

1. INTRODUCTION

1.1 Background of the Study

Today bahasa gaul is familiar in our surrounding since it may be overheard everyday through many ways. Watching television, listening to the radio and reading magazines make us realize the existence of bahasa gaul. Moreover, many entertainers use this kind of language. Debby Sahertian, Eko Patrio, Tata Dado are the examples of famous entertainers who apply bahasa gaul and make it popular in Indonesia. Every entertainer has to be as creative as can be to attract audience's interest. Eko Patrio acknowledged that bahasa gaul is one of the most significant things that determine his career and his existence in this showbiz (Jawa Pos, March 9 2003). Also Debby Sahertian, as one of the pioneer of bahasa gaul compiled and published words in bahasa gaul into a dictionary called Kamus Gaul Debby Sahertian. As a matter of fact bahasa gaul does not only belong to actress, actor, presenter and anybody in entertainment industry but it already became a trend among young community in Indonesia. It is proven by Deteksi's polling on Jawa Pos that 74.6% of youngsters are able to use bahasa gaul. Considering the existence of bahasa gaul and its development in Indonesian language, the writer thinks that the study of bahasa gaul is still important although there were some studies about it.

Bahasa gaul is one of the genre of Indonesian folklore which is classified as a folk speech. In a folk speech, bahasa gaul is specified in *slang*. *Slang is the non standard vocabulary consisting typically of arbitrary and often ephemeral*

coinage and figures of speech (The American Heritage Dictionary). According to Webster's New World Dictionary, in general slang is words or any idioms derived from certain community. Danandjaja (1994) in his book "Folklor Indonesia" agrees that slang is shared and spoken by certain group of people which has similarity in order to obscure the real meaning from the outsiders. The form of slang might be a whole sentence but usually slang is a word that is uncommonly used in Indonesia language. In its development, slang can be categorized into more specific code according to its usage. One of the figures of slang is *cant*. *Cant is special vocabulary peculiar to the members of a group* (The American Heritage Dictionary). Cant is more specific compared to slang and functions as an exclusive restricted language for certain group of people. Through the definition above, bahasa gaul may be classified as a cant which functions as an exclusive restricted language for certain group of people.

Through antropology study, Danandjaja analyzed that there are many cant use by certain people especially young people in Indonesia. The use of cant in youngsters are popular and from time to time there is always new pattern. The new kind of cant is bahasa gaul which now developed and spoken by most youngsters. However, bahasa gaul is more complicated than the preceding cant that ever existed in Indonesia. What makes bahasa gaul is more complicated is that it seems has no regularities in forming its words. Moreover one of characteristics of folklore is anonymous and collective so that every people may add or enhance the vocabulary of bahasa gaul. As examples, the word *baik* becomes 'bye bye' and *cari* becomes *cacamarica*. Concerning this matter, the

writer is curious to know the regularity of the word formation used by bahasa gaul especially used by hair dressers in Surabaya.

Moreover, bahasa gaul is one of phenomenon in language variation. Language variation depends not only on the social position and geographic origins of the speakers but that language use also varies according to the activity in which one is engaged (e.g. giving a sermon, writing up a research article, addressing parliament, etc) Language use is seen as an effect of situational variables. According to its use bahasa gaul can be classified as an register. Register is a "configuration of the semantic resources which members of a culture associate with a situation type" (Halliday 1978: 111) and which correspond to a configuration of features in the context of situation.. Register is seen as a meaning potential which is a system of meaningful functional distinctions from an insider' s perspective).

The idea of register may similar to Bernstein idea of restricted code in sense of how the language use. According to Bernstein in *Class, Codes and Control* (1971), the way language is used within a particular societal class affects the way people assign significant and meaning to the things about which they are speaking. The code that a person uses symbolizes their social identity (Bernstein, 1971). The restricted code usually finds in the narrower society such as in family or peer group. Within the restricted cod, speakers draw on background knowledge and shared understanding. This code creates sense of included ness, a felling of belonging to a certain group. This code can be found among friends and family and other intimate groups. The function of restricted code is simply like the

functions of bahasa gaul. Therefore, the writer is interested in bahasa gaul as the object of her research and it is worth to conduct a research on bahasa gaul.

In conducting research of bahasa gaul, the writer is specified her field into bahasa gaul which is used by the hair dressers in Surabaya. There are some reasons why the writer is interested in conducting a research about bahasa gaul used by hair dressers. First, through the history of cant in Indonesia, homosexuals who earn their living as hair dressers, fashion designers and models play an important role in bahasa gaul (James Danandjaja, 1994 : 23). Also, the writer has had some personal experience concerning bahasa gaul used by hair dresser. Every time the writer gets her hair cut at salon, she repeatedly listens that the hair dressers talk to the others using certain language which everybody cannot understand its meaning. After several time, the writer starts to get a clue that actually bahasa gaul that used by hair dressers has pattern although it may be complicated.

There are three hair salons in which their hair dressers speak bahasa gaul in daily conversation even if they work. Those three salons are Johnny Andrean, Yopie, and Christopher. The writer chooses them for some reasons. First, they already have a good reputation, popular and exist in every big shopping center in big city especially in Surabaya. They have many outlets which spread in Surabaya Plaza, Tunjungan Plaza, Giant Hypermarket and Pakuwon Trade Centre. Second, most of the hair dressers are young people who are the representatives of bahasa gaul users. Moreover, some of the hairdressers are homosexuals (Trans sexual)

who are eloquent in bahasa gaul. At last, many of their customers are teenagers who are also the agents of bahasa gaul.

Since one of characteristics of folklore is anonym and collective so that every people may add or enhance the vocabulary of bahasa gaul, this matter makes regularity in the word formation is complicated. Moreover, human language has a property which is called productivity or creativity that enable us to produce any new words and to understand them. (Hoijer, 1969 ; 58).People may create a new language and understand them because there is a form of regular pattern in their language. The regular pattern in understanding new words or utterances is important . Thus, the writer is curios to know how the hair dressers in Surabaya commonly construct their new words in bahasa gaul.

In order to examine how the hair dressers use their creativity in forming new words, it is important to observe it through morphology. It is a study of word structure, which concerns with the structure of word in their construction. It studies the linguistics ways of creating a new words. According to George Yule (1985) there are ten classification of how human beings create new words which are clipping, blending, borrowing, coinage, back formation, compounding, acronym, affixation, and multiple processes. (Yule 1985;51-56). Therefore, the relevant theories that the writer has to pay attention are the word-formation processes in order to get to know in what way new words in bahasa gaul may be used by hair dressers in Surabaya.

1.2 Statement of the Problem

In studying the word formation of bahasa gaul used by hairdressers, the writer wants to know how the new word constructed. The writer is curious to find out about these two questions :

1. Do the vocabulary in bahasa gaul used by the hair dressers have a regular pattern ?
2. What types of word formation processes are used in the formation of bahasa gaul in sense of George Yule's word formation processes ?

1.3 Purpose of the Study

The purpose of this research is to investigate the word formation of bahasa gaul used by hair dressers in Surabaya by finding out whether there are any regularities in forming or create new vocabulary of bahasa gaul and finding out the types of word formation processes used by the hair dressers in sense of George Yule's word formation processes.

1.4 Significance of the Study

The writer hopes that the result of this research will help to realize the importance of word-formation process in order to get to know how words might develop so vast. There are many new words created since language is developing. So, through any study of word-formation process, people may know that language is fascinating with how it works. People speak and write without much understanding how the language operates. Hopefully, through this study people

will know how can words especially “bahasa gaul” come into parts of our daily life also help and enhance the source for other students who are interested in making further studies on word formation or “bahasa gaul” itself.

Moreover, it will enhance the folklore study in Indonesia especially in folk speech.

1.5 Definition of Terms

1. Word-formation processes : the linguistics process of making new words or terms. The processes might be from the old word to new uses without change the meaning or it may create a completely new words. (Yule, 1985;51-52)
2. Bahasa Gaul ; a new kind of slang words which are popularized by Debby Sehartian. It is slang words which can be classified more specifically as a cant, slang words that functions as a restricted language for certain community. (Debby, 2001; iv – ix)

1.6 Scope and limitation

The scope of this study is about morphology analysis especially in word formation. For this study the writer use derivation, coinage, conversion, borrowing, compounding, acronyms, back formation, clipping, blending, and affixation and multiple processes

1.7 Organization

The writer organizes this research into five chapters. The first chapter is the introductory part which describes the background of the writer in choosing the topic, the statement of the problem, purpose and significance of this study, the scope of limitation, definition of terms, and the organization. In the second chapter, the writer presents the review of literature which consists of theories that the writer uses to analyze the data. The third chapter is a description of the methodology used by the writer in doing this research. The findings of this research and the analyzes is explained in chapter four while chapter five is the conclusion.