television stands as a medium of information for local / regional communities. Various local television stations offer attractive programs for the community. One of them is JTV Malang. The local television station displays the program by carrying out the potential of the region in the area of Malang. As a local television, the contents of the news are around the Greater Malang area, such as Malang City, Malang Regency, and Batu City.

Walikan language is used since the time of the struggle for independence. Based on the book *Malang Tempoe doeloe* from Imam Widodo, this language was created by guerrilla groups of the city people who fought in the Greater Malang region. This language began to develop around 1949 during the war of independence. The number of spies from the Dutch at that time made the fighters think of certain ways to send messages, namely the *osob kiwalan* (*walikan* language) which was originally a password used by fellow republican soldiers in Malang City. During the war, this language was used as a code or sign to send messages to fellow republican fighters. In addition to guaranteeing confidentiality and as a way of communication, this language is also considered as an identity identifier between friends or opponents.

According to Jahi (1993: 140), television programs when presented creatively will produce interesting offerings and can captivate the audience. Interesting offerings of course need creativity in producing it. Uniqueness and different from other local television programs, it must be a target in every show that will be produced, because it will have a long-term impact, both on the community and in the industry itself. Therefore, JTV Malang made a news program with the *walikan* language as one of the characteristics of Malangan.

Walikan language is used since the time of the struggle for independence. Based on the *Malang tempoe doeloe* book from Imam Widodo, this language was

created by a city guerrilla group fighting in the Greater Malang area. This language began to develop around 1949 during the war of independence. The number of spies from the Dutch at that time made the warriors think of certain ways to send messages, namely by *osob kiwalan* (the language of *walikan*) which was originally a code used by fellow soldiers of the republic in the city of Malang. In the war of conflict, this language was used as a code or sign to send messages to fellow Republican fighters. In addition to ensuring confidentiality and as a way of communication, this language is also considered as an identity identifier between friends or opponents.

Interwoven language is one of the Malangan languages that has unique variations, namely by reversing each word from behind. The language behind can be from Javanese and Indonesian. For example, like the word *nakam* which means eating, *umak* which means you, *kadit itreng* which means not understanding. But not all words can be reversed just like that. There are several words that are adjusted for pronunciation, such as *genaro* which means person, *idrek* which means work/job, or *ngarambes* which means arbitrary (Javanese)/up to you (Indonesian).

Walikan is a legacy of poor urban warriors who have been more than half a century old. However, the existence of the language still exists today. Of course, longevity is not a coincidence, but there are factors that influence it. One of them is the role of aremania/aremanita. Where the wlang language is used by arema supporters, namely aremania/aremanita in communicating among aremania. They both consciously and unconsciously use cross-language to show identity and identity. This inverse language is not only in the form of spoken language, but also in the form of writing.

In its development, walikan language has become the everyday language of the people of Malang, the language used to establish intimacy, even for people who are newly known in a coffee shop, the call *sam* which means *mas* (the call to the older man) symbolizes there is friendliness and familiar atmosphere that you want to build in the conversation. As with meatballs and apples, this inverse language is also a characteristic of Arek Malang.

Without doubt, media production responds to social and cultural developments and further influences these developments. The development of language that has the language of Arek (children) Malang has been seen as an opportunity to be nearly to the audience. Here JTV Malang which incidentally became a local television in East Java, wanted to raise the characteristics of an area. Then JTV Malang brought up a news program using cross-language, which contained a sign, that in this cross-language news program JTV Malang wanted Malang native residents to respond well to the news and immigrants from outside the region could be introduced, familiarized, and then affected to be able to use the language *walikan*, which can be indirectly symbolized as a way to preserve the language of Malang.

In the television program, walikan is presented in oral and written form. Shown once a week on non-primetime broadcast hours. Even though it broadcasts more criminal news, and broadcasts it with a tense atmosphere with a dim laxation, in reality it is, for those who do not understand the wlang language to be interested because they are considered unique and funny. Joshua Meyrowitz added 3 parables;

media as channels, media as language, media as environment (Littlejohn & Foss, 1999: 405-407). Of the three parables, the online language news program has been realized. Media as a channel that shows programs with language as the main point, and can affect the environment in the media vortex.

On the other hand the wlang-language news program already has 3 elements of communication in a television show, namely to inform (inform) where a channel can provide additional information for viewers, to education (educate) where a show can provide learning for viewers, and to entertain (entertaining) where a show can provide its own entertainment for the audience. This is relevant to the theory of semiotics, where semiotics has a very close relationship with the field of linguistics. Linguistics mostly studies the structure and meaning of language that is much more specific. Semiotics as a method for studying various branches of science is possible because there is a tendency to see various social discourses as phenomena of language (Ferdinand De Saussure and Charles Sanders Peirce).

In the study of communication, text is not only interpreted as the writing or sound image of a writing, but also the visual image of a sign. In the study of communication, the semiotics of this model is widely used in interpreting hidden texts in advertisements, song lyrics, photography, advertisements, and films. The Saussure model's semiotics was further developed by his student named Roland Barthes, because Saussure did not view contextuality on a text, meaning that the same sentence or language could convey different meanings in different situations.

In other words, the intentions conveyed in the Walik-language language program can be captured with a different sign by people who do not know or understand the language. A serious context is understood as funny. In fact, if we examine its history, the meaning of walikan language has been very different from the original purpose of the formation and use of the inverse language, in which the language of walian Malang is used as a symbol of secret language as a strategy to deceive opponents.

In addition, Ferdinand De Saussure and Charles Sanders Peirce, also revealed that semiotics as a method to study various branches of science is possible because there is a tendency to see various social discourses as language phenomena. In its development, Saussure who used the term semiology in his semiotic study carried a language or linguistic approach in his study, not far because he had a linguistic background.

Saussure emphasized that semiology is the study of signs in human social life. This includes signs and laws that govern the formation of a sign. That is, the signs and meanings that are formed in human social life can be influenced by the system (or law) that is valid and recognized together. Saussure explained that linguistic studies are still too general to discuss the sign system, therefore it is necessary to make a more specialized study which he calls semiology. Because it departs from the basis of linguistics, the study of semiotics from Saussure is also known in the world of science as linguistic semiotics. Saussure himself mentions three words in French which means 'language', namely parole, langage, and langue.

Parole is a language expression that emerges from the mind of each individual and cannot be called a social fact because it tends to be subjective. Langage is a

combination of parole and language rules, which are used by all communities as a combination of expressions so that they cannot be called social facts. Whereas langue is a language principle that is used and applied by certain community groups that allows various elements within it to understand it so that it can be said to be an existing reality.

4. CONCLUSION

As an identity of a region, Walian language does not only function as a symbol. However, Walian language provides a new concept of view in interacting. We can see the implementation in using the inverse language. People who come from Malang, will automatically recognize Javanese and Walian language, because the structure that forms identity, and the similarity of distance. All cultural facts are signs, including Malang's language-speaking culture. These signs are then interpreted as manifestations in understanding life. Walikan language is used to communicate used as a form of adaptation to the environment so that the language is closer to the daily life of the people of Malang. At present, the language of Malang is not just language. But it has become a unifying Malang native people. Including Malang native people who wander outside the city or outside the island. Interwoven languages can survive and develop while providing benefits. One of the benefits is giving identity. Give the characteristics of Malang City itself.

REFERENCE

- Andriyani. Kristina. budaya, identitas, dan simbo (jurnal online). dari: <http://article.php?article=525751&val=10749&title=BUDAYA,IDENTITAS,DAN MEDIA LOKAL>. Diakses pada 14 september 2018 pukul 13.30 wib.
- Chaer, Abdul. 1994. Linguistik Umum. Rineka Cipta: Jakarta
- Chaer, Abdul. 2003. Psikolinguistik Kajian Teoritik. Rineka Cipta: Jakarta
- Jauhari, Nurudin. 2007. Asal Mula Bahasa Walikan Khas Arema. www.globber.net.
- Hanggoro. W.P. (2016). bahasa walikan sebagai identitas arek malang (jurnal online). <http://jurnal.fib.uns.ac.id/index.php/etnografi/article/viewFile/218/110&prev=search>. Diakses pada 13 September 2018, pukul 17.36 wib
- Littlejohn, Stephen & Karen W. Foss. 2009. Theories of Human Communication Eight Edition. USA: Thomson Wadsworth.
- Mulyana, Deddy. 2008. Suatu Pengantar Ilmu Komunikasi. Bandung: Remaja Rosdakarya.
- Rinowati. N. A. eksistensi televisi local, (kasus: eksistensi tvku dalam kompetisi industri Penyiaran) (jurnalonline). [http://eprints.undip.ac.id/37198/1/karya_ilmiah_Rinowati_\(D2C007074\).pdf&prev=search](http://eprints.undip.ac.id/37198/1/karya_ilmiah_Rinowati_(D2C007074).pdf&prev=search). Diakses pada 13 september 2018, pukul 09.10 wib.
- Setyaningsih. L.A. (2016). desain konsep tentang konten lokal pada televisi lokal untuk mengembangkan wisata kuliner kota malang (jurnal online). <http://jurnal.unmer.ac.id/index.php/n/article/download/1198/804&prev=search>. Diakses pada 14 september 2018, pukul 10.23 wib.