

CHAPTER I

I N T R O D U C T I O N

I.A. Background of the Study

In daily communication when people speak in informal language, we can find the frequent occurrence of slang. Almost everyone uses slang in some occasions. Anyway, slang itself is quite difficult to define.

One definition of slang comes from *Oxford Dictionary* in which it is stated that slang is very informal words, phrases, etc, commonly used in speech, especially between people from the same social group or who work together, not considered suitable for formal contexts and often not in use for long (Slang, 1990: 1196). In *Kamus Besar Bahasa Indonesia* slang is defined as nonstandard language that is temporary, used by the youth and certain social group to communicate between each other in

order not to be understandable by the outergroup person (Slang, 1995: 851).

The form of slang is different from one group of people with another group. There are slangs which consist of many new words by recombining old words into new meaning, some consist of entirely new words, and other consist of ascribing totally new meanings to old words (Fromkin, 1987: 276). There are also several slang in which words are systematically altered, through the addition, subtraction, substitution, or transportation of sounds. Some are purely phonetic changes, others require a knowledge of spelling and alphabet order (Crystal, 1987: 57).

In Malang, we can find slang language which is called Malang slang. In Javanese, this slang is usually called *Cara walikan* or *Basa Walikan* which is identical with reversed slang or back slang. In this kind of slang, the words are spelled backward and the new arrangement of the letters are given plausible pronunciation (Crystal, 1987: 57).

Actually, this reversed slang does not only

Actually, this reversed slang does not only exist in Malang. There are also that kind of slang in other areas such as in Blitar and Kediri, in a somewhat different formation. Anyway, reversed slang seem to have become the 'trade mark' of Malang. As the result, if there is anyone speaking in reversed slang, people who hear him will assume that he must be Malang people, although he might not be.

Indirectly, the newspapers have a big contribution in spreading out the assumption that reversed slang belongs to Malang. There are some newspapers which have a special column consisting light news about Malang. The titles of these articles are written in reversed slang, and even some of their contents. In *Jawa Pos*, for example, we can read the column *Kera Ngalam* which is the slang word for *Arek Malang* (Malang People). In *Memorandum*, we can find the similar column that is *Uklam-uklam*, the slang word for *Mlaku-mlaku* (Taking a Walk).

The fact that slang in the formation of reversed words recognized as one of Malang's characteristic is

also stated in *Profil Propinsi Republik Indonesia: Jawa Timur* (1992: 95):

...Para pemuda di daerah terutama Malang seperti juga pemuda di kota besar lainnya yang banyak memakai bahasa 'prokem'. Mereka umumnya membalik susunan kata, misalnya 'pulang' diucapkan 'ngalup', 'tidak' diucapkan 'kadit', dsb.

...The youth in the regions especially in Malang are just like the youth from other big cities who use many slang words. They usually reverse the arrangement of the words, for instance, 'pulang' is uttered as 'ngalup', 'tidak' as 'kadit', etc.

Actually, not all of Malang people can speak Malang slang. This may happen since to speak Malang slang is not as easy as it sounds. It needs some knowledge of the principles of Malang slang and also skill to utter it, especially in high speed. Anyway, almost all of Malang people know that Malang slang exists among them, and also they can understand if someone speak to them by using simple and popular slang words, for example 'kera' (boy). 'Ngalam' (Malang), etc.

Slang language which is temporary and easily changed is usually used by the youth. But in this case, Malang slang is different. Although it was

invented in the mid 1950-s (Sumanandar, 1976: 3) but it has successfully survived for over 40 years. Its speakers cover the people from various ages, from the young to the old ones. Even the first generation of the Malang slang speakers who are now more than 50 years old, they still use it.

Recently a phenomenon has appeared in Malang society that the speakers of Malang slang is getting fewer and fewer. Seeing the phenomenon, the writer is interested in making a study of it in order to know the attitudes of Malang people towards Malang slang. By knowing the attitudes, she also hopes that the condition of Malang slang can be recognized.

I.B. Statement of the Problems

Based on the phenomenon the writer has mentioned in the background above, she would like to analyse some problems. They are:

- What are the attitudes of Malang people towards Malang slang?

- How is the condition of Malang slang based on those attitudes?

I.C. Objectives of the Study

The objectives of this study are:

- To know the attitudes of Malang people towards Malang slang as a symbol of their regional identity.
- To know the condition of Malang slang based on their attitudes and the reason of it.

I.D. Significance of the Study

The result of the study is expected to be able to give contribution to sociolinguistics studies, especially those which are concerned with the attitude towards language. For Malang people, they will know further their slang language and also its condition nowadays.

I.E. Theoretical Framework

This study is based on some theories which are included in sociolinguistics area, especially those which are related to language attitude studies.

In general, there are two theories about the nature of attitude, namely the mentalist and

behaviourist view. Most of the language attitude work is based on the first theory which is introduced by Agheyisi, Fishman, and Cooper. The theory defines attitude as an intervening variable between a stimulus affecting a person and that person's response (Fasold, 1984: 149).

Fasold states that language attitudes are precisely about language; including the attitude towards language itself, attitude towards speakers of a particular language or dialect, and all sorts of behaviour concerning language to be treated, including attitude towards language maintenance and language planning (Fasold, 1984: 149).

Other theory is introduced by Muriel Saville-Troike who says that language attitude may be characterized as:

- (1) Those which explore general attitudes towards language and language skill.
- (2) Those which explore stereotype impressions towards language, their speakers, and their functions.
- (3) Those which focus on applied concerns of such study in language education and other fields. (Saville-Troike, 1982: 168)

In this study, the writer makes a research about

the attitudes of Malang people towards their slang language. Thus, she uses theory of Fasold who states that language attitude is the attitude towards language itself.

There is a similar study which is concerned with with language attitude and its condition. In 1977, Trudgil and Tzavaras made a research about the attitudes of Arvanities towards their group language, that is Arvanitika. By using closed-questions questionnaires, they were able to trace the declining condition of Arvanitika as a language of group identity (Saville-Troike, 1982: 173-174).

I.F. Method of the Study

In this study, the writer uses qualitative descriptive method to describe the data.

I.F.1. Definition of Key Terms

a. Language Attitude

is the positive or negative effect towards language.

b. Malang People

are the citizens of Malang who live in Malang.

c. Malang Slang

is the slang used by Malang people. The greatest number of its words are derived from Ngoko Javanese and Indonesian. To be slang words, most of those words are reversed. From the rest, some are borrowed from other language such as Arabic, Dutch, English, etc.; some created by its speakers; abbreviated from Indonesian or Javanese phrases; and compounded from some words.

d. Malang Slang Condition

is the position, rank, or status of Malang slang in the society.

e. Likert Scale (The Summated Rating Scales)

is a scale constructed by assembling a number of statements about an object, approximately half of which express a clearly favorable attitude and half of which are clearly unfavorable. The statements are presented along with response categories on an agreement-disagreement con-

tinuum Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D), or Strongly Disagree (SD).

I.F.2. Location and Population of the Research

Since the writer makes a study of Malang slang, so the study here is located in Malang. The population of the research is the Malang people which is taken from several areas in Malang. Those areas are Kelurahan Sukun, Jodipan, Kidul Pasar, Bareng, Mergan, Tanjung, and Klayatan.

I.F.3. Sampling

In this study, the purposive sampling is used to get the data. The purposive sampling is the sampling method in which the questionnaires would be given to certain respondent that has fulfilled the criteria.

The criteria are as follows:

1. having lived in Malang since they were born, in order to avoid any influences of any other ethnic languages,

2. from middle class family,
3. having enough ability in using Malang slang.

Since the study concerns with the attitudes of Malang people towards Malang slang related with the status of the slang itself, so the writer divides the respondents in 4 groups of age.

The first group consists of people who are from 12 to 25 years old. She takes 12 years old as the youngest, since she considers him has already been able to understand and answer the questionnaires. This first group consists of the respondents who are students, representing the young people, so the maximum age is 25 years old. Between 12 to 25 years there is an interval of 13 years, which then becomes the interval of the next age-groups.

Completely, the division of age-groups is as follows:

1st group: 12 to 25 years old

2nd group: 26 to 39 years old

3rd group: 40 to 53 years old

4th group: more than 54 years old

Each of the group consists of 30 respondents, so the total is 120 respondents.

I.F.4. Technique of Data Collection

In doing the study, the first thing the writer does is making previous observation. In the observation, she finds the phenomenon that is interesting to be analyzed further. After that the problems that she will analyze further are determined.

The next step is choosing the respondents representing the 4 groups of age, to whom the questionnaires are distributed then.

In order to measure the respondents' attitudes towards Malang slang, the writer uses a Likert scale. There are 10 statements that have to be commented by the respondents, whether they are strongly agree, agree, undecided, disagree, or strongly disagree with each of them.

Then in order to complete and support the validity of the data, the writer would interview the respondents. In this case, the respondents would be directly asked about their opinions and they also could answer directly.

Briefly, in collecting the data, the writer does the following steps:

1. making an observation,
2. choosing the respondents,
3. distributing the questionnaires, and
4. interviewing the respondents.

I.F.5. Technique of Data Analysis

Firstly, after the data have been collected, they are classified in to four groups of age.

The next step is calculating the score of Likert scale of every respondent. For favorable or positively stated items: SA, A, U, D, or SD, the numerical values are 5,4,3,2,1 respectively. As the reverse, for the unfavorable ones, their values are

1,2,3,4,5 respectively (Ary, 1985: 235). The sum of all the item's weight that are checked by the respondents on the entire scale would represent the individual's total score. This weighting system means that a high scale score (SA to favorable items; SD to unfavorable items) indicates a positive attitude towards the object. The highest possible scale score is 5XN (the number of items); the lowest possible score is 1XN.

After getting the score of every respondents, the next is calculating the average score of each group of ages. The score of all respondents in each group are totalled, then are divided by the sum of the respondents of the group.

After calculating the average scores of all groups, the writer describes them one by one. Then, she makes interpretation.

Finally, the conclusion of the study is made.

In short, the technique of the data analysis are:

1. classifying the data,
2. calculating the individual's total score,
3. calculating the average scores of all groups,
4. describing the data,
5. making the interpretation, and
6. making the conclusion.

ORGANIZATION OF THE PAPER

The writer divides the study in four chapters. In chapter one, she writes an introduction. There are 6 items in this chapter: Background of the Study, Statement of the Problems, Objectives of the Study, Significance of the Study, Theoretical Framework, and Method of the Study.

The next chapter, chapter 2, is the General Description of the Object of the Research. This chapter consists of 4 items: The Origins of Malang Slang, The Speech Community of Malang Slang, Malang Slang Usage, and The Formation of Malang Slang Words.

The third chapter is the Presentation and Analysis of the Data. There are 2 items in this chapter: the Presentation of the Data, and Interpretation of the Data.

In the last chapter, chapter 4, the writer makes the conclusion of the study.