Principles Behind Semantic Relation between Common Abbreviations and their Expansions on Instagram

Munirah Hasjim[1,*], Burhanuddin Arafah[1], Kaharuddin[2], Sri Verlin[1] and Risma Asriani Aziz Genisa[1]

[1]*Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia*

[3]*Faculty of Education and Teacher Training, Universitas Islam Negeri Alauddin, Makassar, Indonesia*

Abstract: The phenomenon of abbreviation used on Instagram is an interesting thing since the users modify the abbreviation form of expansion words making deviation from the original meaning. The principle of meaning relation between abbreviations and their expansions is used to make a change to the purposes of Instagram users. This research was aimed to describe the principle of abbreviation used in Instagram. An exploitation method was used by the technique of making screenshots and recording the abbreviation data. The results of research indicate that the principle of abbreviation consists of three forms namely inclusion, contact, and complementary. The results of this research can be very effective in understanding as well as how to use abbreviations, especially on Instagram. The Novelty of the study is in investigating the abbreviation used in Instagram.

Keywords: Abbreviation, Instagram, Semantics, Social media.

INTRODUCTION

Today, social media have given broader opportunities for many people to take a part in a wide range of social interactions without being limited by space and time (Arafah, Jamulia. & Kaharuddin. 2020). The development of science and technology can clearly be seen and felt in the existence of social media as a reflection of the development of human civilization (Lee, & Chau, 2018).

Humans in this modern civilization use social media such as Facebook, Whatsapp, Twitter, as well as Intagram not only to update their daily lives virtually, but also to be actively participated in social events by using text-mediated interactions (Barton, & Lee, 2013, Arafah, *et al*., 2020). As a matter of fact, social interaction among people using social media may be seen as a tendency to establish social contacts, and as a communicative form of using a language via texting to convey particular messages (Zappavigna, 2012, Andi, & Arafah, 2017). For example, the phenomenon of using abbreviations on Instagram may not be viewed simply as an effort to send text-based messages using a social medium, but should be seen as a phenomenon in social interaction which is taking place due to some essential factors. The factors are related to the demand for efficiency, practicality in communication, both in terms of the writing and the reading (Kaliteevskii, Deder, Peric, & Chechurin, 2020).

For example, the use of abbreviation in *Instagram*.

@ustadzsingkatan

The word *jabatan* (position) is the abbreviation of the extension words *jadi bahan godaan setan* (satan's temptation material)

Abbreviations used on Instagram is an excellent way of communicating by word formation process, which demonstrates the common trends of globalization (Kostina, Zerkina, & Pesina, 2015). The abbreviations and their expansions are generally formed by excising letters, syllables, letters and syllables without ignoring the applicable rules. In addition, the abbreviations may also be formed by blending pattern that is combining the *ultima* (the first syllable of first word) and *penultima* (the last syllable of second word) in two words combined. For instance, of the abbreviation "*leleh*" is the blending of *"lelaki soleh"* (religious man).

Based on the data obtained, there are two abbreviation forms used in Instagram namely the old pattern and the new pattern. The old pattern refers to the abbreviations whose expansions are conventional, e.g. TOEFL stands for Test of English as a Foreign Language, in which the expansion is conventionally accepted. On the other hand, the new pattern refers to the abbreviations whose expansions are not widely recognized, but specifically known by a few people, e.g. ETERNAL stands for English Language Teaching Journal. In this regard, abbreviations still function to correlate words to form other words, but they are not usually equivalent in meanings because the

*Address correspondence to this author at the Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia; E-mail: h.75.personal@mail.ru

abbreviations are commonly formed express particular semantic functions (Zerkina, Kostina, & Pitina, 2015, Arafah, & Hasyim, 2019). Hence, referring to the semantic aspect of the abbreviations, the abbreviations and their expansion words are also inclusive, intersect, and complementary in meaning relation.

The application of abbreviation, which does not follow the pattern of its formation, tends to distort the original meaning and trigger misunderstandings. The use of abbreviations, whose initial purpose is to facilitate and streamline the use of language, can be difficult to understand. In fact, abbreviations that do not have definite rules of formation would make difficult for people to know their extension. Such abbreviation will only be a puzzle and confusingly. Using too many abbreviations without writing their extension words would make them uncommunicative because the meaning cannot be understood. The meaning contained in the writing cannot be immediately understood by the reader (Ramstead, Friston, & Hipólito, 2020).

The use of abbreviations in *Instagram* may have a positive effect because it provides variants and enriches the construction of Indonesian vocabulary formation. Some new formations in the language generated from abbreviations and their extension words can enrich the language if their uses do not impede the communication process. It may also have a negative effect because it can ruin the development of Indonesian language. If it obstructs the communication process, correction is given as an effort of the language development.

Hence, given the current circumstances, this study seeks to investigate the Principles behind semantic relation. The outcomes of this study can be very advantageous in comprehending abbreviations, especially on Instagram, which has not been studied thoroughly thus far.

LITERATURE REVIEW

People convey meanings in different ways and abbreviation is one way for them to convey meaning they have in mind (Kaharuddin, & Hasyim, 2020). The discussion of abbreviation relates to semantic aspect studying about the meanings of words. Ullman, S. (2012) stated that if someone hears a word, then he will think about the meaning of the word. Besides, if someone thinks about something, then he will say something based on the meaning he understands. In

other words, a reciprocal relationship exists between names and meanings (Hasyim, Kuswarini, & Kaharuddin. 2020), because, the names that a speaker uses in communication stand for things and what the names mean depend on what they stand for. So, names are like lebels (symbols) which represent meanings in social communications (Arafah, & Kaharuddin, 2019).

Abbreviation is making short, while the process is called shortening. Shortening is the process of excising parts of a lexeme or a combination of lexemes so that it becomes a short form, but the meaning remains the same as of the complete form (Chaer, 2007). Abbreviation (in Latin *brevis*, means short) is a morphological process. Acronym can also be blending in nature. The process involved in the formation of a single word from a combination of syllabus from two free words. That is, in blending, two free forms loose one or more of their syllables in the process of forming a single word, and the syllables retained in each word are then combined to form this single word (Adejumo, and Niyi, 2014). Some common examples of blends are:

Abbreviation + acronym = abbronym

Fact + fiction = faction

Smoke + fog = smog

Breakfast + lunch = forex

Breakfast +lunch = brunch

In connection with these two types of abbreviations, it is stated that abbreviations or acronyms are used so that language users can write or say words and syllables more quickly. (Sarwoko, 2007) divides abbreviations into three, i.e. abbreviations, acronyms, and shortening. Additionally, he said that several things make the three abbreviations important to use in social media. First, they can save space. Second, the writing becomes more concise and flexible. The writing of acronyms, abbreviations, and shortenings in social media generally uses parentheses at the beginning of the writing. However, using many parentheses in the sentence may make the reader uncomfortable to read, because the parenthesis is voiceless making the reading disturbed. Whereas, the word *atau* (or) or *alias* can be used to make the sentences readable. It can be concluded therefore that the abbreviation is the process of discarding half or several parts of the lexeme to make new word without changing the meaning.

Types and Processes of Forming Abbreviation

The types and processes of abbreviation consist of abbreviations, excision, acronyms, contractions and letter symbols.

The Principle of Meaning Relation

Meaning relation is the same as the core meaning. In addition, the meaning relation always puts additional meaning as its study. For instance, the word *amplop* (envelope) denotatively means 'envelope', but connotatively it means 'boodle' (Djajasudarma, 2009) formulates four principles to state the meaning relation as follows.

The Principle of Inclusion

This principle is commonly called the principle of covered. The principle of inclusion understands the meaning of an object already included in another group of objects so that by mentioning the name of the large group of the objects, the names covered underneath are all included. For example, there are of course various types of fishes, but mentioning the word fish has covered all types of fishes. The following are words having meaning relation under the principle of inclusion.

a.   *Binatang* (animal). The word has included the meaning of tiger, elephant, cat, chicken, lizard, ant and others.

b.   *Pemuda* (young men). This word has an inclusive meaning of *pemudi* (young women)*,* but it is not in vice versa

c.   *Makan* (eat). *I*nclusive in this word are all types of food and cutleries, as in *'he is eating'.*

d.   Menuju (head). This word means direction and includes the preposition of *ke* that there is an expression *'ia menuju* Jakarta' (He is heading Jakarta) or ia *menuju ke* Jakarta (He is heading to Jakarta).

The Principle of Intersection

The principle of intersection is alike the principle of inclusion by which both contain synonymous meaning. In this principle, the meaning relation intersects with different levels of similarity. For instance, the words *memberikan* (to give)*, menyerahkan* (to hand over)*, menghadiahkan* (to award) *menganugerahkan* (to confer) have interconnected or intersected meaning

(Pateda, 2001). The meaning of intersection is almost the same as what is called synonym, but the level of similarity is somewhat different. The meaning of intersection occurs in words having the same associative meaning.

The Principle of Complementary

According to (Djajasudarma, 2009), this principle is a complementary pair in forms of (a) opposite meaning, (b) reversal meaning, and (c) reciprocity meaning. The followings are examples of each of these data.

(1) Opposite meaning (antonym)

baik x buruk

(Good) x (bad)

benar x salah

(Correct) x (wrong)

(2) Reversal meaning

marah ↔ senang

(Angry) ↔ (happy)

bertengkar ↔ berdamai

(Fight) ↔ (peace)

(3) Reciprocity meaning

menjual ‹ › membeli

(Sell) ‹ › (buy)

menerima ‹ › memberi

(Take) ‹ › (give)

The complementary principle is applicable to opposite, reversal, or reciprocal words in meaning, as seen in the examples above. At first glance it looks like only the opposite words, but the meaning relations they convey are different.

Overlapping Principle

This overlapping principle refers to a word given more than one meanings and the meanings are not explained with other synonyms. Overlapping is a universal phenomenon in human social interactions (Bahar, 2013). In this regard, (Pateda, 2001) describes overlapping as a condition of providing some linguistic information to one word. The meaning of the word is layered, such as the word of *mempertanggungjawabkan (be* responsible) may mean to the active category

and also the category of 'action or responsible action.' Besides, the word *kami-kami* (we) has the meaning of (1) first plural pronominal persona and (2) underestimate or considered low, compared with the form with only one meaning such as *kami* (we) (plural persona pronominal category of meaning).

Here are examples of words with overlapping meanings:

1.   ditahan (retained)- dipertahankan (maintained)

2.   mata (eye)- memata-matai (spy on)

3.   lakukan (do)- memperlakukan (treat)

4.   mendatang (future)- mendatangkan (bring in)

5.   membarui (update) - memperbaharui (renew)

Instagram is a medium for making photos and sending them in a very fast time. This goal is made possible by internet technology as the basis of social media activities.

The social system on *Instagram* is to be the follower of other user accounts or having *Instagram* followers. Thus, the communication between *Instagram* users can be made by giving likes and comments on photos uploaded by other users. Follower is also an important element and the number of likes from followers greatly influences the photo so that it can become a popular photo.

METHODOLOGY

Every research project must use a method, both in collecting and in analyzing the data. This research is a descriptive research considered suitable to provide detail picture in accordance with reality. The method used in the data collection was observational method by reading and comprehending the abbreviations and their expansions in *Instagram* (Mahsun. 2005). In data collection, researchers searched and collected the data by identification and classification. The technique of collecting data was to take *screenshots* and then take notes.

The population was all forms of abbreviation and their extension words in some certain *Instagram* accounts in form of photos and restricted by time. Sampling technique was nonprobability technique, a technique which does not based on statistical formula but on the extent and depth of research problems. Thus, the form of abbreviations and their extension

words have been collected were chosen purposively, i.e. 3-5 examples and not restricted by time. The collected data were analyzed by using descriptive analysis based on the forming and embodiment process of the abbreviation.

RESULTS AND DISCUSSION

The research found three forms of semantic relations in abbreviation namely the principle of inclusion, the principle of intersection, and the principle of complementary. Meanwhile, the principle of overlapping is not found on Instagram.

The Principle of Meaning Relation

Abbreviations found on *Instagram* have various meanings. The following will explain three principles of meaning in social media *Instagram*, namely the principle of inclusion, the principle of intersection, and the complementary principle.

The Principle of Inclusion

This principle of inclusion coincides with the meaning included in it. This principle relates inclusively in meaning with some or all words that make it. The following is the principle of inclusion found in *Instagram.*

Sample (2) @suhartina_

pahala (pasangan halal)

Figure 1: @suhartina_ pahala (pasangan halal).

The word of *pahala* (reward) in *Instagram* is used as an acronym of *pasangan halal* (legal couple). Meanwhile, the word *pahala* in Indonesian language is God's reward for humans' good deeds; the fruit of our good deeds. The meaning of *pahala* with its extension word in *Instagram* has meaning relation. The intented relation is inclusion. One way to get the reward is from pasangan *halal* itself (the legal couple).

Figure 2: @suhartina_duha (duit halal).

The word of *duha* in *Instagram* is used as an acronym of *duit halal* (legal money). *Duha* is the time before noon. In Islam, people who routinely perform the *duha* prayer will always get sustenance. Therefore, the word *duha* certainly has meaning relation with its extension word. The intended meaning relation here is the principle of inclusion because people who routinely perform the *duha* will be blessed with good luck and easy to get sustenance. One form of sustenance referred to is easy to get money or *duit halal* (legal money).

The Principle of Intersection

The principle of intersection is similar to the principle of covered which has a synonymous meaning. The followings are description of the principle of intersection found in *Instagram*.

The word of pedih (poignant) in *Instagram* is used as an acronym for the extension word of *peristiwa sedih* (sad event). Meanwhile, the word of *pedih* in Indonesian means to feel poignant, like a wound washed with lime. The acronym of *pedih* (poignant) has certainly a meaning relation with its extension word. The intended meaning relation is the intersection because people who feel *pedih* (poigant) will certainly feel *sedih* (sad)*.

The word of *muhasabah* in *Instagram* is used as an acronym for extension word mulai *hari ini harus berubah* (You must change now). Meanwhile, the word of *muhasabah* in Indonesian means introspection or correction of his own actions, attitudes, infirmity, shortcomings, deficiency, and introspective. When someone does *muhasabah,* he will generally make

changes for the better. Therefore, the word of *muhasabah* with its extension word *mulai hari ini harus berubah* (You must change now) can be said as the principle of intersection.

Principles of Complementary

This principle is the same as the opposite or anonymous principle. The following is a description of the principles of complementary found in *Instagram*.

The word of *pesimis* (pessimist) in Instagram is used as an acronym for *penuh ambisi misterius* (full of mysterious ambitions). The word of *pesimis* (pessimist) in Indonesian means the people who behave or have views of having no good hopes. The word of *pesimis* (pessimist) is the opposite of the word of ambisi (ambition). *Ambisi* (ambition) means a great desire to get something. Therefore, the word of *pesimis* (pessimist) here can be categorized as complementary with the word of *ambisi* (ambition).

The word of *majelis* (assembly) in *Instagram* is used as an acronym for *manusia jelmaan iblis* (human of devil incarnation). Meanwhile, the word of *majelis* (assembly) in Indonesian means the group of people who are listening spiritual lecturers. Therefore, the form of the acronym has a meaning relation. The intended meaning relation is complementary to the word *iblis* (devil). The word of *iblis* in Indonesian means spirits, who always try to mislead people; demons; or satan. Therefore, the word of *majelis* (assembly) and its extension word of *iblis (devil)* are opposite.

Figure 3: @suhartina_keji (ketenangan jiwa).

The word of *keji* (vile) in *Instagram* is used as an acronym for the extension word of *ketenangan jiwa* (peace of soul). Meanwhile, the word of *keji* in Indonesian means bad attitude (grimy, disrespectful,

and despicable). Therefore, the word *keji* (vile) and its extention word *ketenangan jiwa* (peace of soul) have a meaning relation. The meaning relation is complementary because generally the vicious people do not have peace of soul (*ketenangan jiwa).*

The word of *beriman* (religious) in Instagram is used as an acronym form of the extension word *berselingkuh dengan istri teman* (having an affair with a friend's wife). Meanwhile, the word of *beriman* in Indonesian means to have faith; have a commitment and trust in the Almighty God. It is also contained in the Qur'an, "O believers! If you are devout to God, He will grant you furqan (ability to distinguish between right and wrong), absolve you of your sins, and forgive your sins (Qs. Al-Anfal: 29). Therefore, the word *beriman* (to have faith) and *berselingkuh* (having an affair with someone) can be said to be complementary because it is impossible for a believer to have an affair.

Of the three principles of meaning relation, the principle of inclusion is the dominant principle used in *Instagram*. The principle is dominant because most account holders still retain the original meaning so that the extension word is still covered by the abbreviation.

CONCLUSION

The Semantic principle between abbreviations and their expansions used on Instagram consists of three forms, namely: 1) The principle of inclusion, comprehending the meaning of object has been included in the group of other objects, in which mentioning the name of a group of objects has covered all objects in the group. For example, mentioning the word 'fish' has covered all types of fish. 2) The principle of intersection refers to intersected-meaning relation of words with different similarity level. For example, the words *memberikan* (to give), *menyerahkan* (to hand over), *menghadiahkan* (to give reward), menganugerahkan (to confer an award) denote intersected meaning, and 3) The complementary principle, this principle is complementary pair (complete each one to other) in the form of (a) oppositeness, (b) reversal meaning (on the contrary), and (c) reciprocity meaning.

LIMITATION AND STUDY FORWARD

This kind of samples can be collected by investigating other applications to provide more accurate and comprehensive results.

AUTHORS CONTRIBUTION

Munirah Hasjim, BurhanuddinArafah, Kaharuddin, Sri Verlin, Risma Asriani Aziz Genisa

M.H; collected and analyzed the information, B.A; collected the data, K, analyzed the data, S.V; wrote the paper, A.A G; wrote the paper.

REFERENCES

Adejumo, A., and Niyi, O. (2014). A Practical Approach to Word Formation Processes in English. International Journal of Research in Humanities, Arts and Literature, 2, 49-58.

Andi, K., & Arafah, B. (2017). Using needs analysis to develop English teaching materials in initial speaking skills for Indonesian college students of English. The Turkish Online Journal of Design, Art and Communication (TOJDAC), Special Edition, 419-436.

Arafah, B. & Hasyim, M. (2019). Linguistic functions of emoji in social media communication. Opcion. Vol. 35 (24), 558-574. https://doi.org/10.18502/kss.v3i19.4880

Arafah, B., & Kaharuddin, (2019). The Representation of Complaints in English and Indonesian Discourses. Opción, 35, 501-517.

Arafah, B., Jamulia. J., & Kaharuddin. (2020). The Speaking People of South Halmahera Languages: A study on Cultural Relationship. Journal of Talent Development and Excellence, 12(3s), 1331-1340.

Arafah, B., Thayyib, M., Kaharuddin, & Sahib, H. (2020). An anthropological linguistic study on Maccera' Bulung ritual, Opción, 36, (27), 1592-1606

Bahar, A. K. (2013). The Communicative Competence-Based English Language Teaching. Yogyakarta: TrustMedia.

Barton, D., & Lee, C. (2013). Language online: Investigating digital texts and practices. Routledge. https://doi.org/10.4324/9780203552308

Chaer, A. (2007). Language Study. Jakarta: Rineka Cipta.

Kaharuddin., & Hasyim, M. (2020). The Speech Act of Complaint: Socio-Cultural Competence Used by Native Speakers of English and Indonesian. International Journal of Psychosocial Rehabilitation, 24(6), 14016-14028. doi: 10.37200/ijpr/v24I6/pr261351

Kaliteevskii, V., Deder, A., Peric, N., & Chechurin, L. (2020, October). Conceptual Semantic Analysis of Patents and Scientific Publications Based on TRIZ Tools. In International TRIZ Future Conference (pp. 54-63). Springer, Cham. https://doi.org/10.1007/978-3-030-61295-5_5

Kostina, N., Zerkina, N., & Pesina, S. (2015). Abbreviational Worldview as Part of Linguistic Worldview. Procedia-Social and Behavioral Sciences, 192, 703-709. https://doi.org/10.1016/j.sbspro.2015.06.065

Lee, C., & Chau, D. (2018). Language as pride, love, and hate: Archiving emotions through multilingual Instagram hashtags. Discourse, context & media, 22, 21-29. https://doi.org/10.1016/j.dcm.2017.06.002

Mahsun. (2005). Language research methods. Jakarta: Raja Grafindo Perkasa.

Pateda, M. (2001). Lexical Semantic. Jakarta: Rineka Cipta.

Ramstead, M. J., Friston, K. J., & Hipólito, I. (2020). Is the free-energy principle a formal theory of semantics? From variational density dynamics to neural and phenotypic representations. Entropy, 22(8), 889. https://doi.org/10.3390/e22080889

Sarwoko, T. A. (2007). This is Indonesian journalism. Yogyakarta: CVAndi Offset.

Ullman, S. (2012). The Introduction of semantics. Yogyakarta: Pustaka Pelajar.

Zerkina, N., Kostina, N., & Pitina, S. A. E. (2015). Abbreviation semantics. Procedia-Social and Behavioral Sciences, 199, 137-142.
https://doi.org/10.1016/j.sbspro.2015.07.497