



Jargons Used by Indonesian and Malaysian Thrifters

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ABSTRACT

This research aimed to discuss the meaning and forms of jargons used by thrifters especially in Indonesia and Malaysia. Jargons have been used by several communities and they might not be understood by the outside circle of the community. Thrifters is one of the communities that have created and regularly used their own jargons that might not be understood by others outside their circle. This research was conducted by using qualitative method. The data of this research was taken from an observation to some thrifters communities in some cities in Indonesia and Malaysia (Padang, Bukittinggi, Medan, Bandung, Jakarta, Kuala Lumpur and Melaka). The researcher used Geoffrey leech's theory to analyze the meaning of the jargons and Halinggan's Theory to analyze the forms of jargons. There were 50 jargons found in this research. All types of meaning described by leech can be found from the jargons. In other words, the jargons found have conceptual, connotative, social, affective, reflective, collocative, and thematic meaning Moreover, form four forms of jargons, only acronym cannot be found from the Jargons. The others such as word, phrase, and abbreviation were found in this research. By documenting and analyzing these specific terms, this study seeks to bridge the communication gap between insiders and outsiders of the thrifting subculture, ultimately providing additional linguistic and cultural knowledge to the general public.

1. INTRODUCTION

Jargon is the expression or specialized terminology used by certain communities, can be both in oral and written, in which the real meaning is more understood by those certain or specific group of people who are using it. It means different group of people (like in different profession, subculture or community) may have their own expressions that may not be understood by other people. They are commonly developed by on a regular basis for specific purposes (Chaika; 1982). The meaning of jargon is neither a dictionary meaning nor a meaning that can be guessed or predicted by other people. Jargon will be more useful if used in the area where it is created and used. This statement is supported by Fromkin et al (2007) who explains that jargons are unique vocabularies used by different profession and social group to facilitate communication providing a means of bounding and excluding outsiders. From Fromkin's explanation, it can be referred that jargon is expression that will be more effectively used in the place where the jargon is used. It allows people within the same field to communicate complex ideas precisely and quickly but the expressions used may sounds like absolute gibberish or absurd to anyone on the outside.

Jargons are used by several communities like organized communities, agencies, several workplaces, and foundation. Here are several examples of jargon used in communities that may not be understood by people outside the community. First of all, the Indonesian mountaineering communities which have a very rich, unique, and often humorous slang culture. Mountain climbers in Indonesia enjoy to use specific jargons which some are practical, while others are inside jokes. The jargon "bonus" is a highly celebrated

term! It refers to a flat, easy, or downhill stretch of the trail after gruelling, steep climbs. For other people outside the community, it may refer to amount of money paid by a company where you work. The most popular jargon used by climbers which also considered as the biggest lie in the Indonesian hiking community is when a friend who is ahead of you says, "*Ayo, lima menit lagi sampai puncak/pos!*" (Come on, 5 more minutes to the peak/post!), it usually means you still have at least 60 minutes of painful climbing left. People outside from the community considered it is a lie. However, people who are in the community will understand that it is still far away to the peak.

Another community who often uses jargon is an International Backpacker community in Indonesia. They often use numbers of expressions that may not be understood by outside the community. The word *Gepeng* is a slang for a backpacker who looks a bit scruffy, carries a massive backpack, but secretly has a sophisticated devices like smartphone, camera, drone or a decent bank account. People who outside the community will define the word differently. Another jargon used by the community is *Kena Racun (Poisoned)*. It means you have been heavily influenced by someone's interesting holiday photos, stories, videos, or travel itinerary that making you desperately would like to visit the place.

Not only Indonesian Backpackers community and Indonesian mountain climbers community. There are several other communities who also use jargon in their daily communication such as Malaysian and Indonesian thrifters. Thrifters are people who like to shop or hunt second clothes. Commonly, they seek for original branded clothes. According to people in the community, this activity is not considered as an alternative way to save more money in purchasing new branded clothes but it is more like passion. Based on an interview, they claim that it is highly satisfying to find "a diamond among "trash". This community sometimes also communicate by using special expressions (jargons) that may not be comprehended by people outside the circle. There are several expressional like *Bundle, barang kaki, crack manja, ekor ball, AOP, etc* that are regularly and frequently used by them.

Therefore, this research aimed to find out jargons used by thrifters in Malaysia and in Indonesia. This study will focus on meaning and form of Jargons used by them. The researchers wanted to carry out this research for a reason to provide additional knowledge to people outside the community especially in discussing and categorizing the meaning and form of the unique expressions used. The researcher used Halligan's theory (2004) in discussing and categorizing the forms and Leech theory (1981) in discussing the meaning of jargons. The researcher hopes this study will be a great source for readers to understand the jargons that are widely used for second clothes sellers.

There are several experts who have already classified jargon into several forms. This research is going to use the of Halligan (2004) that has divided forms of jargons into 4 types. Words, phrases, abbreviation and acronym. A word is not only defined as the smallest form that can appear by itself as an utterance, but it can also be manipulated by syntax as happens in a the structure of active sentences passive sentences. Phrases is defined as a collection of connected words without subject or verb, such as *control panel, device manage* and *recycle bin*. Abbreviation is a reduced version of a word or phrase, usually consisting of part of the original word or phrase and usually punctuated with period. In other words, they are made by eliminating letters or utilizing only the first letter of each words such as CD (Change Directory), IP (Internet Protocol) and DHCP (Dynamic Host Configuration). Acronym is a word made consisting of the first letters of words in abbreviation which can generate a pronounceable term. For example, the acronym LASER stands for light

amplification by simulated emission of radiation and SCUBA stands for self conditioned underwater breathing apparatus.

This research also discusses the meaning of jargons used by Indonesian and Malaysian thrifters by using Leech's Theory (1981). Leech categorized meaning into seven distinct types. He further grouped five of these under the umbrella of "Associative Meaning" because they rely on the mental associations we make when we hear certain words. First of all is conceptual Meaning. This is the core, literal, "dictionary definition" of a word. It is logical, stable, and widely agreed upon by almost all speakers of a language. For example, the conceptual meaning of the word "Needle" is a *sharp, thin, steel instrument used for sewing*. In other word, it is the actual meaning of the words that commonly understood by many people.

The second type of meaning is connotative meaning. It refers to the additional cultural or emotional values that a word carries over its literal definition. Connotations can change depending on culture, society, or personal experience. While the *conceptual* meaning of "dog" means an animal while in the sentence; *he runs like a dog*, can be referred to someone who runs very fast. It also can have negative meaning. Another example is *She is a snake* it can refers to someone who is sly or crafty.

Third is conceptual meaning. It reveals information about the speaker's geographic region (dialect), social class, relationship with the listener (formal vs. informal), or the era they live in. Consider how someone says goodbye. "Adieu" sounds poetic or archaic, "Goodbye" is general, "See ya" is casual, and "Peace out" is modern slang.

The fourth type is collective meaning. This reflects the personal feelings or attitudes of the speaker toward the listener or the topic being discussed. It is often conveyed through tone of voice, politeness levels, or intentional word choice. For instance, If you want someone to be quiet, saying "*Could you please lower your voice?*" versus "*Shut up!*" expresses completely different affective meanings.

The fifth type is reflected meaning. This happens when a single word has multiple meanings (polysemy), and our reaction to one sense of the word "rubs off" or colors our understanding of it in a different context. This is highly common with words that have a taboo, sexual, or highly sensitive secondary meaning. For example; In a religious setting, hearing the phrase "*The Holy Ghost*" might trigger an awkward split-second association with a spooky, supernatural phantom because the word "ghost" is so heavily dominated by that secondary meaning today.

The sixth type is collective meaning. This consists of the associations a word gets simply because of the other words it tends to hang out with (collocations). The words "Pretty" and "Handsome" for instance both mean attractive. However, "pretty" frequently collocates with *girls, flowers, or dresses*, while "handsome" typically pairs with *boys, men, or overcoats*. Saying a "pretty man" or a "handsome dress" sounds unnatural because it violates collocative expectations.

Seventh, thematic meaning which means how the message is organized. It focuses on the order of the words, emphasis, and focus within a sentence. Even if two sentences use the same words and have the exact same conceptual meaning, changing the structure changes the "theme" or what is being highlighted. For instance, in the sentence "*the book store played a music*", the focus is the book store. However, in the sentence "*the music was played in the book store*", it shifts the focus into the music.

In short, the researcher has collected some jargons used by Indonesian and Malaysian thrifters. In this case, there are several jargons used by them and also

understood by the people from the two countries. This study explains the meanings and categorizes them into types of meaning introduced by Leech. Then, those jargons were also categorized into several forms by using Halligan's theory.

2. RESEARCH METHOD

This study employed a qualitative descriptive method to identify and classify the meaning and forms of jargons used by Indonesian and Malaysian thrifters. According to Creswell (2018) qualitative research is a mean to explore and understand meaning that individuals or groups give to social or human problems. The researchers used a qualitative descriptive approach because the data in this research did not involve numeric data, and the features of the research were selected based on its objectives. It involves numbers of expressions collected from observation and interview.

The source of this data came from thrifters' community in some cities in Indonesia such as Padang, Bukittinggi, Bandung, Jakarta, Medan and Yogyakarta. The researcher also collected the data from thrifters in several cities in Malaysia such as Kuala Lumpur, Melaka and Penang. The observations were conducted by visiting and interacting with the community and discussing the issue related to thrifting. The interaction were not only done in verbal communication or face to face interaction but also by chatting via WhatsApp as well as observing their social media account where they frequently posted videos related to hunting second hand clothes so that the researcher could collected numbers of jargons used by them. The researchers examined the result of observation and interview with some thrifters community in Indonesia and Malaysia in which jargon was chosen as the research subject. The data source consists of an audio recording of interview with some thrifters and notes taken during the observation. Creswell (2018) also explains that data collection included setting research boundaries, gathering information through unstructured or semi-structured observations and interviews, documents, and audio-visual materials.

There are two types of observations; participants and non-participants observation. In this case, the researcher used participant observation in which in collecting the actual data through observation the researcher became part of the community. The researchers met the member of the community regularly, attended their event and communicated with them. Researchers collected the data from June 2022 to March 2025. These are procedures in collecting the data; the researcher did some observations to the community in some cities in Indonesia and Malaysia by becoming part of the community (participant observation). Then, the researcher tried to approach and interact or communicate with the community by becoming the member of the community and participated in some local events. After that, the researcher recorded the conversations and also took notes and listed jargons found from the conversation. Then, the researcher also regularly communicated with the community via WhatsApp as well as Instagram direct message and took notes the jargons found. Finally, If there are some unfamiliar jargons (especially, those used by Malaysian Thrifters), the researcher interviewed the members of the community to confirm the meaning of the jargons.

For data analysis, Creswell (2018) mentions several ways to analyze the data. First, the data is organized and prepared for analysis. In organizing the data, the researcher categorized the data based on their category. In this case the categories are based on types of meaning and forms of jargons used by Indonesian and Malaysian Thrifter. Second, read all data to get general information from the data. Third, conduct an analysis of certain

theoretical approaches and methods. Fourth, represent and interpret data in research reports.

3. RESULTS

3.1 The Meaning of Jargons

From the analysis, there are 40 jargons were identified. There are 10 conceptual meaning, 5 connotative meanings, 4 social meaning, 5 affective meanings, 4 reflected meanings, 4 collocative meanings and 4 thematic meaning. Those types will be explained in detail as follow

3.1.1 Conceptual meaning.

Conceptual meaning refers to the literal, dictionary definition of the word. In this context, these words are used exactly for what they physically are (Leech; 1981). From the observation, the researcher found 10 data that categorized into connotative meaning. They may be categorized into Conceptual meaning. However, people outside the community may not understand the following jargons;

1. Single stitch

Form the observation found some data in which some speakers used this term. in data 1; "*kaos band yg ini sudah single stich. Gua dapat kemaren di live Instagramnya kang Wawan*" (This Band t-shirt use single stitching or one line stich. I got it form Kang wawan 's Instagram live). In data 2, the researcher also found the use of this jargon in different situation; "*Single stich ga? Kalua iye gua beli dah*" ("Is it single stich? I will purchase it if it is single stich)

This jargon is commonly used to describe a type of stitching (one line) found on vintage shirts. This jargon can be found both in Malaysia and also in Indonesia. In other words, thrifters from both country use and understood the term. This jargon is often used to consider that it is a high-quality t-shirt if it has single stitch.

2. Built up

The researcher found this term in several data such as in data 3 "*biasonyo kaos-kaos Amerika tu built up*" (commonly, t-shirts produced in USA are built up) From data 3, it can be inferred that some American big clothing brand commonly produced built up t-shirts that are considered high-quality product. This term means a t-shirt made without side seams (tubular tee). This kind of t-shirt is also considered as high-quality t-shirt. Some built up t-shirts are commonly designed and produced in USA. Some famous T-shirt Brands such as Gildan, Fruit of the Loom and Anvil are frequently produced this kind of T shirt. Moreover, built up for cap has different meaning. It is commonly recognized as a term to describe caps that cannot be adjust or with no adjusters and it is not used to describe a high-quality cap.

3. Black tag

This term of ten used by thrifters to describe a physical brand label on the collar that are designed in black. Commonly clothes have white tag. However, some thrifters seek for a black tag clothes that they considered a high-quality and unlimited edition of the brand like described in data 4; "*Mau ga balikin kemeja Uniqlo saya*

bang? Masih bagus, sudah black tag juga... (do you want to buy my Uniqlo Shirt? It is still in good condition and it has black tag...)

From data 4, it can be inferred that someone wanted to sell his shirt that has black tag. From the conversation and situation, the term “black tag” gives additional value to the product. It became a jargon since it adopt English term and use in daily communication for thrifters in Indonesia and Malaysia

There are several other jargons used by Indonesian and Malaysian thrifters that have conceptual meaning. The jargon like *rib tebal* means a thick, sturdy collar band on a shirt. Then, the researcher also found the word *Sherpa* that means type of fleece fabric that mimics wool. Another jargon is *Pin hole* that means tiny, pin-sized hole in the fabric. *Boxy* means a wide, short garment cut/fit. *Cropped* means garment cut short at the waist. The cropped jacket, for example, is commonly worn by women. Then, the researcher found the word *Selvedge* which means the self-finished edge of denim fabric. Which is also considered high quality jeans. The last jargon that categorized into a conceptual meaning is *Embossed* that means a raised design or logo on the fabric/leather. For instance, there is a logo embossed in the zipper.

Those jargons are commonly and frequently used by Indonesian and Malaysian thrifters. Even though they are categorized into conceptual meaning, people outside the community may not understand those jargons. The jargons which are categorized into conceptual meaning comes from some languages that are not commonly used in Indonesia and Malaysia. The community try adopt some words from the language (commonly English) and use term to create their identity. Some people may not know or understand their conversations when they use the term.

3.1.2. Connotative Meaning

Connotative meaning refers to the real-world values, attributes, or expectations associated with the word beyond its literal definition. Based on the observation, the researcher found five data that can be included into connotative meaning.

1. Harta karun

Harta karun in Indonesia and Malaysia means treasure. It can be like gold or ancient valuable item. However, for Indonesian and Malaysian Thrifters it means an incredibly rare, valuable vintage item found by luck in an online or offline second clothes store. The item can be a branded item from some famous big brands like *Stussy*, *Off-white*, *Gucci*, *Balenciaga*, *The North Face*, etc. It can be some old vintage items that have historical value like Band T-shirts that produced limitedly during their concerts. The researcher found some data in the observation in which the Indonesian and Malaysian thrifters used this jargon; *Si Munir tadi dapek harta karun di kadai bang Dayat* (Munir just found a treasure in Bang Dayat's store)

From data 4 it can be refers that someone just got a treasure in a second clothes store. The treasure here does not mean gold or money but it means a vintage or branded, expensive cloth that was found in a bundle, ball or in a second cloth store. Another data also describes the use of *Harta karun*.

The researcher also found this jargon used in Malaysia which was found in data 5; “*I nak mau tengok Sidiq open ball. Mudah-mudahan banyak harta karun*” (I wanted to check Sidiq who is going to open the bundle. I hope there will be a lot of treasure)

From data 5, it can be seen that *harta karun* is not only used by Indonesian thrifters but also by Malaysian thrifters. The word *harta karun* in data 5 also means an expensive branded items or vintage items. However, different thrifters may have their own concept or point of view about “*harta karun*”.

2. Gahar:

Gahar means Fierce/Roaring in actual or conceptual meaning. However, it means items with an aggressive, surprisingly amazing cool, or highly sought-after design clothes for the thrifters community. The researcher found some people in the community frequently use this jargons in several situation. Like in data 6, in which one of the observe said “*Seriusan euy, isian Ball ikiwa kemaren gahar-gahar pisan. momotaro keluar*”. (Seriously, items in Ikiwa ball was surprisingly amazing. There is momotaro in the ball)

From the data it can be seen that *gahar* does not mean fierce or roaring there, but it means surprisingly amazing. The data was taken from a conversation group of thrifters in Bandung

3. Premium

Premium indicates high quality, high-tier brands, or excellent condition. It can be seen in a product. However, for thrifters community, it means fake product or not the original one. Like in data 7, one of the observe states that; “*alamak, bukan ori rupanya. Premium rupanya. Terkejut pula awak ada stussy di ball 4 jutaan*” (oh my good, it is not original. It is actually fake. I was suppressed to see “stussy” in a four-million ball.)

The data was taken from a conversation between 2 thrifters in Tanjung Balai Asahan in North Sumatera. The term not only used by them but also used by other thrifters in Indonesia. From the conversation, it can be inferred that premium for thrifters in Indonesia and Malaysia does not mean high-quality product of a brand but a fake product.

Another data that categorized into connotative meaning are “*satu banding satu*” which means fake items but they look exactly like the original version that make them difficult to be compared. Then, the researcher also found the jargons “*kondisi tempur*” which literally means battle condition) but for Indonesian and Malaysian thrifters means item with heavy flaws, distressing, or heavy wear. In other words, it means items with serious damaged but they are still valuable. Those all data with connotative meaning can be understood not only for Indonesian Thrifters but also for Malaysian Thrifters. However, those jargons may be understood differently by other people outside the community.

3.1.3 Social Meaning

Technically all jargons used by Indonesian and Malaysian thrifters can be categorized into social meaning since it refers to words that reveal the social context, subculture, or geographical background of the speaker. In other words, the jargons used by the community

reflect where they belong to. Like jargons used by thrifters, they reflect that certain community. However the researcher also found some jargons used by Malaysian and Indonesian thrifters which also belong to other community.

1. CO (Checkout)

This jargon found in data 8 in which one of the speaker says "*kalau suka langsung CO aja, ntar kalian ketikung*" (If you like it, just purchase the item before someone else will do). From data 8, CO or check out means to purchase your order. This jargon is not only used by thrifters but also it is also known as internet shopping slang for completing a purchase. It can be seen in some apps like in shopee or amazon. For other people outside the circle it might mean to look, to see or to observe something.

2. Hpp (Harga Pokok Pembelian)

This jargon was found in data 9 in which a member from the community says "*kagak bisa gua kasih harga segitu, lumayan tinggi HPP nya*". (Sorry I can't go that low. The cost of the good solds / COSG is relatively high). From data 9, it can be seen that HPP is the jargon used to describe the capital of the goods the sell. This jargons also is recognized as Business jargon. It is used by sellers to describe their base capital/cost or which is also recognized as COSG. This jargon is also frequently used by thrifters.

3. Legit check:

The researcher found this jargon used mostly almost in all cities where the researcher did the observation. In data 10. one of the observee says "*aman. Sudah lolos legit check kok itu*" (Don't worry. It has been authenticated). From the data, it can be seen that *legit check* is a process of authenticating a product to avoid the customers purchasing a fake product. This jargon is a modern online community slang for authenticating a luxury or vintage item. This is not only used by Indonesian or Malaysian thrifters to check the quality of items inside the bundle or sold by the second clothes sellers, but it is also used by other fashion enthusiasts.

3.1.4. Affective Meaning

It refers to words used to reflect the personal feelings, attitude, or emotional tone of the speaker (often used to attract buyers or express frustration). These jargons were found in several situations as follow.

1. Gurih-gurih

This jargon was used in data 11, in which one of the speakers say "*Barang yang gua ambil kemaren gurih-gurih*". (The product that I bought yesterday was so good). From the data, *gurih-gurih* means very good or high quality product. It is commonly a jargon used by sellers to hype up the items, implying they are highly attractive, profitable, or desirable. Some thrifters also commonly use this jargon for the same purpose. However, literally, this jargon this jargon was used to describe tasty or delicious food.

2. Nego tipis

This jargon found in data 12 which is described in the following situation; "*bisa nego tipis bang?*" (can you give me a little bit discount?). *Tipis* or thin in English is commonly used to describe layers. For Indonesian and Malaysian thrifters, it is

commonly used by seller and customers of second clothes to describe a polite, slight discount of a product.

3. Nego sadis

This jargon reflects to an activity which is done by some buyers in asking for an unreasonably low, brutal price cut. A Thrifter sometime sell their thrift product to the other thrifters. They often say. "*jangan nego sadis ya*" (don't bargain too much) which means the buyer is not allowed to ask for a brutal price out. This jargon commonly used by Indonesian thrifters when commonly they want to sell their product to a costumer but the customer bargains their product in a very low price.

Some other expressions like *Bid and run* (used with annoyance to describe a buyer who won an auction but vanished without paying and like in jargon *up dulu* which means a polite way to skip an offer or push a post higher in visibility).

3.1.5. Reflected Meaning

Reflected meaning means when one sense of a word rubs off on another sense, changing its meaning entirely within a specific culture. This type of meaning can be found in several jargons used by Indoneain and American Thrifters as describe in the following explanation;

1. Manja

Literally, *manja* means spoiled. In thrifting, *manja* can refer to a product with has only a little damage. Like in data 14. The research found one of the thrifter says "*overall barangnya joss banget. Cuma ada crack manja aja di logo bagian depan*" (The item is generally good. But there is a little crack on the front logo). Form data 14, the speaker revealed that the item has little damage in the logo.

2. Belum mandi

One of the thrifter in Palembang used the jargons like in data 15 in which she says "*Cuma kotor-kotor doang kak, belum mandi. Tinggal di bawa ke laundry. Beres*" (it is only dirty. It has not been washed. Just bring it to the laundromat). Literally, it means hasnt showered. For thrifters, it can reflects to an item that is fresh out of the bundle and hasn not been washed or ironed yet. It also refers to dirty clothes from the bundle and need to be washed.

3. Ketombe

This jargon found in data 16, in which one of the speakers observed says "*overall, jaketnya masih bagus. Cuma sedikit ada ketombe dibagian dalam*" (overall, the jacke was good but the inner shield has been fallen out off). It literally refers to Dandruff. For a second clothes enthusiast, it also means small white particles or lint peeling off from a damaged inner coating of a jacket.

3.1.6. Collocative Meaning

Collocative meaning that arises from words that habitually go together or appear in specific operational contexts. From the observation, the researcher found data that belongs

to collocative meaning like in the jargon *Ball*, *Ballan*, *Bongkaran*, *Kampit*. These words all co-occur with the process of importing and opening huge, tightly packed bales of secondhand clothes. Other examples are found in the jargons *sortiran* and *Barang cabut* which mean items that have been hand-picked and filtered out from the main bale because they are the highest quality. *Legit / Fake* Words that always go together when discussing whether an item is genuine or counterfeit. The other jargons found that categorized as collocative meaning is *sniper* which mean buyer who waits until the absolute last seconds of an online auction to place a winning bid. Other people outside the community may differently understand this word as someone who works as a highly-accurate shooter.

3.1.7. Thematic Meaning

Thematic meaning refers to how the message is organized for emphasis. In this jargon, certain words are front-loaded or structurally used to close a deal quickly. Like in jargon *aman* which literally means safe) Second clothes enthusiasts uses it to describe a quick, dominant statement to reassure the buyer about flaws (e.g., "*Minus? Aman*" means there are no significant flaws). Second, in the word *Karet kencang* it literally means using structurally in descriptions to immediately highlight that a sweatshirt or jacket's waist/cuff elastics are still tight. Another jargon found is *Kepala ball* which refers to the elite, top 10% items pulled out of a newly opened bale that will fetch the highest prices.

3.2. The Forms of Jargons

According to Halligan's theory of language variety (2004), specialized subcultures and communities naturally develop unique linguistic tools called jargon to streamline communication and establish a shared group identity. Halligan (2004) categorizes that jargon manifests in four distinct structural forms: words, phrases, abbreviations, and acronyms.

1. The Words Form

Halligan defines the word form as the smallest independent unit of grammar that carries a distinct, complete meaning on its own. In this category, single morpheme and multi-morpheme words function as specific conceptual tokens within the community. In the data, it includes global clothing descriptors like *Perfect*, *Premium*, *Single*, *stitch*, *Bootleg*, *Sherpa*, *Boxy*, *Fading*, *Cropped*, and *Selvedge*, alongside regional Indonesian marketplace slang such as *Kepala*, *ball*, *Ekor Ball*, *Sortiran*, *Tag*, *Aman*, *Karet*, *kencang*, *Nego*, *tipis*, *Bongkaran*, *Kampit*, *Rib*, *tebal*, *Ketombe*, *Ambyar*, *gondrong*, *embossed*, and *sniper*. Each of these individual units acts as a standalone code to instantly convey product conditions, qualities, or actions without needing extra grammatical structures.

2. The Phrase Form

Under Halligan's framework, a phrase consists of two or more words standing together as a cohesive conceptual unit, typically lacking a standalone subject-verb relationship but acting as a singular part of speech. In the data, these are compound terms that lose their specific thrifting context if separated. Examples include some jargons like *Nego sadis* (aggressive bargaining), *Kondisi tempur*

(heavily worn condition), *Tes ombak* (testing market interest), and *Barang cabut* (cherry-picked premium items), alongside global streetwear terms like *Built up* (seamless shirts), *Legit check* (authenticity verification), *Pin hole* (tiny flaws), and *Black tag*. It also includes descriptive behaviors like *Belum mandi* (unwashed/raw condition), *Bid and run* (flaking on an auction), and emphatic descriptors like *barang enak enak* and *gurih-gurih*.

3. The Abbreviation Form

Halligan classifies abbreviations as the shortened or truncated forms of a single word or an established social expression, designed to speed up typing and conversation. In digital marketplaces, brevity is essential. The researcher found several abbreviations such as *HPP* and *CO*. *HPP* stands for *Harga Pokok Penjualan* (Cost of Goods Sold), a vital term for thrift sellers calculating margins, while *CO* stands for *Check Out*, the universal digital action of finalizing a purchase. These abbreviations allow the community to execute and discuss complex transactional milestones with absolute speed.

However, in this research, the researcher cannot find any jargons that categorized as acronym.

4. CONCLUSION

This study focuses specifically on the unique jargons shared by Indonesian and Malaysian "thrifsters", individuals who are passionate about hunting for original, branded secondhand clothing. Using qualitative descriptive methods, the researchers collected data from observations and interviews across multiple cities in both countries between June 2022 and March 2025. To analyze the structural forms of the 40 identified jargons, the study applies Halligan's theory (2004), which categorizes jargon into words, phrases, abbreviations, and acronyms. The findings reveal that thrifsters frequently communicate using standalone words (e.g., *Sherpa*, *Boxy*, *Sniper*), descriptive phrases (e.g., *Nego sadis*, *Kondisi tempur*, *Belum mandi*), and marketplace abbreviations (e.g., *CO* for checkout and *HPP* for capital costs), though no acronyms were detected. The acronym found was mostly in the forms of words. In which, there were 32 jargons categorized as words found in this research.

To decode the underlying messages of these thrifting terms, the research utilizes Leech's theory of meaning (1981), which outlines seven distinct semantic types. The identified jargons span across all seven categories. In other words, the research found all types of meaning in the research. The research also found a fact that although the research was conducted in Indonesia and Malaysia, the people from those countries understand and use the jargons. It means the jargons have been used widely especially in both countries. In brief, it can be concluded that jargons used by the community are the identity that symbolized the group of people even though the words used in different cities or even in different two different countries.

IMPLICATION

The findings suggest that jargon serves not only as a means of communication but also as a linguistic marker of identity within thrifting communities. The shared use and understanding of this jargon across Indonesia and Malaysia demonstrate how language can transcend geographical boundaries and strengthen a sense of community among individuals with similar interests. This study also offers a useful reference for future sociolinguistic research on language variation and identity in emerging communities.

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Competing Interests

The authors declare that they have no competing interests

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Author's Contribution

Andry Azhari worked the project and the main conceptual ideas, collected the data, analyzing the data, wrote the manuscript and he worked with the project, contributed in analyzing the data, , wrote the manuscript and data visualization

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