

CHAPTER I

INTRODUCTION

This chapter presents background of the study, statement of the research problems, objectives of the study, significance of the study, and scope and limitation of the study.

1.1 Background of the Study

Indonesia is a country that has many islands. According to Indonesian Institute of Sciences (LIPI, 1972:1), there are 6.127 names of islands found in Indonesia. In 1987, the Armed Forces Center of Surveying and Mapping (ABRI Pussurta, 1987:1) stated that the number of islands in Indonesia were 17.508. Around 5.707 of them already had a name.

Indonesian islands are separated far to each other. Because of this geographical condition, linguistic varieties are possible to occur. Linguistic varieties do not only appear because of the far distance, but also by the presence of groups of people who master more than one language. Besides, the different strata of society also causes appearing of linguistic varieties.

These varieties exist in most Indonesian regions including in Madura. In Madura, there are also language varieties. One of the language varieties is dialect. De Jonge (2011) states that there are four dialects in Madura; namely: Western Madura dialect, Pamekasan dialect, Sumenep dialect, and archipelagic dialects.

The emergence of these dialects is caused by at least three factors:

- 1) the distance between the islands, (such as Madura Island and Kangean)
- 2) the mingling process of Madurese language and the migrant languages.
- 3) the different social status.

Talking about the third factor above, based on their social status, Madurese can be divided into several communities, such as coastal communities (fishermen society), farmer community, students community, civil servants community, several marginal communities like transgenders and *Blaters* and many others. Among the groups mentioned above, the *Blaters* are the most interesting and the most challenging group to be analyzed.

There are three reasons why *Blater* community becomes very challenging to be investigated, those are: (1) *Blater* society is a closed society, since this community is identical with criminal world, (2) in common, Madurese society still thinks that *Blaters* are the Scapegoat of the society, thus, the people need to stay away from *Blater*, (3) *Blaters* are stigmatized as a group of people who have less education, but have a significant role in controlling the security in the society.

Related to the matters above, *Blater's* community and their language is chosen as the subject of this study. Studying the community is not only challenging but also interesting since, makes writer assume that their "particular" language shows variations compared to others. This assumption has been proven by the writer pre-observation about their language. When the writer made a pre-observation, the writer found some interesting things related to *Blater's* language. They produced uncommon expression such as "has the dealer been there?" which

means the buyer is there? or "Bodrex" (medicine for migraine headaches), which means prostitute or "Call Girl". Those expressions are different from common expressions uttered by Madurese.

This type language variety in sociolinguistics is called *Argot*. "Dealer" and "Bodrex" have a new meaning that not everyone knows the meaning. It is interesting to search those varieties of language, especially the usage of *Argot* here at *Blater* community in Socah village. *Coffee shop*, *Sabung Ayam*, *Parking place*, *Remoh*, and *Market* become the places where they use the *Argot* which only certain people know the meaning.

Unfortunately, the interesting things related to *Blater* society are sometimes ignored by Madurese people. This is proven by the lack of studies related to the *Blater society*. Some studies have been found related to *Blater* society, but these studies are very limited, both in quantity and scope of the study. Previous studies have been found like that have been done by Fernady (2012) which is about "*The Study Of Madurese Argot Young Adult Community In Larangan Luar Village*", Wiyata (2006) which is about "'*Carok Dan Harga Diri Orang Madura*'", Bousma (1989) which is about "*Kekerasan Di Masyarakat Madura*", Jonge (2011) which is about "*Garam Kekerasan Dan Aduan Sapi*", Nugata (2009) which is about "*Analisis Pemakaian Argot Dalam Bahasa Makelar Di Terminal Ketapang*", Mansurnoor (1995) which is about "'*Asal-Usul Sosial Blater Dan Perbanditan Di Madura*'", Rozaki (2004) which is about "*Kiprah Kiai Dan Blater Sebagai Rezim Kembar Di Madura*", and Ham (2002) which is about "*Sosok Blater Di Madura Sebagai Tokoh Yang Di Segani*". Those studies discuss

the *Blater* through sociological perspective or social life. The study which uses linguistic as its scope has not existed yet.

1.2 Statement of the Research Problem

Based on the background above, the problem can be formulated into some research questions, those are:

- 1) What are the kinds of *Argot* found in *Blater's* community?
- 2) What are factors which contribute to the existence of *Argot* in *Blater's* social interaction?

1.3 Objectives of the Study

From the research problems above, it can be seen that the author intends to:

- 1) explain the kinds of *Argot* used by *Blater* in their community.
- 2) explain the factors which contribute to the existence of *Argot* in *Blater's* social interaction

1.4 Significance of the Study

This study is expected to provide a practical and theoretical benefit. The practical here means this study is expected to provide useful information for people who deals with *Argot*, such as linguist, sociologist, etc. While theoretically, this study is expected to provide knowledge to the readers about the use *Argot* in Socah village.

1.5 Scope and Limitation

This study concerns with the language variation in general and focuses on the conversation that occurs among *Blaters* in Socah village district of Bangkalan.

This study also limits its discussion on the conversation of *Blaters* in Socah village district of Bangkalan, when they talk to their fellows of the same community.