

**A STUDY ON REGISTER USED BY
THE PROSTITUTES COMMUNITY IN THE BOOK
*SURABAYA DOUBLE COVER SEX IN THE CITY***

THESIS

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LANGUAGE AND LITERATURE DEPARTMENT
FACULTY OF CULTURE STUDIES
UNIVERSITY OF BRAWIJAYA**

2012

**A STUDY ON REGISTER USED BY
THE PROSTITUTES COMMUNITY IN THE BOOK
SURABAYA DOUBLE COVER SEX IN THE CITY**

THESIS

UNIVERSITAS BRAWIJAYA

**Presented to
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in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***

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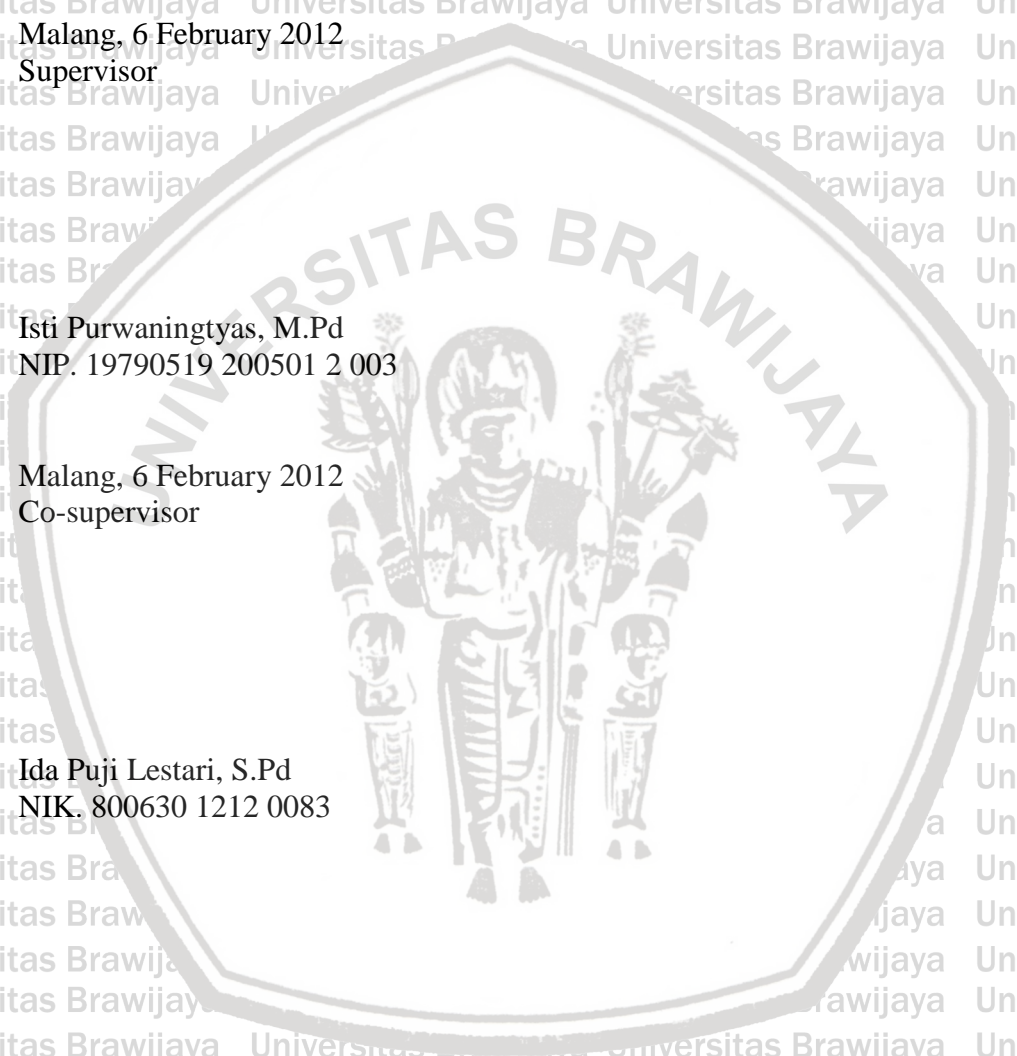
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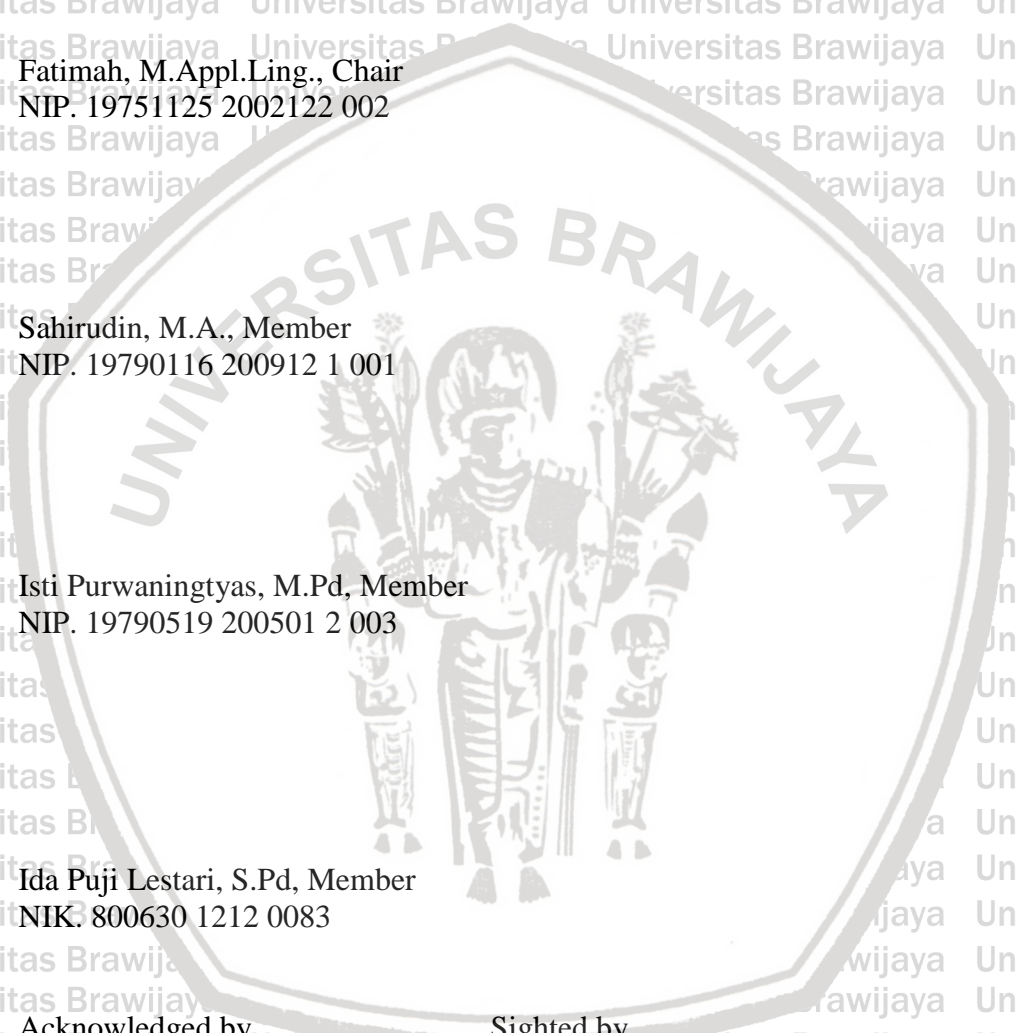
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ABSTRACT

Rukmana, Linda Herna. 2012., **A Study on Register Used by the Prostitutes Community in the Book Surabaya Double Cover Sex in the City**. Study Program of English, University of Brawijaya. Supervisor: Isti Purwaningtyas; Co-supervisor: Ida Puji Lestari

Keywords: Register, Prostitutes Community, Surabaya Double Cover Sex in the City

As *homo socius*, human beings use language to interact (Ilmiyati, 2011, para.7). There are two main types of variation in language. One is based on the user of language, while the other one is based on the use of language. In this field, the term register refers to language variation according to the use of language. In case of communication, people tend to use some specific terms in their language or register which are understandable in their own community although sometimes these terms create the misleading perception for the people who do not belong to the community. This misleading perception is characterized by the situational factors, namely field, mode, and tenor in conversation. One type of mode is a book or written text.

This study analyzed the register that is used by the prostitution community in the book *Surabaya Double Cover Sex in the City* which is compiled by Jawa Poss Press Reporter that has made an interview and observation in many prostitutes localization in Surabaya. There are two research problems in this research: (1) What are register used by prostitutes community in the book *Surabaya Double Cover Sex in the City*? and (2) How are the register variables applied in the book *Surabaya Double Cover Sex in the City*?

This study uses qualitative approach in relation to the use of clear and systematic description about the phenomenon being analyzed. There were fifteen chapters taken from the book, which consist of 48 sentences as the data in Indonesia language. This study used content or document analysis as the type of research with the purpose to identify specified characteristics of the type of research with the purpose to identify specified characteristics of the materials.

The finding reveals that there are 48 register found in the book *Surabaya Double Cover Sex in the City*. Meanwhile, the situational factors like *field*, *mode*, and *tenor* were the determining elements in order to avoid the misleading perception about register.

It is suggested that the future researchers apply Hallidayan theory in real environment, meanwhile the data for the future research can be taken from the other communities which are different from this research.

ABSTRAK

Rukmana, Linda Herna. 2012., **Penelitian Register yang di Gunakan Oleh Para Komunitas Prostitusi Dalam Buku *Surabaya Double Cover Sex in the City***. Program Studi Sastra Inggris, Universitas Brawijaya. Pembimbing: (I) Isti Purwaningtyas (II) Ida Puji Lestari.

Keywords: Register, Komunitas Prostitusi, *Surabaya Double Cover Sex in the City*

Sebagai *homo socius*, manusia menggunakan bahasa untuk berinteraksi (Ilmiyati, 2011, para.7). Ada dua tipe utama variasi dalam bahasa. Pertama berdasarkan pengguna bahasa, sedangkan yang lainnya didasarkan pada penggunaan bahasa. Dalam bidang ini, *register* merujuk pada variasi bahasa menurut penggunaan bahasa. Di dalam berkomunikasi orang-orang terkadang menggunakan istilah-istilah khusus atau *register* yang dimengerti oleh komunitas mereka sendiri dan istilah-istilah tersebut justru terkadang menimbulkan perbedaan persepsi bagi orang yang bukan termasuk dalam komunitas. Perbedaan persepsi ini timbul dari faktor-faktor situasional yang berdasarkan medan, sarana, dan pelibat dalam pembicaraan. Salah satu sarana adalah buku atau teks tertulis.

Penelitian ini menganalisis register yang digunakan oleh para komunitas prostitusi di dalam buku *Surabaya Double Cover Sex in the City* disusun oleh para reporter Jawa Pos Press yang telah melakukan interview langsung ke banyak tempat lokalisasi di Surabaya. Ada dua rumusan masalah yang dikemukakan dalam penelitian ini yaitu (1) register apa sajakah yang digunakan oleh para komunitas prostitusi di dalam buku *Surabaya Double Cover Sex in the City*? dan (2) Bagaimanakah variabel register yang terdapat dalam buku *Surabaya Double Cover Sex in the City*?

Pendekatan kualitatif digunakan agar fenomena yang dianalisis dapat dikaji secara jelas dan sistematis. Ada 15 bab yang diambil dari novel ini, dengan data sebanyak 48 kalimat dalam Bahasa Indonesia. Analisa konten atau dokumen digunakan sebagai jenis penelitian dengan tujuan untuk mengidentifikasi karakteristik tertentu dari subyek penelitian.

Hasil penelitian menunjukkan bahwa ada 48 register yang ditemukan di dalam buku *Surabaya Double Cover Sex in The City* dan faktor-faktor situasional seperti medan, sarana, dan pelibat adalah elemen penentu dalam memahami arti dari *register* tersebut agar tidak menimbulkan perbedaan persepsi lagi.

Peneliti selanjutnya disarankan untuk menerapkan teory Hallidayan dalam lingkungan yang nyata, selain itu sumber data untuk penelitian selanjutnya bisa diambil pada komunitas-komunitas yang lain yang berbeda dari sumber data pada penelitian ini.

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One, who always guides me in every single breath of mine so that this thesis can be accomplished as the partial fulfillment of the requirements for degree of *Sarjana Sastra* in Faculty of Culture Studies, Brawijaya University.

This thesis is a special dedication to my parents, Titok Heru Rusfianto, ST and Ernawati, my grand mother Sri Muhartini, my sister and brother, Lendi Herni Rukmana, Agung Faris Pratama, and my boy friend Lutfi Lailufar who always give endless support and encouragement. Many grateful thanks go in particular to Muiz Faturrohman and Gladis Damafriza, the peer-checkers, for their support, suggestion, explanations, and pivotal companionship in helping the writer finish this thesis on time. It has been privilege knowing a friend like them.

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TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
SUPERVISORS' APPROVAL	iii
BOARD OF EXAMINERS' CERTIFICATE OF APPROVAL	iv
ABSTRACT	v
ABSTRAK	vi
ACKNOWLEDGEMENTS	vii
TABLE OF CONTENTS	viii
LIST OF FIGURE	x
LIST OF TABLE	xi
LIST OF APPENDICES	xii
CHAPTER I INTRODUCTION	
1.1 Background of the Study	1
1.2 Problems of the Study	5
1.3 Objectives of the Study	6
1.4 Definition of Key Terms	6
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 The Function of Language in Society	8
2.2 Sociolinguistics	9
2.3 Language and Social Context	11
2.4 Language Variety	12
2.4.1 Language Variation Related to the Occupation	13
2.4.2 Colloquial Language	14
2.4.3 Register	15
2.4.4 Register Variables	16
2.5 Surabaya Double Cover Sex in the City	18
2.6 Review of Previous Studies	19
CHAPTER III RESEARCH METHOD	
3.1 Type of Research	22
3.2 Data Source	23
3.3 Data Collection	23
3.4 Data Analysis	24
CHAPTER IV FINDINGS & DISCUSSION	
4.1 Findings	26
4.1.1 Description of the Register Used by the Prostitutes Community	26
4.1.2 The Register Variables found in sentences	38
4.2 Discussion	65

CHAPTER V CONCLUSION AND SUGGESTION

5.1 Conclusion 70
5.2 Suggestion 71

REFERENCES 73

APPENDICES 76



LIST OF FIGURE

Figure 2.1 Field, Mode, and Tenor in the Analysis Register..... 18



LIST OF TABLE

Table 4.1 Description of the register used by the prostitutes community..... 27



LIST OF APPENDICES

Appendix 1. Surabaya Double Cover Sex in the City's Chapters 77
Appendix 2. Berita Acara Bimbingan Skripsi 98



CHAPTER I

INTRODUCTION

This chapter contains four topics, there are background of the study, problems of the study, objectives of the study, and definition of key terms.

1.1 Background of the Study

Language is a vital part in people's life. Without language, people will face a lot of difficulties to communicate with others. As result there will be no interaction among people. As social creatures, human beings need their fellows to be able to live in the world. Therefore, it can be stated that a human cannot be separated from language since he or she needs the language to communicate with others. Generally, language is divided into two main parts: written language and spoken language. Written language is all languages that are used in written text while spoken language is languages that are used in speaking, especially in conversation.

According to Trudgill (1983, p.13) language and society are tightly connected; it happens because society is any group of people who are drawn together for a certain purpose or purposes. They need a language that the members of a particular society speak to reach all of their certain purposes. Society also uses language in order to express their feelings, ideas, wishes, or opinions.

However, as we shall see, speech in almost all societies can take many different forms. Sometimes a society may be multilingual, that is, many speakers may use more than one language.

In case of communication, people tend to use some specific terms in their language to make what they say understandable in their own community which is commonly called register. That term intentionally becomes the means to communicate their feelings, ideas, wishes, etc (Chaer and Agustina 1995, p.19).

There are many registers in the world such as meeting register, truck drivers' register, school register, and military register.

Register, as one of language variety factors, can be used for specifying what they say by using specific terms to claim the common member between the speaker and the participants. In other words, the speaker wants to convey the same interest with the participant. In addition, Yule (2000, p.194) states that register refers to the type of language appropriate for the specific situation. Halliday (as cited in "Register", 2010, para. 1) refers it to specific lexical and grammatical choices as made by speakers depending on the situational context, the participants of a conversation and the function of the language in the discourse. In general, the choice of register when one speaks will have an effect on the style that one uses. It means that register is a rather special case of particular kind of language being produced by occupational situation.

By using register, the social group of the participant can be easily shown without expressing explicitly what they are used in the same frame of the context.

In other words, the speaker can convey his or her purpose without explaining widely about the topic discussed or simplifying his or her language. Moreover, register shows the relationship between the speaker and the participants through

the terms used which can be determined from the use of formal and informal language.

Furthermore, Yule (2000, p.195) also states that register can create new language variety since it is different from the common language. These differences are caused by where (place), why (function/purpose), and when (context) in which language appeared. Therefore, register can be assumed that it might belong to certain language variety such as slang, colloquial, jargon, etc.

As a kind of language varieties, register may occur both in oral language such as utterance, public-speech, or conversation, and written language such as article, editorial book and literature. In this study, the researcher investigates register in written language, precisely the book *Surabaya Double Cover, Sex in the City* because in written text the researcher can find and analyze the register variables clearly.

The book *Surabaya Double Cover, Sex in the City* is unique because the writer presents the sex phenomenon in Surabaya clearly and completely. Surabaya which is the second largest city in Indonesia is identical with prostitution, it happens because Surabaya has many localizations of prostitution like Jarak, Bangunsari, Moroseneng, and Dolly which is the biggest localization in the Southeast Asia Fenomena (TV program, 2007). Jawa Pos Press Team is a Journalistic Reporter who is working in the biggest Newspaper in East Java and located in Graha Pena Building Floor 18, Jl. A. Yani 88 Surabaya. They have specific skill in making investigations related to the prostitution community in

Surabaya. Many of them have displayed in Metropolis, Jawa Pos almost in the three year (2000-2003).

The researcher's personal reason in choosing this book as the investigated subject, because this book uses many colloquial languages and slang. Furthermore, the language is also simple so that readers can easily understand the context of the book.

Since this book describes about the prostitute girls' life and their habitual attitude about how they make an interaction with their community and their society, thus much attention should be paid to the language used in the prostitution in Surabaya. It is recognized that there are characteristically used when the people of prostitution are communicating each other about their work or daily activities. It is sometimes difficult to understand or even sounds odd for other people beside their community. This is the following conversation between the prostitution girl's or PSK and her guest in less formal situation taken from the book.

The Guest : *Biasanya kalau main 'stand'-nya gimana?*

The PSK : *Langsung aja ha..ha..ha (tawanya meledak)*

The example above illustrate the language variation namely the register used in the prostitution in Surabaya. Some of the words like *Main* and *stand* have aroused a big curiosity. For people who are not familiar with such registers, those specific words seem strange and may convey misleading perception. For examples, the common sense of *main* is do something for amusement but the particular sense of *main* (based on the prostitutes community) is having sex. The

common sense of *stand* is being in upright position but the particular sense (based on the prostitutes community) is the position of man and woman while making love. Therefore, it is taken as the object of the study. It is considered very interesting to find out the application of the register used by prostitution community in *Surabaya Double Cover, Sex in the City* and to analyze if the three general types of dimension influence JP-Press Team's in using the register.

This study is dedicated to the sociolinguistic study especially variety of language, language and dialect, factors which influence register, that hopefully will be beneficial for the development of research for the field studies. For the students of English Study Program of University of Brawijaya, the study is expected to give better understanding on linguistic phenomenon found in literary work, in this case a book in terms of giving additional sources of consideration for research in the future.

1.2 Problems of Study

Based on the background of the study describe above, the research is conducted in order to find the answer to the research problems that can be formulated as follows:

1. What are the registers used by prostitute community in the book *Surabaya Double Cover, Sex in the City*?
2. How are the register variables applied in the book *Surabaya Double Cover, Sex in the City*?

1.3 Objectives of Study

Based on the problem of the study, the objective of study can be described as follows:

1. To find out the register that are used by prostitute community in the book *Surabaya Double Cover, Sex in the City*
2. To describe the register variables in the book *Surabaya Double Cover, Sex in the City*

1.4 Definition of Key Terms

To avoid misinterpretation about some terms related to the study, it is important for the researcher to give the suitable meaning of some key terms, they are:

1. Sociolinguistics

Sociolinguistics is the study of language in relation society. In other word in sociolinguistics we learn about society and how language they used in their daily life, Wardhaugh (1998, p.12).

2. Register

Based on Wardhaugh (1998, p.48), register is another complicating factor in any study of language varieties. Register are sets of vocabulary items associated with discrete occupational or social groups. In addition Yule (1996, p.245) states that “register is a variation of language according to its use in specific situation”. In general, the choice of register will have a direct effect on the style of what one says.

3. Book entitled *Surabaya Double Cover Sex in the City*

The book *Surabaya Double Cover sex in the City* compiled by JP-Press

Team is the best seller in 2003, this book complete and through coverage about the night life in Surabaya. It describes about the prostitute community and their habit on how they make an interaction with their community and their society.

4. Register Variables

Halliday (1972, p.33) in R.A Hudson (1996, p.49) says that register variables consist of field, mode and tenor are defined as a functional variety of language according to the use in particular settings. It describes the context of a situation in which language used.

5. Prostitutes Community

Prostitutes community in the book *Surabaya Double Cover Sex in the City* consist of prostitutes girl or the PSK, *germo* or pimps, *calo* or scalpers, Gigolo, and the guest; the most important agent who is fond of retail sex.

CHAPTER II

REVIEW OF RELATED LITERATURE

The writer realizes that before she conducts the research, she should find some related theories to support her research. These theories will be underlying requirements to solve the problems. She applies the following related theories, namely: The Function of language in society, Sociolinguistics, Language and Social Context, Language Variety, Language Variation related to the Occupation, Colloquial Language, Register, Register Variables, *Surabaya Double Cover Sex in the City* in Brief, Review of Previous Study.

2.1 The Function of Language in Society

For the question “What is Language?” many and varied answers can be given. There are some definitions from the researchers and linguists. Firstly, Trudgill defined that language is not simply a means of communication information about the weather or many other subjects. It is also very important means of establishing and maintaining relationship with other people (Trudgill 1983, p.13). In other words, the existence of language is needed for people. There is no society without language and there is no society without communication. It means, language is very important in human life and it stands on the center of human society ranging from the simple to the complex one. Secondly, Wider and Trudgill’s definition in Wardhaugh (1998, p.3) states that language is a system of arbitrary vocal symbols by which a group of people communicate or interact.

It means that there is no logical relationship between the symbol and language, so that we can say that language strongly influenced by culture, and social economy. There is truly possible if any differentiation in vocabulary between one and others places.

A function of language is the various purposes to which language may be put (Trask1999, p.98). Furthermore, he also states that people often tend to assume that 'the function of language is communication'. But things are more complicated than that. Language serves a number of diverse function, only some of which can reasonably be regarded as communicative. While Gillian Brown and George Yule (2000, p.2) state:

Linguist and linguistic philosophers tend to adopt a limited approach to the function of that language in society. While they frequently acknowledge that language maybe used to perform many communicative functions, the nonetheless make the general assumption on that the most important function is the communicative information.

The quotation above gives us the understanding that the general function of language is able to express the human needs, though, feeling, emotion, pleasure, and etc. Besides, the function of language is to maintain and build the social interaction activities firmly.

2.2 Sociolinguistics

If we talk about sociolinguistics, it deals with the inter-relationship between language and society. Wardaugh (1998, p.12) states that the distinction between sociolinguistic and the sociology of language. In this distinction, sociolinguistic will be concerned with investigate the relationship between

language and society with the goal of better understanding of the structure of language and how language function in communication.

Another linguist has an opinion about the definition “sociolinguistics” is Hudson (1996, p.4-5). He states that sociolinguistics is the study of language in relation society, whereas the sociology of language is ‘the study of society in relation to language. In other word, in sociolinguistics we learn about society and how language they use in their daily lives.

Sociolinguistics is concern with the relationship between language and the context in which it is used (Holmes 1992, p.1). It means that sociolinguistics focus in the different types of linguistics variations used to express the social factors.

While Trudgill (1983, p.32) write that sociolinguistics, then, is that part of linguistics, which is concerned with language as a social and culture phenomenon.

It investigated the field of language and society, and it has close connections with the social science, especially social psychology, anthropology, human geography and sociology.

In addition, Gumperz (1972,p.9) states that sociolinguistics is commonly regarded as a new field of inquiry, which investigates the language usage of particular human groups and relies on data source and analytical paradigms quite distinct from those employed by linguists.

From those previous explanations, it can be concluded that there are at least two aspects in sociolinguistics, they are society and language and observe the relationship of those two existences and how they interrelate.

2.3 Language and Social Context

People may use different communication, vocabulary, grammar, or style of language for different purpose. They may use different dialects of a language in different contexts. And in some communities, they will select different languages according to the situation in which they are speaking.

According to Trudgill (1983, p.102), each language has a close relationship with social context of society itself. And he also states that social context is context of the person spoken to, and in particular the role relationships and relative statuses of the participants in a discourse.

Holmes (1992, p.12) says in any situation linguistics choices will generally reflect in the influence of one or more the following components:

1. The **participants**: *who* is speaking and who are they speaking to?
2. The **setting and social context of the interaction**: *where* are they are speaking?
3. The **topic**: *what* is being talked about?
4. The **function**: *why* are they speaking?

Social factor have an important role in the use of language as well as their users do in certain community. It provides that language variation can be determined based on the participant. Savile-Troike (1993) note, that nature and the extent of the variety are based on the social organization of the group:

The nature and the extent of these diversities related to the social organization of the group, which is likely include differences in age, sex, and social status, as well as differences in the relationships, between speakers, their goals of interaction, and the setting in which communication takes place.

From the definition above, one can understand that the social context like the differences in age, sex, social status, relationship between speakers is very important in the usage of language.

2.4 Language Variety

In speech community, people who use language as means of communication in their community are remarkably varied. No one speaks in the same way all the time, and people constantly exploit the nuances of the language they speak for a wide variety purposes (Wardhaugh, 1998). Variety of languages occurs in society where they have certain characteristics like with the social behavior, tradition, culture, ethnicity, and also social class. Variety of language influences one's speech based on social background and which group they belong to.

According to Hudson (1996, p.24) a variety is a set of linguistics items with the sense of mutual intelligible, which means that among people who are in communication with one another they will understand each other. It can be seen from the way they pronounce the words, how they construct phrases and the grammatical features.

Another linguist that has the definition about variety of language is Kridalaksana (1993, p.142) who states that variety of language according its usage can be distinguished by topic, the relationship between speaker and the medium of conversation. So the variety of language is a language variation according to the speaker, which is arise according to the situation and functions that allow for these variations.

Every language is made up by many different communities that is determined by some factors such as; social class, regional background, ethnicity, sex, age, and occupation of the speakers, what they are talking about, the relationship between them, and how they are communicating (Yule, 2000). It can be indication that the communication tool which is needed by human also varies.

With the diversity of language in society, the production of language in society can be known, for example: with the usage of language we can differentiate people from their occupation or their education.

2.4.1 Language Variation Related to the Occupation

Gumperz (1972, p.122) states that language variation related to occupation is concerned with one of many kinds of language variety, namely social variety of sociolect, which is caused by socio-economical factors. Different occupation of the speaker cause social variety. The difference seems to be caused by their duty, environment, and what they do. This difference arises from the vocabulary usage. For example, language used by teachers, fisherman, and farmers is different each other. Variety refers to distinctions between differences and types of activities carried on within the same group. "The more narrowly confined in his sphere of activities the more homogeneous the social environments within which he interacts, the less he need for verbal facility" (Gumperz 1972, p.124).

Among profession, there is always a set of terms used by language community. People in particular profession may develop language characteristics to differentiate them from the others who are living in the same area. The prostitute community in the Surabaya which is reflected in the book *Surabaya*

Double Cover, Sex in the City, likely in the others profession frequently use language variation in context with their community.

2.4.2 Colloquial Language

Hornby in Oxford Dictionary (1995, p.220) states that Colloquial is a language, word or phrase that is used in normal conversation but not formal in speech, standard writing, or paralinguistic.

Colloquial language is often used primarily within a limited geographical area. Linguists argued that colloquial spread through normal conversational interaction of a language, although more often now through informal online interaction. A common example given is the regional term used by people when describing a carbonated soft drink. In the Upper Midwestern United States, in common with Canada, it is commonly called "pop", while in other areas, notably the Northeastern and extreme Western United States, it is referred to as "soda". In the Southern United States, due to being the birth place of Coca-Cola, it is commonly called "Coke" regardless of brand.

Colloquial language is mostly occurred in non-formal speech style (consultative style, casual style and intimate style) according to Chaer and Agustina (1995, p.67), conversation in informal Indonesian mostly uses the form of colloquial. Colloquial language is a social variation which is usually used in daily spoken utterances, such as, Dok (Dokter), Prof (proffesor), Let (Letnan), gak (Tidak), etc.

2.4.3 Register

Holmes (1992, p.276) states that the terms 'Register' here describes the language of groups of people with common interest of job in certain situation.

According to Wardhaugh (1998, p.48), registers are set of language items associated with discrete occupational or social groups. Meanwhile Trudgill (1983, p.101) notes that register is simply a rather special case of a particular kind of language being produced by the social situation.

Yule (2000 p.245) also identifies register as a variation of language according to its use in specific situation. In general, the choices of register will have a direct effect on the style what one says. It means that register is simply a rather special case of particular kind of language being produced by occupational situation. Register likely occur in any situation involving members of particular profession or occupation, for examples: language of law, language of medicine, language of engineering, and etc

According to Halliday (1978, cited in Leckay-Terry, 1995, p.6) register is determined by what is taking place, who is taking part and what part the language is playing. Register sometimes enables people to identify a certain group and to maintain the relationship in the some occupation or profession, Biber and Finegan (1994, p.239) states that register commonly identified by certain phonological variant vocabularies, idioms, and gives a similar definitions expression that are associated with different occupational or socioeconomic groups.

In studying language varieties, register is another complicating factor. It is set of items associated with discrete occupational or social groups. People

participating in recurrent communication situation tend to develop similar vocabularies, similar features or intonation, and characteristics bits of syntax and phonology that they use in these situations. This kind of varieties is called register (Ferguson 1971, p20)

Gregory and Carrol (1978, cited in Leckay-Terry, 1995, p.6-7) see register as 'a useful abstraction linking variations of language to variants of social context', 'a contextual category correlating groupings of linguistic features with recurrent situational features'. The common factor these definitions of register is the view that both situational and linguistic variables need to be an essential part of the process of register characterization.

There are some factors which influence register. Firstly is the purpose of the speaker. Some one has their own purpose to express their feeling idea, and wishes so the use particular terms which is called register and register which is used by them are different each other depends on the goal of communication.

Each speaker has his own purpose in expressing their ideas, secondly, is speaker's profession or occupation. R.A. Hudson (1980, p.24) states that "One's register shows what you are doing". For examples, the register which is used by doctor, farmer, teacher, technician are different each other, and from the register which is used, we can know what they are doing.

2.4.4 Register Variables

Halliday (as cited in Zequan 2003, para.14) finds the concept of register "a useful abstraction linking variations of language to variations of social context",

there are three aspects in any situation that have linguistics consequences: field, mode, and tenor.

Field is concerned with the purpose and subject matter of communication (it is why and about what communication takes place). Field of discourse is defined as “the total event, in which the text is functioning, together with the purposive activity of the speaker or writer; it thus includes the subject-matter as one element in it” (Halliday as cited in “Register” 2010, para.4). It covers activities and processes occurring when communication takes place.

Mode refers to means by which communication takes place notably – by speech or writing. According to Eggins (1994, cited in R.A Hudson, 1980, p.49) mode concerns “what is the participants (of transaction) are expecting language to do for them in that situation. It can be said that mode can be analyzed by looking at the grammar of written texts, and the conventions governing text that lie on a continuum in between (e.g. how might the language of an instruction or request vary if the text were a face to face encounter, a phone message, an email or a letter).

Based on Halliday & Hassan (1985, p.12), Tenor has to do with who taking part in the transaction as well as the “nature of the participants, their status and roles. It describes the people that take part in an event as well as their relationship and statuses. Moreover, Halliday & Hassan (1985, p.13) added that tenor of discourse can be analyzed by looking at the different levels of formality in texts for example, when the head of business talks to an employee, what forms

of address would be used between friends, or they may have only a temporary relationship, e.g. when a person asks an unknown pedestrian for the time.

Then, from on the previous definitions proposed by some linguists, there is a map of register can be made in Figure 2.1:



Figure 2.1 Field, Mode, and Tenor in the Analysis of Register
(Alwasilah1993, p.64)

From Figure 2.1 above, it seems that those three variables describe the relationship between the language function and the language form. In other word, register is formed by the linguistics features which are associated by the situational features, with the certain value of field, mode, and tenor.

2.5 Surabaya Double Cover, Sex in the City in Brief

The book *Surabaya Double Cover, Sex in the City* is the best seller book in 2003, this book is a completed and through coverage about the night life in Surabaya. The double cover of Surabaya can be classified based on places, social

gap, age, and the profession of the subject inside. Based on places, Surabaya seems to have many of localizations of prostitution and the undercover in everywhere. These phenomena can be seen from the variant title in every chapter displayed in this book. For examples, *Kernet Wanita di Terminal Bungurasih*, *Tenda Bongkar Pasang di Stasiun Wonokromo*, *Gigolo Berkedok Pemijat*, *Mengintip PSK di Rutan Medaeng*, etc. This book also describes honestly, truly, and clearly all the facts which are related to the prostitutions world in Surabaya based on the explanation and confession from the prostitutes community. All the writing in this book is compiled by the reporter of Jawa Pos and they have special skill to make investigation. Overall this book tells the truth of the morals destruction in our country especially in Surabaya, the metropolitan city likes how the vulgar sex in Stasiun Wonokromo, the legal prostitution village in downtown and others.

2.6 Previous Studies

As the previous studies, the writer took two theses; the first one was from Hendrikus Satriyo Utomo from UNESA (2007) Entitled "*The Register Used by the Prostitution Community Located in Dolly Surabaya*". In his study, Hendrikus tried to identify register used by the prostitution community in Dolly Surabaya and to describe the social context, which is responsible for the use of those registers.

This is a descriptive-qualitative research. Interview and observation are the technique used in collecting the data, while interview guidelines and note were used to help in doing observation and investigation. In conducting observation,

Hendrikus did not use tape recorder because he realize that life in world of prostitution was full of suspicion to new comer, and the inexistence of security feature.

This study helps the writer, to analyze register in the same world such as in the prostitution community because the writer of this study investigated the register used by the prostitution community in the book entitled *Surabaya double cover, sex in the city*.

The next study was conducted by Adhea Octavira Pratama Putri (2010) entitled "*Register Analysis on Jonathan Harker's Journal in Bram Stoker's Dracula*". In this study Adhea was trying to explain how register analysis could build the character of Count Dracula, the main character in this novel. Employing the theory of register proposed by Halliday and Hasan, Adhea used two steps in register analysis on Jonathan Harker's Journals. The first step is to determine each of the register variables, field, mode, and tenor of the journal. The second step is interpreting the character building of Count Dracula based on field, mode, and tenor. Adhea concluded that register analysis could build the character of Count Dracula.

This study helps the writer understand how to analyze register variables such as field, mode, and tenor in the particular form, such as written text because the writer analyzes the register variables field, mode and tenor in the book.

This research helps the writer to understand the concept of register analysis much better because the example is easy to be understood. Both studies have been investigated in some different materials. The former was using an

interview in collecting the data, and the latter was on the literary work such as journal.

Based on the description above, the writer can assure that her thesis with the title "A Study on Register used by The Prostitutes Community in the Book *Surabaya Double cover Sex in the City*" has not been previously dealt by other writers.



CHAPTER III

RESEARCH METHODS

This chapter presents the description and discussion of the research method. The description includes types of research, data source, data collection, and data analysis.

3.1 Type of Research

In the present study the writer investigates the application of register used by the prostitution community and the register variables, field, mode and tenor in the book *Surabaya Double Cover, Sex in the City*. Thus, the data of the study come from the words; it means that qualitative approach was the appropriate one to use in this study. Ary et al. (2002, p.441), as stated in *Introduction to Research in Education*, supports that qualitative inquirer deals with the data that are in the form of words, rather than numbers and statistics. The data collected were qualitative researcher's result attempting to arrive at a rich description of the people, objects, events, places, conversations, and so on. Therefore, it is suitable for this study was qualitative approach.

Based on Ary et al (2002, p.442), there are some possible methods in dealing with qualitative approach such as; case studies, document analysis, phenomenological studies ethnography or grounded theory research. In this research the writer takes content or document analysis because the purpose of document analysis is to identify specific characteristics of the material which in

this research are sociolinguistic study on register used in the book *Surabaya Double Cover, Sex in the City*.

3.2 Data Source

The data source of this study is a book entitled *Surabaya Double Cover, Sex in the City* which was released in 2004 compiled by Jawa Pos Press Team in Surabaya. This book has 31 chapters, but the writer only took 15 chapters because only these chosen chapters contained the register which is used by the prostitutes community. The other chapters which were not talk about do not contain register in prostitutes community but tells scandal, love affair, juvenile delinquency, and etc. There were many sentences and phrase that contain register in the prostitutes community. These sentences and phrase were used as the data of this study. This study is aimed to find out the register in the utterances of *Surabaya Double Cover, Sex in the City* Book demonstrated by the prostitutes' community and result of interview from the reporter of Jawa Pos Press Team.

3.3 Data Collection

Since qualitative approach was the most appropriate approach to apply in this study, the instrument used in the study was the writer itself. In order to collect the data, the writer did some steps. The first was reading book in order to find out phrases and utterances which employ register. The second was selecting particular words of phrases, sentences and utterances which employ register with took a look from the meaning of the particular terms. After all the data gathered, it was time to analyze them.

3.4 Data Analysis

In this study the writer analyzed the data in four steps; first, coded the data based on chapters and lines. It is used in orders to make the writer easier in looking for and analyzing the data. The second step is used to answer the first problem of the study, in this step the writer explained the words based on common and particular sense. The third step which is aimed to answer the second problem is the writer categorized the classified data based on the register variables namely field, mode, and tenor. The last, the writer summarized the findings and gave general comments and drew a conclusion of the analysis. The conclusions was put after all of the data had been analyzed by using the steps of data analysis.

Moreover, in order to maintain the dependability of the data, the writer used peer review. Peer review is a method of confirming the finding with asking for consideration of friend who understood the theory of register to recheck the result of the study in the purpose of achieving the accuracy of her finding. In this case, the writer took two people. Muiz Fathurrohman is the first peer review, he is chosen because of his good understanding in Sociolinguistics and Discourse analysis. It is supported by the fact that he has made a research in Sociolinguistics and he obtained (A) score when joining in both Sociolinguistic and Discourse Analysis class. The next is Gladis Damafriza, who was born in Surabaya and grew up in Surabaya till entered the university. She has great attention on social problem, and obviously deeper understanding about reality and meaning of language that is used by the prostitutes community in the book. It happened because the register which is used by the prostitutes community in Surabaya is

mostly familiar among the teenager and adult in Surabaya particularly in their informal speech. Furthermore, by having peer review for the finding it will reduce the subjectivity of the writer.



CHAPTER IV

FINDINGS AND DISCUSSION

This chapter is divided into two main parts, namely the finding and discussion. The finding is formulated based on two research problems, they are the register used by the prostitute community and the register variables in the book *Surabaya Double Cover, Sex in the City*. Meanwhile, the discussion subchapter will be related to the theoretical frameworks and previous studies.

4.1 Findings

The data in this research is taken from the all chapters of the book *Surabaya Double Cover, Sex in the City* originally compiled by Jawa Pos reporter in Surabaya. After the process data reduction, the writer of the study came up with forty eight data from only fifteen chapters be chosen. The process of data reduction it self is based on the appropriate data which is related with the theories of the writer used. The data was spoken by the prostitute community whether direct or indirect speech. Direct speech is marked by quotation in the passage, meanwhile the indirect speech means that the utterances of the prostitutes community has been changed into the language of JP team reporter but still maintain the original register.

4.1.1 Description of the Register used by The Prostitutes Community

The writer of the study analyzed the register that present in each chapter. To answer the research problem number one, the writer wrote down the sentences

picked the particular register from sentences, translated them into English and found the meaning of those register based on the particular and common sense.

The description of the register used by the prostitutes community is displayed below.

Table 4.1: Description of the register used by the prostitutes community

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
1	I.31	Chapter I “Kalau siang dia jadi kernet bus, kalau malam ya, <i>kernet</i> nya laki-laki,”	Kernet	Someone who helps the driver to collect money from his passenger	A prostitute girl who serve her guest
2	I.47	Dia bahkan sering mengajak teman-temannya sesama PSK “ <i>Main</i> ” di penginapannya.	Main	Play	Make love
3	II.5	Chapter II Sebatang korek api dinyalakan dan didekatkan ke bibir kemaluan perempuan yang juga dijuluki “ <i>Miss Veggy</i> itu”	Miss Veggy	To address a woman	Vagina

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
4	II.11	Salah satunya adalah acara <i>sewuhan</i> (seribu-an)	Sewuan	A Thousand	The show to see the prostitute girls' vagina
5	II.52	"... kalau sudah begitu, mending sekalian berbuat begituan daripada nonton <i>anu thok</i> ".	Anu	Something unknown	Vagina
6	IV.17	Chapter IV " <i>sepi</i> , Mas. Lanang-lanang iku munafik kabeh (pria-pria itu munafik semua)"	Sepi	Quiet	Have no guest to serve
7	IV.33	"Di Jarak tarifnya Rp 50 ribu. Otomatis <i>tamu cari</i> yang masih muda dan semok..."	Tamu	Guest	A person who makes love with prostitute girl
8	IV.36	Tergantung kesepakatan saja. "kalau harga cocok, ya langsung <i>ngamar</i> ,"...	Ngamar	Go to bed	Make love
9	IV.43	Di Wonokromo,	Praktik	business of a	Looking

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
		kami juga bisa leluasa menentukan kapan buka <i>praktik</i> , kapan libur		doctor, lawyer, etc	for guests
10	V.3	Chapter V “... wanita yang mengais nafkah di kawasan “ <i>lampu merah</i> ” itu ternyata ada gadis-gadis yang masih bau kencur”	Lampu merah	An automatic signal indicates that all vehicles must be stop in traffic light	The prostitute’s localization
11	V.48	“...saya dikenalkan dengan seorang laki-laki dan diajak kerja di <i>wisma</i> (di Dolly),” tuturnya	Wisma	Home	A building rent for prostitution activities
12	V.54	“... Tidak ada yang tahu kalau saya kerja <i>begituan</i> ,” ungkap gadis berambut sebau ini	Begituan	To explain something that is prohibited	Work as a prostitute girl
13	VI.9	Chapter VI “Ayo, Mas mampir. Ceweknya cakep-cakep! <i>Service</i> -nya	Service	An amount of work done for another	Special sex treatment

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
		juga oke”		person or other people	which is given by prostitute girls
14	VI.27	“... <i>makelar</i> yang menghubungkan dengan PSK yang melayani tamu itu langsung dapat tips,” jelasnya.	Makelar	A person who buys and sells things, eg shares in a bussiness	A person who connects a guest with prostitute girl
15	VII.13	Chapter VII ... , karena kedok cari tumpangan di tepi jalan pun semakin rawan “ <i>garuk</i> ”-an.	Garuk	To rub the skin, to stop it itching	Prostitution operation by Police
16	VII.32	...,dapat dipanggil ke hotel, atau “ <i>baru buka</i> ” (padahal sudah buka puluhan tahun)	Baru buka	Still New and open for the first time	Available new prostitute girls to serve their guests
17	VII.35	... cari <i>karyawati</i> di bawah 25 tahun!	Karyawati	A woman who works in a specified way	Prostitutes girl
18	VII.	“Ayolah. <i>komplit</i> ”	Komplit	complete	Massage

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
	45	aja ya, mas? Biar dapat kubuat sangu pulang nanti.			in the sexual organs
19	VII. 83	... misalnya "memandikan bayi" atau "bendera merah putih"...	Memandikan bayi	Baby showering in order to clean up the baby	Giving a massage in the someone's body
			Bendera merah putih	Indonesian Flag	Sexual activity like giving a massage in the men's sexual organ
20	VIII. 6	Chapter VIII ..., yang oleh salah satu karyawan dinamai pijat dengan "kaki ketiga"	Kaki ketiga	The third leg of something likes Chair, Table, etc	Male's sexual organ
21	VIII. 14	Kalau dulu mula-mula berkembang gigolo, pelacur pria yang beroperasi atau mencari "mangsa" di plaza-plaza...	Mangsa	Prey	Gigolo's guests or customers

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
22	VIII.26	“Namanya juga <i>memancing</i> ,” kata Dony,..	Memancing	Fishing	Looking for guests to make love
23	VIII.29	Yang semula seperti iseng, bahkan bisa jadi belakangan ketahuan bahwa ternyata “ <i>kakap</i> ”.	Kakap	Name of the fish	Someone who has a lot of money, and is professional
24	VIII.30	Itu lebih mending daripada yang masuk dengan gampang tetapi hanya “ <i>teri</i> ”.	Teri	Name of the fish	Amateur person
25	VIII.33	..., warna kulit, dan bahkan akhirnya sampai ke ukuran “ <i>cucak rawa</i> ”-nya Dony.	Cucak rawa	Name of a bird	Male’s sexual organ
26	IX.25	Chapter IX ..., dan menentukan dimana “ <i>eksekusi</i> ” dilakukan.	Eksekusi	The action of work performing a duty	Make love

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
27	IX.31	Ukuran " <i>Mentah</i> " dan " <i>Matangnya</i> " tentu.	Mentah	Not cooked	The size of penis before rouse
			Matang	Cooked thoroughly	The size of penis after rouse
28	IX.32	..., bagaimana " <i>pemanasan</i> "-nya, gaya apa saja yang dikuasainya,...	Pemanasan	Warming up	Sexual activity such as touching and kissing
29	IX.48	Seseorang itu ialah " <i>tante</i> " yang mesti dilayaninya malam ini bagaikan seorang ratu.	Tante	The sister of one's father or mother or the wife of one's uncle	A lady or the gigolo's guest
30	XI.10	Chapter XI ..., tetapi menilik penuturan Lala, jumlah <i>cewek mall</i> makin hari makin berkembang	Cewek Mall	The girls who come to Mall for shopping	The prostitute girls who look for guests in malls
31	XI.42	Ya, kalau aku sih, sekedar <i>close-up</i> aja	Close-up	Something that shows a	Kissing

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
		nggak apa-apa		lot of detail	
		<u>Chapter XIII</u>			
32	XIII.5	“... Namanya juga <i>kebrojolan</i> mana saya tahu bapaknya...?” tutur PSK yang sudah punya empat anak ini blak-blakan.	Kebrojolan	Something which comes out unexpectedly	Unexpected and pregnancy or Have children without father and married
33	XIII.4 4	“PSK yang sedang hamil itu <i>pasarannya</i> malah lebih tinggi lho, Mas....”	Pasaran	The price of something based on the right level of the market	An amount of money to buy prostitute girls
		<u>Chapter XV</u>			
34	XV.9	“Saya hanya mau <i>di-booking</i> oleh para langganan saya. Selain itu, saya selalu menolaknya,”	Di-booking	To reserve a place, accommodation, etc	Be asked to make love
35	XV.27	“Ya supaya gratis. Kami menggandeng <i>om-om</i> yang mau masuk diskotek,” terang Sherly.	Om-om	Brother of one’s parents	A gentleman who has a lot of money

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
36	XV.35	“Setiap om yang sudah <i>tidur</i> sama saya, kalau mau lagi tinggal telepon. Saya pasti datang,” jelasnya.	Tidur	sleep	Make love
37	XV.75	“saya senang dengan yang masih <i>hijau</i> ,” kata bapak dua anak ini	Hijau	A color	A young prostitute girl
38	XV.86	“Mereka hanya <i>jualan</i> kalau sedang butuh uang”, tuturnya	Jualan	To give goods, etc to in exchange for money	Looking for guest to get money
39	XIX.1	Chapter XIX Berburu perempuan <i>bispak</i> (bisa “dipakai”) di diskotek...	Bispak	Can be used for something	Prostitute girl
40	XIX.1 3	Walaupun memang bukan tergolong “ <i>ayam kampung</i> ” tidak berarti Alis bukan cewek bispak	Ayam	The name of animal	A student who has additional work as a prostitute girl
41	XXI.3	Chapter XXI ..., memanfaatkan	Esek-esek	Sound of	Make love

No	Code	Sentence	Particular Words/ Phrase	Common sense	Particular sense
	2	jasa sewa kamar mesum disana memang jauh lebih menguntungkan dibandingkan <i>esek-esek</i> di lokalisasi...		rubbing	
42	XXI.3 7	Tarif sewa kamar <i>short time</i> yang ditetapkan warga sidokumpul itu bervariasi	Short time	No longer time	Doesn't stay a night
43	XXI.4 4	Karena itu, warga selalu welcome terhadap para tamu yang membutuhkan tempat untuk menyalurkan " <i>hajat</i> ".	Hajat	Event	A strong feeling to make love.
44	XXV. 18	Chapter XXV Dikalangan <i>pria nakal</i> , paket ini biasanya mereka sebut sebagai <i>lulur triple X</i> .	Pria nakal	A man who has bad tempered	The consumer of prostitute girls or a guest
			Lulur triple X	Body Mask	Make love

No	Code	Sentence	Particular Words/Phrase	Common sense	Particular sense
45	XXV. 48	Dilatarbelakangi kebutuhan ekonomi yang terus mendesak, ajakan 'pom-pom' dikamar khusus pun diterimanya.	Pom-pom	The instrument that is used by cheerleaders in performing	Make love
46	XXV. 94	Modus operandinya tak beda jauh dengan panti pijat, para wanitanya dipajang di 'aquarium'.	Aquarium	A glass tank in which living fish and other water creatures and plants are kept	A glass tank to show the prostitute girls as a manikin
47	XXV. 129	Apalagi yang baru, lebih suka datang untuk melihat-lihat koleksi terbaik salon Y	Koleksi	A group of objects that have been collected	A group of woman who are prepared to serve the guest
48	XXIX. 14	Chapter XXIX Biasanya kalo main 'stand'-nya gimana?	Stand	Being in an upright position	The position of man and woman while

No	Code	Sentence	Particular Words/ Phrase	Common sense	Particular sense
					making love

4.1.2. The Register Variables (Field, Mode, and Tenor) Found in Sentences

Next, research problem number two is answered by the writer by analyzing what the register variables namely field, mode, and tenor found in those sentences. In this study, based on the theory from Halliday and Hasan's (1985) the field concerns with the topic of conversation and what is the conversation is talking about. The mode concerns with how the conversation displayed, and focused on the conversation tools. Whereas, the tenor deals with the relationship between the speakers of the conversation, it is also decided whether they are in the formal or informal situation. The results of the study are presented as follows.

1. SENTENCE: "Kalau siang dia jadi kernet bus, kalau malam ya, **kernetnya** laki-laki," tambah andi (*She works as a bus driver assistant in the morning, but the bus driver assistant change into a prostitutes girl in the evening*).

FIELD: This sentence is talking about prostitutes girl since the meaning of *kernet* is a prostitute girl.

MODE: Face to face encounter

TENOR: This conversation is between the guest and the Reporter of JP.

2. SENTENCE: Dia bahkan sering mengajak teman-temannya sesama PSK

“**main**” di pengingapannya (*She even often asks her prostitute friends to “play” in her boarding house*).

FIELD: This Sentence is talking about place for having sex, since the particular words *play* means having sex.

MODE: Face to face encounter

TENOR: This conversation is still between the guest, in here Andi and JP reporter.

3. SENTENCE: Sebatang korek api dinyalakan dan didekatkan ke bibir

kemaluan perempuan yang dijuluki “**Miss Veggy**” itu (*In the dark night a stick of match is burned and approached to the lip of woman’s sexual organ that is called “Miss Veggy”*)

FIELD: Topic of this sentence is an activity which is done in the prostitutes’ localization.

MODE: Written text

TENOR: Related to the relationship between the writer and someone else, there is no particular relationship built in because this sentence is a statement that is written by the reporter of JP showing to the reader about particular word “Miss Veggy” which is usually spoken by the prostitutes’ community replacing vagina.

4. SENTENCE: Salah satunya adalah acara **sewuan** (seribuan), disebut

sewuan karena paket tontonan maksiat ini dikemas dengan harga seribuan

(one of them is *sewu*, called *sewu* because the price of this package of vulgar show costs one hundred rupiah)

FIELD: In this sentence, the writer was talking about a show, the show that is held by the prostitutes' girl to collect money. They called this vulgar show with *sewu*, because the audience should paid one hundred rupiah to see the vagina of the prostitute girls.

MODE: written text

TENOR: There is no particular relationship built in the sentence above.

This sentence is a statement of the writer to showing the reader about a particular show which often held in the prostitution community.

5. SENTENCE: "...Para PSK lebih memilih diajak kengan di hotel karena merasa lebih aman. Kalau sudah begitu mending sekalian berbuat "begituan" alias berhubungan intim daripada nonton **anu** thok," jelas Ipin
(The prostitute girl prefer to have a date in a hotel because they feel safer.

So, it is better to have sex rather than just see the vagina).

FIELD: The topic of this conversation is the place for having sex. The prostitute girls pretend that hotel is more safety for them.

MODE: Face to face encounter

TENOR: This conversation is between Ipin the guest of prostitutes girl and the JP reporter in the informal interview.

6. SENTENCE: "**Sepi**, Mas. Lanang-lanang iku munafik kabeh (pria-pria itu munafik semua)," keluh Marni seperti mewakili keluhan seprofesinya (No one comes sir, all men are hypocrite said Marni represents her friends)

FIELD: The field of this sentence is sex activity because the meaning of *sepi* is having no guest to serve, so the prostitute girl (Marni) did not get money that day.

MODE: Face to face encounter

TENOR: This conversation is taken from the interview between Marni, the prostitute girl and the reporter of JP.

7. **SENTENCE:** Marni mengaku, ia kalah bersaing dengan PSK lain di Jarak.

“Di Jarak tarifnya Rp 50 ribu. Otomatis **tamu** cari yang masih muda dan semok. Sedangkan di Wonokromo hanya Rp 15 ribu-Rp 25b ribu. Asal harga cocok, jadi,” imbuhnya (*Marni said that she is not able to compete with the other prostitute girl in Jarak. “The cost in Jarak is 50 thousand rupiah. Automatically **the** guests look for young and sexy girl. Whereas in Wonokromo, the cost is just 15 until 25 thousand rupiah. As long as the price is agreed, the sex transaction is done,” Marni added*)

FIELD: This sentence is talking about some one since the words guest belongs to subject matter. Marni explains that she feels difficult to find guest in Jarak because she has many competitor who younger and sexier than her.

MODE: Face to face encounter

TENOR: Again, this sentence is an interaction among Marni as the prostitutes girl and reporter of JP Press in the informal interview.

8. **SENTENCE:** Tergantung kesepakatan saja. “Kalau harga cocok, ya langsung **ngamar**,” ujar wanita berbadan subur ini. Ungkapan Marni ini

ditimpali Siti, yang malam itu mengenakan tank-top dipadu celana jins ketat (*Depends on the agreement "When getting the right price, you can Make love", said the woman who has healthy body. This statement is added by Siti was wearing tank top and tight jeans that night).*

FIELD: Marni and the the reporter were discussing about the fee, if both of guest and Marni get the right fee they will make love since the meaning of *ngamar* is sex transaction. This conversation happened in the evening.

MODE: Face to face encounter

TENOR: The relation built in this sentence is still between the prostitute girl, Marni and the reporter of JP press. They are in the informal situation, because as we can read in that time, Siti (Marni's friend) used tank top and tight jeans.

9. SENTENCE: Di Wonokromo, Marni dan Siti juga bisa leluasa menentukan kapan buka "**praktik**", kapan libur, karena dia tak dikuasai germo seperti di Jarak. "Mau apa pun terserah saya. Tak ada yang mengatur-atur," imbuh wanita asal Nganjuk ini (*In wonokromo, Marni and Siti have a free time to decide when they should look for guest or no, because she didn't controlled by pimps like those in Jarak. "Everything is up to me. There is no one who can control me" said a woman from Nganjuk).*

FIELD: This sentence is talking about Marni and Siti have a free time to decide when they should look for guest or not. Because different from the common sense the particular word *Praktik* in here means look for guest.

MODE: Face to face encounter

TENOR: It is interaction among Marni and Siti the prostitute girls with reporter of JP.

10. SENTENCE: Di antara ribuan wanita yang mengais nafkah di kawasan “lampu merah” itu, ternyata ada gadis-gadis yang masih bau kencur (*between the thousand women who work in the red light district, actually there are many little girl*).

FIELD: This conversation tells about place since the particular words “lampu merah” refers to prostitute’s localization

MODE: Written text

TENOR: Here, the writer shows the reader about the reality in the prostitute’s localization so, there is no relationship built in. In this sentence the writer still use the particular word “lampu merah” as the community in there often used rather than change it into “prostitute’s localization”.

11. SENTENCE: “Katanya saya mau diajak kerja menjadi pembantu. Saya ikut dan diajak kos di Putat Jaya. Tapi, kemudian saya dikenalkan dengan seorang laki-laki dan diajak kerja ke **wisma** (di dolly)” tuturnya (*“He said that he wanted to make me as a servant, so I joined him and he brought me to the boarding house in Putat Jaya. But, then he introduced me to a man and asked me to work in the house (Dolly)*).

FIELD: This conversation deals with localization, since the prostitute’s girl, Dini feel disappointed because her friend lied to her. And now Dini becomes a prostitute girl and work in dolly.

MODE: Face to face encounter

TENOR: The informal relationship between Dini and the reporter are built through the conversation they make. Here Dini tells her experience before she becomes a prostitute girl like now.

12. SENTENCE: “Saya sampai sekarang tetap sekolah dan tidak ada yang tahu kalau saya kerja **begituan**,” ungkap gadis berambut sebauh ini (*Until now, I am still a student and there is no one knows if I work like that*), said the girl who has a shoulder length hair)

FIELD: Here, the conversation is continuation of the previous sentence so in this conversation Dini explained that she still a student. Working as a prostitute girl does not make her forget about her school. For Dini education is number one, and no one knows about her activity except going to school.

MODE: Face to face encounter

TENOR: Same at the previous sentence, this conversation happened between Dini, the prostitute girl and the reporter of JP.

13. SENTENCE: “Ayo, Mas mampir. Ceweknya cakep-cakep! **Service**-nya juga oke,” begitulah kalimat yang meluncur dari mulut pria pemakai batik itu. Mereka memang para makelar di Dolly (*come on sir, The ladies are beautiful! And the service is ok*), that was a sentence spoken by the man who was wearing batik clothes. They are scalpers in Dolly)

FIELD: The topic is about invite person. The scalpers invite the pedestrians to visit his home. He tells that he has many beautiful and sexy girls who can give the best service.

MODE: Speech

TENOR: the sentence above is spoken spontaneously by the scalper to every man and guest who are passing in front of his home.

14. **SENTENCE:** “Biasanya, kalau tamunya memang benar-benar puas atas pelayanan atas yang diterimanya, **makelar** yang menghubungkan dengan PSK yang melayani tamu itu langsung dapat tips,” jelasnya (*Usually, if there are any guests who really satisfied with the services, the scalper who is connecting a guest with the prostitute girl will automatically get a tips,* he said)

FIELD: In this sentence, the owner of this home tells about the broker since the meaning of *makelar* is a person who connects a guest with prostitute girl.

MODE: Face to face encounter

TENOR: The interaction built is between the owner of the home and the reporter in the informal interview.

15. **SENTENCE:** “Tampaknya pula, PP menjadi salah satu pilihan yang relatif “aman” untuk kedok bisnis esek-esek, karena kedok cari tumpangan di tepi jalan pun semakin rawan “garuk”-an (*apparently, PP become one of the safety choices for business sex, recently looking guest in the street does not safety anymore because the operation from satpol PP*)

FIELD: In this sentence Dani tells the reason why many prostitutes girl change to work in PP rather than looking for guest in the street like they always do. The operation of satpol PP becomes their biggest fear. So, they pretend that PP more safety for them.

MODE: Face to face encounter

TENOR: The interaction taking place in this sentence is described between Dani and reporter of JP.

16. **SENTENCE:** “Asisten cantik dan menarik, dapat dipanggil ke hotel”, atau “baru buka” (padahal sudah buka puluhan tahun) (*Who is beautiful and assistant interesting can be called to the hotel*) or “grand opening” (*actually has been opened for ten years*)).

FIELD: This sentence commonly find in the newspaper advertisement that is talking about prostitute girl. Like we can see the particular word like “beautiful and interesting assistant” and “grand opening” refers to prostitute girl.

MODE: Written text

TENOR: This is a kind of language in an advertisement, so the writer just copying into his book. There is no relationship built in this sentence.

17. **SENTENCE:** “Cari **karyawati** dibawah 25 tahun!” (*Look for assistant under 25 years!*)

FIELD: This is an advertisement about open recruitment. They look for an assistant that indeed a prostitute girl.

MODE: Written text

TENOR: Same with the previous sentence, this is an advertisement that is the writer just copying the sentence, so there is no relationship built in.

18. SENTENCE: “Sudah 2 tahun aku disini mas,” katanya sambil kuat-kuat menyedot rokok rendah tar itu.” Ayolah, **komplit** aja ya, mas? Biar dapat kubuat sange pulang nanti. Aku akan ke kampung jenguk anak setelah ini mas” (*“Over two years, I have been here sir!” she said sucking the lower tar cigarette. “Come on sir the complete one please?” I will use the money to go home. I will go to my hometown to visit my child).*

FIELD: From this sentence as we can see the prostitute girl try to influence the reporter to massaged completely. The complete massage in here means the additional massage that is given by the prostitute girl in the one’s sexual organs. She needs money for go home.

MODE: Face to face encounter

TENOR: From language that they used in the conversation above, they are in the informal situation and in a certain room. The interaction happened between the prostitute girl, Marni and the reporter of JP press.

19. SENTENCE: Ada beberapa istilah khusus untuk menanyakan atau mengabarkan kepada rekan-rekannya dikamar sebelah atau yang sedang menunggu tamu misalnya “**memandikan bayi**” atau “**bendera merah putih**” (bayangkan gerakan tangan saat mengerek bendera) (*there are some particular terms used to ask or inform their friends in the room beside or who are waiting guest like “baby showering” or “flag” (imagine the hand movement when hang out the flag).*)

FIELD: Topic of this sentence is just informing the reader about some particular terms that used by the prostitute girls whenever they want informing their friend about their activity in the room with their guest.

MODE: Written text

TENOR: This is an expository sentence that the writer just informing the reader about some particular terms, there is no relationship built in.

20. **SENTENCE:** Tetapi “tambahan”-nya itu, yang oleh salah seorang kawan dinamai pijat dengan “**kaki ketiga**” itu, wouw, dijamin ampuh, bo! (*But the “additional” with the friend is called massage with “the third leg” wow, surely it works!*)

FIELD: This sentence is talking about male’s sexual organ since “*kaki ketiga*” in here means male’s sexual organ.

MODE: Face to face encounter

TENOR: in this sentence built an interaction between repoter of JP and someone who belongs with the prostitutes community but he did not want to tell his name.

21. **SENTENCE:** Begitulah. Kalau dulu mula-mula berkembang profesi gigolo, pelacur pria, yang beroperasi atau mencari “**mangsa**” di plaza-plaza atau di café-café, kini tampaknya ada semacam pencanggihan, yakni dengan semacam kedok sebagai pemijat. (*So, in the past many gigolos looking for “prey” in plazas or cafes, but now they pretend as a masseur*)

FIELD: This sentence talking about how the gigolo's way to look for his guest. Different with the past, now they like pretend as a masseur and wait their guest comes.

MODE: Face to face encounter

TENOR: The interaction in the sentence above is between gigolos and the reporter of JP.

22. SENTENCE: "Namanya juga **memancing**," kata Dony, "kalau enggak mau korbankan umpan (maksudnya kurban pulsa untuk balas sms), ya mana bisa dapat?" (*It is fishing, said Doni, "if I do not want sacrifice the bait (money for replaying the message) so, how can I get?"*)

FIELD: Topic of this sentence is *Memancing* which means Looking for guest.

MODE: Face to face encounter

TENOR: Dony who is the gigolos and the JP press reporter relationship can be seen through this sentence. It is same with the previous sentence which is they are in the informal interview.

23. SENTENCE: Yang semula seperti iseng, bahkan, bisa jadi belakangan ketahuan bahwa ternyata "**kakap**" (*firstly it looks like jokes but in the end it is found that they are actually the professional ones*)

FIELD: This sentence tells about someone. The particular words like *Kakap* indicate rich man or a professional.

MODE: Face to face encounter

TENOR: Doni and JP reporter

24. SENTENCE: Itu lebih mending daripada yang masuk dengan gampang tetapi hanya “**teri**” (*It is common rather than those who join in easily but actually they are only amateurs person*)

FIELD: Because of this sentence is continuing the previous sentence so the field of this sentence is indicates to the some one, opposite with *kakap* the particular word *teri* means an amateur person.

MODE: Face to face encounter

TENOR: Doni and JP reporter relationship can be seen through the sentence above.

25. SENTENCE: “200 ribu ajalah,” balas Doni, menyusul sekian tanya jawab SMS seputar spesifikasi: tinggi/berat badan, warna kulit, dan bahkan akhirnya sampai ke ukuran “**cucak rawa**”-nya Doni (*“200 thousand please”, replied Doni, after the end of the asking answer session in the text message about specification: high/weight, skin color, and even the size of Doni’s sexual organ*).

FIELD: This sentence is belongs to the personal message. The guest asks Doni about Doni’s appearance specification in the text message. There are many question asked to Doni and one of those question are the size of *cucak rawa*. For the guest and gigolos the size *cucak rawa* becomes one of the important things, *cucak rawa* in here means male’s sexual organ.

MODE: A phone message

TENOR: the interaction happened between Doni and his guest in a phone message (SMS).

26. SENTENCE: Mereka bisa saling memberitahukan nomor handphone masing-masing, dan menentukan dimana “**eksekusi**” dilakukan (*they can share the phone number and decide where the execution will be conducted*).

FIELD: topic of this sentence is sharing information. Information in here done in order to decide where the sex transaction or *make love* will be conducted.

MODE: Written text

TENOR: There is no relationship built in the sentence above.

27. SENTENCE: Karena tanpa sungkan-sungkan si tante bisa menanyakan langsung berapa ukuran (maaf) penis si gigolo. Ukuran “**mentah**” dan “**matang**”-nya, tentu (*with no shame anymore, a woman can ask directly about (sorry) gigolo’s penis size. Before rouse and after rouse size*)

FIELD: topic of this sentence is sharing information, the gigolo and guest asked about personal questions likes (sorry) gigolo’s penis size before rouse and after rouse. They use vulgar words, and looks has an intimate relationship, although they never met each other.

MODE: In a chat room

TENNOR: This sentence is continuing the previous sentence, so this sentence built between gigolos and his guest in a chat room.

28. SENTENCE: Selain itu bisa dibicarakan pula, layanan apa saja yang bisa dilakukan oleh si gigolo, bagaimana “**pemanasan**” nya, gaya apa saja yang dikuasanya, mau main di bak mandi atau tidak (*Beside of that, they*

can ask what services can be done by gigolos, how the **foreplay** is, and what the sex style that he capable of, whether they can play in the bathtub or not).

FIELD: The field of this sentence is same with previous sentence which is sharing information about personal questions. They often ask about how are the style and the best services can be given by the gigolos.

MODE: Chat room

TENNOR: Gigolos and guest relationship can be seen through this sentence. It is same with the previous sentence that occurs in a chat room.

29. SENTENCE: Seseorang itu ialah “**tante**” yang mesti dilayaninya malam ini bagaikan seorang ratu (*she is a lady who must be served as a queen tonight*).

FIELD: The topic of this sentence is a gigolo’s guest which commonly called a lady. As a guest a lady should get the best services and treat as a queen.

MODE: Face to face encounter

TENNOR: The relationship between gigolo and a lady can be seen in this sentence. A lady should be threat as a queen because she is a main star tonight.

30. SENTENCE: Belum pernah ada sensus khusus memang, tetapi menilik penuturan Lala, jumlah **cewek mall** makin hari makin berkembang. Dan perkembangan itu tergolong pesat (*there is no special census before, but*

based on Lala's statement, the number of **Mall's girl** day to day always increase and the increasing is categorized fast).

FIELD: Here, the sentence deals with Mall's girl. Lala said the number of Mall's girl has an increasing recently. This is happened because the number of people who need mall's girl has an increasing too.

MODE: Face to face encounter

TENNOR: The relationship between Lala and the JP reporter is built through the conversation they make. Here they interact through the topic of Mall's girl.

31. SENTENCE: Karena kalau sampai orang tuaku tahu apa yang aku jalani ini, bisa-bisa aku dibunuhnya. Ya kalau aku sih, sekedar **close-up** (maksudnya berciuman) aja mnggak apa-apa (*Because, if my parents know what I has doing now, possibly they will kill me. For me just **kissing** is OK*).

FIELD: This sentence covers Nunik and JP reporter's conversation about her job as prostitute girl now. Nunik still keep her job as a secret, no one knows about her job especially her parents. She said if her parents know she becomes a prostitute girl, she afraid that they will kill her.

MODE: Face to face encounter

TENOR: In this sentence occur an interaction between Nunik, the prostitute girl and the reporter of JP press, in the informal interview.

32. SENTENCE: "Usia kehamilan saya sudah empat bulan. Namanya juga **kebrojolan**, mana saya tahu bapaknya..?" tutur PSK yang sudah punya

empat orang anak ini blak-blakan. Namun begitu dia tampak cuek (*the age of my pregnancy is four month now, this is an unexpected pregnancy, so how can I know the father? Said a prostitute girl who has four children honestly*)

FIELD: On this sentence, Wati tells that she gets unexpected pregnancy, so she doesn't know exactly whose the baby's father.

MODE: Face to face encounter

TENOR: It is interaction among Wati as the prostitutes girl and reporter of Jawa Pos Press in the informal interview.

33. SENTENCE: "PSK yang sedang hamil itu **pasarannya** malah lebih tinggi lho, Mas. Soalnya yang ini sulit dicari," kata Wati yang juga mengaku pernah menerima tips Rp 1 juta dari orang Jepang gara-gara dibooking ketika hamil (*"The prostitute girl who is pregnant has higher prices, because it is difficult to find" said wati who also got 1 million tips from a Japanese person because she was booked when she was pregnant*).

FIELD: Same with the previous sentence, in this dialogue Marni still talks about her pregnancy. She said that she never feel disappointed gets a baby, she believe that a pregnant woman will get a lot of money because difficult to find.

MODE: Face to face encounter

TENOR: The relation built in this sentence is still between the prostitute girl, Wati and the reporter of JP press. It is in the informal interview as reflected they talk honestly and intimate like friends.

34. SENTENCE: Dalam waktu yang tidak begitu lama, Sherly mengaku sudah mempunyai sekitar 20 pelanggan. “saya hanya mau **di-booking** oleh para langgananan saya. Selain itu, saya selalu menolaknya,” ungkap gadis berambut seleher ini, serius (*in a no longer time Sherly profess that she has about 20 guests. “I just want to be booked by my customer. Except them, I always refuse,” said the girl who has a shoulder length hair, seriously).*

FIELD: Sherly, the prostitute girl tells about her guest. She said that, she is very selective in choosing guest except because she afraid, this way she chooses because her family never knows about her job and also she still a senior high school student.

MODE: Face to face encounter

TENOR: This conversation is taken from the interview between the prostitute girl, Sherly and the JP reporter.

35. SENTENCE: “Hampir tiap hari kami pergi ke diskotek,” tambahnya. Biayanya? Sherly mengaku berasal dari keluarga sederhana, karenanya untuk bisa masuk diskotek, dia dan teman-temannya harus memutar otak. “ya supaya gratis. Kami menggadeng **om-om** yang mau masuk diskotek,” terang Sherly (*“almost everyday we go to discotheque,” she added. The money? Sherly confessed that she is from a moderate family, so to be able to enter the discotheque, she and her friends should think hard. “So, for free. We bring a gentlemen who want to enter discotheque)*

FIELD: continuously the previous interview, in this sentence Sherly tells about her activity. Almost every night she goes to discotheque for party, because she doesn't have a lot of many she invite a rich man for join party with her friends.

MODE: Face to face encounter

TENOR: It is an informal interview between Sherly and the JP reporter.

36. SENTENCE: Untuk memperlancar profesinya, Sherly membeli sebuah hand phone. "Setiap om yang sudah **tidur** sama saya, kalau mau lagi ya tinggal telepon. Saya pasti datang," jelasnya (*to smooth her profession, Sherly bought a hand phone. "Every man who has ever made love with me, if she needs me again just call me. certainly I will come" she said*).

FIELD: Sherly tells that he bought a hand phone to easily her job. He can make an appointment with her guests via hand phone. She said that this way help her too much, he gets a lot of money because there always a guests book her everyday.

MODE: Face to face encounter

TENOR: The interaction built is between sherly, the prostitute girl and JP reporter, while the interaction goes on smoothly in the informal situation.

37. SENTENCE: Hendra, bukan nama sebenarnya, mengaku sering mem-booking para siswi SMU yang nyambi jadi PSK. Pria berusia 35 tahun ini merasa para gadis itu punya daya tarik sendiri. Kalau PSK yang ada di lokalisasi atau panti pijat rata-rata sudah sangat professional. Saya senang dengan yang masih **hijau**," kata bapak dua anak ini (*Hendra, unreal name,*

said that he often books senior high school students who work as prostitution girl. He thinks that those girls have a special attraction. While the prostitution girl who are in the localization or in the massage house commonly have been too professional. I like **the young one**).

FIELD: In this interview Hendra, one of the customers of the prostitute girl tells that he likes use the services of the senior high school student. He feels that those girls more attractive than the girl in localization. His statement supported by the particular word *hijau* which is spoken by Hendra means new prostitutes girl or still young.

MODE: Face to face encounter

TENOR: The relationship built in this sentence is between the reporter and Hendra, the guest. Here, the informal relationship is built through the conversation they make.

38. SENTENCE: Sebenarnya, tambah Hendra, ada juga gadis SMU yang tidak menggunakan jasa germo. Tapi yang seperti ini lebih susah untuk ditemukan. “Mereka freelance, dan beraksi menurut keinginannya sendiri.

Biasanya, mereka tidak terlalu gampang digacet. Mereka hanya ‘jualan’ kalau sedang butuh uang,” tuturnya (*actually, there are senior high school students who do not use pimp. But someone like them is rather difficult to find. “There are freelance who work as they want. Sometimes, they do not accept easily the invitation to have a date. They just look for guest when they need money*).

FIELD: Continuously the previous interview in this part Hendra explaining about the style of their work. Some of the student prostitutes are freelance, so they are difficult to find. They just work if they need money.

MODE: Face to face encounter

TENOR: The people who are in the conversation above are Hendra, the guest and still the reporter who wants to make a report with an interview.

39. SENTENCE: Berburu perempuan **bispak** (bisa “dipakai”) di diskotek tentu lebih menantang daripada “memunggut” yang dipajang di etalase-etalase seperti di Gang Dolly, di pinggir sepanjang jalan Panglima Sudirman, ataupun yang buka praktik di panti pijat komplit. “kalau awak lagi mujur (sedang beruntung), kata Tedy (bukan nama sebenarnya), seorang wartawan tabloid yang tergolong berani di Surabaya, “bisa dapat ineks dan bahkan seks gratis!” (*Hunting bispak girl’s (can be “used”) in discotheque is surely more challenging rather than just “picking” someone who is displayed in the aquarium like in Dolly, in the side of Panglima Sudirman street or which is open the practice in the complete massage home. “If we are lucky, said Tedy (unreal name), who is a journalist of an adult tabloid in Surabaya, “we can get ineks and even free sex!”*).

FIELD: In this sentence, Tedy believe that hunting girl in discotheque to ask for having sex is more challenging rather than just put the available girls in Dolly or street. From the whole sentence above can be seen that

the topic of this sentence is *bispak* girls it self or woman who available for having sex.

MODE: Face to face encounter

TENOR: The relationship between Tedy and JP reporter can be seen in this part. Tedy, the journalist of ones an adult tabloid in Surabaya explained about his experience to JP reporter in the informal interview. It can be seen from the dialogue that Tedy ever got in sex and free sex before.

40. SENTENCE: Tetapi jangan salah kira. Walaupun memang bukan tergolong “**ayam kampus**” tidak berarti Alis bukan cewek *bispak*. Kalau memang ada “jodoh” segala kemungkinan bisa terjadi (*but do not think. Although she does not belong to “**campus chicken**”, does not mean that Alis is not a bispak girl. If there is a “matching partner”, all possibility can happen*).

FIELD: This sentence tells that Alis do not belong to “campus chicken” but it does not mean she do not belong to *bispak* girl. She is a glamour student, she loves party and she can spend a lot of money to makes her happy in spite of make love.

MODE: Written text

TENOR: The writer just informing the reader about Alice. There are no particular relationship built in, but before the writer wrote down this sentence he has made an interview with Alice.

41. SENTENCE: Bagi PSK dan pria hidung belang, memanfaatkan jasa sewa kamar mesum di sana memang jauh lebih menguntungkan dibandingkan

esek-ese di lokalisasi atau check-in di hotel. “ya, memang lebih murah.

Kalau di lokalisasi bisa Rp 100 ribu sekali main, di tempat ini Cuma Rp 60

ribu,” ujarnya (*for prostitute girls and her guest using a rent room in there*

*is cheaper than **making love** in localization or hotel.* “Ya, that is cheaper,

if in a localization can be 100.000 rupiah once, but in here just 60

thousand rupiah,” he said).

FIELD: Topic of this sentence is about rooms in sidokumpul which are

rent for make love. Prostitute community pretends that rent a room in

sidokumpul is cheaper than check in hotel or localization.

MODE: Face to face encounter

TENOR: The interaction built between the reporters who make interview

with a person in sidokumpul. While the interaction goes on relax and in

the informal situation.

42. SENTENCE: Tarif sewa kamar short time yang ditetapkan warga

sidokumpul itu bervariasi. Rata-rata berkisar antara Rp 10 ribu hingga Rp

20 ribu untuk sekali “main” (*The fee for short time renting which is*

decided by Sidokumpul’s people is varied. The fee is between 10 thousand

to 20 thousand rupiah once).

FIELD: The field of this sentence is same with the previous sentence,

which is talking about rooms in sidokumpul. The fee for short time in

Sidokumpul is variation, and short time in here commonly no longer than

two hours.

MODE: Face to face encounter

TENOR: JP reporter and a person in sidokumpul relationship can be seen through this sentence. The relation is between a stranger and the host of a rent rooms. JP reporter as the stranger comes and makes an interview with one of the host in there.

43. SENTENCE: Karena itulah, warga selalu welcome terhadap para tamu yang membutuhkan tempat untuk menyalurkan “hajat”. Tinggal ketuk pintu, meski pemilik rumah sedang tertidur lelap, dijamin akan bangun dan dengan ramahnya akan dipersilahkan masuk (*So, people always welcome with the guest who need place to make love. Just knock door, although the owner just sleep, surely they will get up and kindly will opening the door*).

FIELD: The function of this sentence is to informing the reader that people in sidokumpul always welcome to the guest who need place for make love with the prostitute girls. We can see that sidokumpul is a particular place that rent for prostitution.

MODE: Written text

TENNOR: There is no relationship built in the sentence above. The writer just informs the reader about phenomena that really happened in sidokumpul.

44. SENTENCE: Selama menjalani proses lulur, telah disediakan kamar khusus yang terjamin keamanan dan kenyamananya. Di kalangan pria nakal, paket ini biasanya mereka sebut sebagai lulur triple X (*while the massage process, that is available a special room which are guaranteed*

the safety and pleasant. For the Male's customer, they call this treatment with triple X massage).

FIELD: Topic of the sentence is about an additional service which is given in MS' salon. For the guest that treatment usually called with triple X massage. Triple X means beside the common massage, the guest also able request to make love with the masseur girl.

MODE: Written text

TENOR: There is not any interaction reflected in this sentence because when that sentence narrated by the writer takes place he has no body talk to but him self. The writer just informing the reader about fact in a particular salon based on his experience.

45. SENTENCE: Sekali terjun, menyelam sekalian. Kira-kira seperti itulah tekad Vira. Dilatarbelakangi kebutuhan ekonomi yang terus mendesak, ajakan **pom-pom (baca: bercinta)** dikamar khusus pun diterimanya (*once time jumping, diving too. That is what Vira thinks. Having a difficult economy background the invitation to pom-pom (make love) in special room was accepted by her*).

FIELD: Vira tells that money is the biggest reason that makes her work as prostitute girl. She confesses that she does not from the have family. So she should hard working to complete her necessary, and it is forcing her to be a prostitute girl.

MODE: Face to face encounter

TENOR: The relationship between Vira and JP reporter can be seen in this sentence. It same with the previous sentence they are take in the informal situation can be seen that vira tells about her life honestly to the reporter like sharing to her friend.

46. SENTENCE: Lantas apa pelayanannya? Apalagi kalau bukan ‘menjual’ wanita yang bisa menghapus dahaga para lelaki. Modus operandinya tak beda jauh dengan panti pijat, para wanitanya dipajang di ‘**aquarium**’ (*So what is the services? what else if do not selling woman who can wipe out the thirst of man. This way is not too different with the massage spa, the women were displayed in ‘aquarium’*).

FIELD: Topic of this sentence is selling woman to serve the guest. The woman displayed in the glass tank, which is commonly called by the prostitution there with aquarium.

MODE: Written text

TENOR: This sentence is narrated by the writer and no body talk to him. So, there is no relationship built in.

47. SENTENCE: Para pelanggan tetap, biasanya lebih suka memesan melalui telepon. Tapi banyak tamu apalagi yang baru, lebih suka datang untuk melihat-lihat **koleksi** terbaik salon Y (*The customer, usually likes to book by phone. But there are many guests especially the new comers who want to see the best collection of Y salon*).

FIELD: On this sentence the writer tells that the customer usually likes booked via phone but sometimes for the new guest prefer to come just to see and choose the woman of Y salon rather than book via phone.

MODE: Written text

TENOR: There is no interaction that can be seen in this sentence. Same with the previous sentence this is explained by the writer just to informing the reader about how to book the prostitute girls.

48. SENTENCE:

Si pria : Biasanya kalau main 'stand'-nya gimana?

Si wanita : Langsung aja ha..ha..ha.. (tawanya meledak)

Si pria : Menurutmu 'stand' yang paling enak seperti apa?

Si wanita : Kalau nggak bisa sama aja, nggak bisa masuk. Tapi kalau main langsung, aku nggak mau diatas. Kalau sudah puncak, baru..enak, keluar barang hi..hi..hi.

Man : *How about the 'stand' usually while make love?*

Woman : *Just to the point, ha..ha..ha..ha (laughing)*

Man : *what do you think the best 'stand' about?*

Woman : *If this is can not be done, it is just the same as can not be able to get in. but if directly playing, I do not want in the top position. After orgasm, it feels good because the sperms are out.*

FIELD: Here, they interact through the topic of sex, the Man in the conversation above asks about the sex position which is usually used by

the woman and her guest. It can be seen that the man ask about the particular word 'stand' which mean the position of woman and man in make love

MODE: in the video cassette disk

TENOR: The relationship between the woman and man is built through the conversation they make. This conversation stated in the some part of the scene in blue film they make. As we can read in the conversation, there are many vulgar words so I can conclude that they are in the informal situation.

4.2 Discussion

From the previous findings, the researcher found that the prostitute community in the book *Surabaya Double Covers, Sex in the City* used register in the informal situation. They use some particular words which is we called register to shows their existence in the community. They also use these terms to claim the common member between the speaker and the participants. Like the theory proposed by Yule (2000) the differences in choices register will have a direct effect on the style what one says, so register which is used by the prostitute community also has two meaning, which are called common sense and particular sense. The common sense means the particular words or phrase that is the people familiar with. Many people understand about those words even they use in their daily communication.

Besides, the particular sense means the words or phrase that is the people unfamiliar with. Those words called register because that is sometimes difficult to

understand and created ambiguity for other people beside their community. Just the common member inside who understood about such register who can take in the conversation.

Based on the finding, the writer found 48 (forty eight) register used by the prostitutes community in the book *Surabaya Double Cover, Sex in the City*.

Mostly register which is spoken by prostitute community have another side which refers to the relationship of the meaning between common sense and the particular sense. The register or vocabularies of prostitutes' community here use the metaphor way that is comparison between two things or matters based on the equality or analogy.

The prostitution communities translate their vocabularies based on the analogy means; the vocabularies derive from the existed vocabularies before and always used by the general society (common sense). But, the meaning of vocabulary are changed into new meanings by the prostitutes community by using analogy of form, character, or other elements from picked vocabularies or become references (particular sense), as can be seen in datum number 3 (Miss Veggy = to address a woman = woman sexual organ or vagina. Because it has same characteristic to address woman parts), datum number 10 (lampu merah = A signal indicates that all vehicles must be stop = the prostitution localization, both of those meaning have the same characteristic where is many vehicles stop), datum number 19 (memandikan bayi = taking a baby bath = giving a massage in someone body, because they have same characteristic giving a soft massage to someone's body), and datum number 37 (Green = The kinds of color = younger

prostitute girl, because the green color taken from the leaf identically with young and productive).

The next findings are those register can be categorized into three parts; firstly colloquial, as we can see that almost register which is used by the prostitutes community in this book belongs to colloquial. It means those register are used in the specific place, or certain area, for example: *miss veggy*, *lampu merah* (red light), *anu* (something unknown), *praktik* (practice), *wisma* (home), *dikocok* (shake), *pijat komplit* (complete massage), etc. Because those words are used in the specific place or certain area there are too possible if the different place has the different register.

Secondly subject matter, it means those register belong to someone or person who are talking about. Sometimes the prostitutes community has some terms to replacing someone's name to make jokes or satisfy, for examples: *tamu* (guest), *Makelar* (scalpers), *mangsa* (prey), *klien* (client), *tante* (aunt), *cewek mall* (mall's girl), *om-om* (uncles),

Then, occupation is the third, it means those register reflect the occupation of the speaker or someone who is talked about. In the result the writer just found two register which is reflect someone's occupation, there are *kernet* (bus driver assistance), and *karyawati* (working girl).

Based on Halliday and Hasan's theory (1985) that proposed three register variables namely field, mode, and tenor in any situations that have linguistics consequences. The writer found that the field in the sentence supports the situation and more to describing what actually happened in the conversation and

activity between the prostitutes community involved with. As it can be seen the mode in this sentences almost face to face encounter, some of sentences are a written text, and just small number are in a chat room, phone message, speech, and in a video cassette disk. Face to face encounter in here gets use frequently because mostly all the sentences in the book *Surabaya Double Cover. Sex in the City* are occur between the reporter of JP and the prostitutes community in the informal interview. Meanwhile, the written text gets the second position because the events, activity, and conversation of the prostitutes community describe clearly by the JP team in the text book in order to informing the reader about those particular terms. and the tenor covers the informal interaction which the characters inside the book are involved with, for example an interaction between Prostitutes girl and the reporter, prostitutes girl and her guest, the scalpers and the reporter, the gigolo and the reporter, and the guest and the reporter.

From the analysis of register variables, it can be seen that the variables play important role in building the sentence. Register variables and the sentence cannot be separated each other. Because after we find out the topic, how the sentence delivered and who are the taking parts in the conversation we can easily know the meaning and the purposes of the sentences delivered.

Related to the previous studies, Hendrikus (2007) "*The Register used by the prostitution community located in Dolly Surabaya*". In this case, the writer had the same object, and analyzed register which used by the prostitution community. But, if Hendrikus just focus in Dolly the writer used the book which compiled by JP reporter. So, not only one place but the writers can analyze

register from many prostitute communities in Surabaya. Hendrikus found that the prostitution communities in Dolly use register as their habits to make sensation, happiness, and jokes and to minimize the use of taboo words. All of those reasons are also found in this result.

The last study conducted by Adhea (2010), "*Register Analysis on Jonathan Harker's Journal in Bram Stoker's Dracula*". She also used the theory of Halliday: field, mode, and tenor. Here, Adhea found that mode and tenor are the most important variables that determine the character building of someone.

But in this thesis the writer found that the Halliday theory: field, mode and tenor influence the usage of register by the prostitutes community in Surabaya.

Therefore, this study has tried to describe register phenomenon the prostitutes community in Surabaya especially like stated in the book *Surabaya Double Cover, sex in the City*. This study can help the reader who interested and wants to know the meaning of register which used by the prostitutes community.

They can differentiate the meaning of register based on particular word and particular sense. Therefore, they can be carefully and wisely in using register especially in Surabaya. They should know where and when to use the language, because different place, people, and situation can create the different meaning.

Register is more depends on the situational factors.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter covers the conclusion and suggestion the writer of the present would like to give. They are divided into two sub chapter, namely conclusion and suggestion.

5.1 Conclusion

The language variety used by the prostitutes community in the book *Surabaya Double Cover, Sex in The City* is one of the varieties of register as their language is only used and understood by people in their community such as prostitute, pimp, scalper, and their guest (person who fond of a retail sex) and it is sometimes difficult to understand or even sounds odd for people who have never been there. Their register can be categorized into three parts: colloquial, subject matter and occupation, whereas contains metaphorical expressions which exist in the form of words and phases.

The usage of the term is determined by some factors and the context is the important factor of the terms used for example who is speaking? and whom are they speaking to? Where are they speaking? What is the topic of conversation?

And what purpose are they speaking? Moreover, analyzing register variables (field, mode and tenor) in the sentence becomes the important thing to answer those questions

From the result shows that the use of register in the form of terms and expression is a also influenced by another reason, that is because the register used

already become a habit among the prostitution community which is brought by the former and continued as a tradition for the prostitution community since then.

Through the analysis, the phenomenon of politeness strategy is also reveal in the communication process among the prostitution community which forces them to use some metaphorical expression to minimize the use of taboo words.

Examples, as it has been stated earlier, they use the terms '*karyawati*' instead of '*pelacur*' (prostitute), the term '*kaki ketiga*' instead of '*penis*' (male's sexual organ), '*bendera merah putih*' instead of oral sex or massage in males' sexual organ, and etc. It is because in the business of prostitution in Surabaya, the most important element is the women who work as prostitutes. and as a woman place in society, there are social status explanations namely: woman's role as guardian of society values and subordinate groups that must be polite. Therefore the register mostly used by the prostitutes community in Surabaya is metaphorical expression.

Nevertheless, the woman who work as prostitutes still consider themselves as respected woman, and respected woman always try to speak polite.

5.2 Suggestion

This research is only focus on the meaning of vocabularies used by the prostitutes community in Surabaya and the register variables which compiled in the book *Surabaya Double Cover, Sex in the City*. Therefore the writer hopes there will be another writer or the next researcher who conducts a research on the phenomenon of register that is happening in the real environment, in a detail explanation and from many different points and views. For the readers, this study can be used as one of references to understand more about register in particular

and can enrich our knowledge about sociolinguistics and Hallidayan theory in general.



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APPENDICES

Appendix 1: Surabaya Double Cover Sex in the City's Chapters

Chapter I: Kernet Wanita di Terminal Bungurasih

No	Chapter	Line
I	Dini hari, sekitar pukul 03.00, udara dingin di Terminal Bungurasih, Jawa Timur terasa menusuk tulang. Bebeapa pos penjaga yang berada disetiap terminal itu, terlihat kosong dan gelap. Namun, pos penjaga di selatan terminal, ternyata tetap "hidup". Samar-samar, terdengar suara tawa dan senda gurau.	1
	Beberapa pemuda tanggung terlihat sedang <i>cangkruk</i> di dalam pos itu. Diantara mereka, ada juga seorang gadis ABG berpakaian ketat dengan sebatang rokok filter terselit di bibirnya, bisa ditebak, mengapa ia dini hari cangkruk ditempat seperti itu. Mereka duduk melingkar. Dihadapan mereka terlihat beberapa botol minuman keras yang siap ditenggak	5
	Di sudut pos, sebuah gitar diletakkan dalam posisi berdiri. "Ya begitu kondisi pos penjagaan disini. Kalau malam sering digunakan tempat mabuk-mabukan," kata Andi, warga Bungurasih yang mengaku sering menjadi pelanggan gadis-gadis itu "Biasanya, yang mabuk disana adalah pengamen bus kota yang setiap hari mangkal di terminal ini," lanjutnya.	10
	Tukang Pijat Dadakan	
	Lain lagi pemandanganyang terdapat di bagian utara terminal, dekat salah satu tempat penitipan sepeda motor. Beberapa tukang ojek bercengkrama dengan seorang perempuan paro baya. Di sebelah mereka, tergelar dua tikar panjang. "Wanita itu tukang pijat <i>dadakan</i> yang sering mangkal disini," ujar Andi. Tak berapa lama kemudian, datang tiga perempuan berusia 30-an tahun.	15
	Dandanannya sungguh seronok. Salah seorang di antaranya hanya menggunakan <i>tank-top</i> dengan rok mini ketat warna biru muda. Gincu merah menghiasi bibirnya yang lumayan tebal. Dinginnya udara malam seakan telah akrab dengan kulitnya yang berwarna gelap.	20
	Ketiga perempuan itu langsung <i>nimbrung</i> , bercengkrama dengan para tukang ojek. Dengan santainya, seorang perempuan yang terlihat paling muda, bergelayut manja di pundak salah seorang tukang ojek. Terlihat sekali, ketiga wanita itu sudah terbiasa mangkal ditempat itu. "ketiga wanita itu adalah PSK (pekerja seks komersial) yang biasa mangkal disini," cerita Andi.	25
	Yang mengejutkan, salah seorang di antara ketiga wanita itu ternyata juga bekerja sebagai kernet bus kota "kalau siang dia jadi kernet bus, kalau malam ya, kernetnya laki-laki," tambah Andi. Perempuan yang disebut Andi bekerja ganda itu biasa dipanggil Ny. Rn.	30
	Dia adalah janda tanpa anak yang tak diketahui tempat tinggalnya. Entah sebutan apa yang pas untuk pekerjaan Ny. Rn ini. Kernet bus kota yang <i>nyambi</i> jadi PSK, atau PSK yang <i>nyambi</i> nyambi jadi kernet bus kota. Andi menuturkan beberapa bulan lalu Ny. Rn masih tinggal di desa Bungurasih Timur, "tapi, dia sering bermasalah dengan warga kampung. Akhirnya dia diusir, rumahnya pun dijual," papar Andi. Dia yang sudah menetap di Bungurasih, sekitar sejak tahun 1986 tersebut mengisahkan, Ny. Rn memiliki sebuah rumah besar yang disekat-sekat menjadi beberapa kamar sekaligus. Kamar-kamar itu kemudian dijadikannya penginapan. "Nah, dari situlah awal mula petaka diusirnya Ny.Rn dari Bungurasih Timur," paparnya. Menurut Andi, penginapan Ny. Rn ternyata digunakan sebagai tempat mesum.	35
	Kamar Murah	40
	Beberapa kali warga kampung memergoki Ny. Rn pulang larut malam bersama pemuda tak dikenal. "Awalnya, warga kampung mencoba member	

toleransi, tapi dia tetap saja bandel,” ujar Andi. Semakin lama, malah Ny. Rn makin menjadi-jadi. Dia bahkan sering mengajak temannya sesama PSK “main” di penginapannya. “Kabarnya sih, tarif kamarnya murah, cuma Rp.10 ribu satu malam,” kata Andi.

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Tingkah Ny. Rn membuat beberapa pemilik losmen dan motel di sekitar Terminal Bungurasih *gregetan*. Mereka merasa nama losmen dan motelnya ikut tercemar gara-gara Ny. Rn. Hal ini dibenarkan Ny. Luluk, pemilik salah satu losmen di Bungurasih Timur. “Kita kena imbas perbuatan Ny. Rn,” katanya. “Gara-gara dia, nama penginapan disini menjadi tercemar. Seolah-olah kita juga menyewakan kamar untuk tempat begituan,” lanjutnya. “Padahal, daerah sini adalah daerah muslim,” sambung wanita berjilbab ini.

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Akhirnya, suatu hari, beberapa pemilik losmen dibantu warga Bungurasih Timur memblokir jalan masuk ke penginapan Ny. Rn. Gang kecil menuju penginapan Ny. Rn ditembok oleh warga. Yang membikin warga semakin jengkel, aksi pemblokiran itu dicueki saja oleh Ny. Rn.

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Bahkan, dia mendatangkan beberapa pria bertubuh kekar untuk membongkar tembok yang menutupi jalan masuk ke penginapannya. “Malamnya ditembok warga, lusa tembok itu telah dihancurkan oleh orang-orangnya Ny. Rn,” kata Ny. Luluk. Akhirnya, beberapa sepeuh kampung *ngelurung* kepinginapannya Ny. Rn. “mereka meminta Ny. Rn segera angkat kaki dari Bungurasih Timur,” ujar Ny. Luluk. “Daripada nanti *digruduk* warga kampung, Ny. Rn akhirnya pindah. Penginapannya dijual,” papar Ny. Luluk.

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Sepeinggal Ny. Rn, warga Bungurasih Timur menjadi merasa lebih tenang. Lalu, bagaimana dengan Ny. Rn?. “Dia tetap menjadi kernet sekaligus nyambi sebagai PSK,” kata Andi. Hingga kini, dia tetap menjajakan dirinya di Terminal Bungurasih. “Kita tidak peduli dia mau jadi apa, yang penting jangan membuat kisruh di desa kami,” kata Ny. Luluk.

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Chapter II: Seribu Rupiah untuk Nonton Vagina

No	Chapter	Line
II	Di terminal Bungurasih ada tontonan yang sungguh seru, sangat menarik, sangat sensasional. Bukan Cuma karena yang jadi oyek tontonan adalah kemaluan perempuan alias vagina, tetapi caranya menonton tergolong unik. Dikegelapan malam, sebatang korek api dinyalakan dan didekatkan ke bibir kemaluan perempuan yang juga dijuluki “Miss Veggy” itu	1 5
	Namanya juga terminal. Aneka ragam manusia tumpah-ruah di situ, dengan latar belakang dan karakternya masing-masing. Ada yang baik, dan tak sedikit yang jahat. Begitulah. Terminal Bungurasih, misalnya, tidak hanya dikenal sebagai basis para pencopet, tetapi juga ada praktik prostitusi yang bahkan melibatkan anak-anak.	10
	Salah satunya adalah acara <i>sewu</i> an (seribuan). Disebut <i>sewu</i> an, karena paket tontonan maksiat ini dikemas dengan harga seribuan. Tentu <i>sewu</i> an dipraktikkan pada malam hari. Siapun, tua, muda, bahkan yang masih tergolong anak-anak pun, bisa melihat kemaluan seorang perempuan, PSK, dengan membayar Rp 1.000.	15
	Caranya adalah dengan membantol seribu korek api lalu didekatkan ke vagina seorang PSK yang mau ditonton “anu”-nya. Begitu api sudah membakar seluruh batang korek api itu, maka usailah pertunjukan itu, dan dihitung 1 paket. Kemudian si PSK akan meminta uang sebesar Rp. 1000 dari <i>penontonnya</i> tadi. Aturannya lagi, yang berhak melihat adalah penonton yang mempunyai korek batangan yang dibeli dari si PSK sebagai tiket. Kreatif juga!	20

	<p>Sang penonton biasanya berusaha menahan bara api hingga batangnya habis terbakar. Jika ada penonton yang baru saja निकотион tontonan ini melihat lagi, maka dia bisa membeli batang korek lagi dari si PSK dengan harga Rp.1000. Begitulah, tidak ada harga partai. Tidak ada diskon. Beli banyak ya seribu, beli satu ya seribu!</p>	25
	<p>Setiap orang yang ingin menikmati acara ini bisa mencari PSK yang banyak berkeliparan di terminal kemudian menyebutkan kata sandi “sewuana”. Begitu si perempuan PSK setuju, tinggal mencari daerah sepi di dalam maupun sekitar terminal. Tidak jarang, acara itu digelar di dalam sebuah bus yang tertutup rapat. Kalau sudah begini, biasanya kernet ataupun sopir bus juga ikut dalam acara ini.</p>	30
	<p>Satusan</p>	
	<p>Acara nonton vagina dengan tiket korek api batangan itu sebenarnya mulai dikenal di Surabaya sejak awal tahun 1990-an. Saat itu harga sebatang korek api hanya Rp.100, dan karenanya namanya pun <i>satusan</i> (seratusan). Acara satusan kala itu marak di kawasan makam Kembang Kuning.</p>	35
	<p>Seiring dengan makin merosotnya nilai rupiah, acara satusan di awal tahun 1990-an itu pun kini sudah jadi <i>sewuana</i>. Di terminal Bungurasih, <i>sewuana</i> sangat ramai sekitar 3 tahun yang lalu. Sekarang hanya marak pada malam liburan, misalnya pada Sabtu malam. Itu pun tergantung PSK-nya, mau diajak mengadakan acara begituan apa enggak.</p>	40
	<p>Belakangan, jumlah PSK yang bersedia diajak <i>sewuana</i> makin berkurang karena takut kena jarring operasi petugas. Penyebab lainnya adalah penonton yang iseng atau karena lagi mabuk, lalu menempelkan korek api yang masih menyala ke kemaluan PSK-nya. Karuan saja, si PSK kesakitan tersentak dan menjerit kesakitan. Lalu jera.</p>	45
	<p>Ipin (21), seorang pedagang asongan di Terminal Bungurasih mengaku beberapa kali mengikuti acara <i>sewuana</i> bersama temannya sesama pedagang asongan yang kebanyakan masih tergolong ABG.</p>	
	<p>“Sekarang makin jarang Mas, soalnya kebanyakan PSK-nya takut ada operasi petugas gabungan (dinas terminal dan kepolisian). Para PSK lebih memilih diajak kencan di hotel karena merasa lebih aman. Kalau sudah begitu, mending sekalian berbuat “begituan” daripada nonton <i>anu thok</i>,” jelas Ipin. Atau mungkin, nama acara <i>sewuana</i> itu diganti <i>seket ewuana</i> (lima puluh ribuan) dengan tiket bukan korek api batangan, tapi <i>sentolop</i> alias lampu senter!</p>	50

Chapter IV: Tenda Bongkar Pasang di Stasiun Wonokromo

No	Chapter	Line
IV	<p>Di keremangan cahaya lampu stasiun, Marni duduk terpekur menunggu pria hidung belang yang akan mengencaninya. Asap rokoknya dihembuskan kuat-kuat. Bergulung-gulung di udara. Berkali-kali kain jaritnya diangkat untuk menutupi bagian dadanya yang memakai baju model terbuka. Dia terlihat memaksakan diri memakai baju agak terbuka seperti itu, sehingga ketika angin kencang berhembus, dia harus cepat-cepat menutupinya dengan kain panjang yang dibawanya.</p>	1 5
	<p>Tak tercium bau wangi parfum dari tubuhnya yang terlihat dibiarkan apa adanya itu. Rambutnya terurai panjang menutupi tenguknya yang samar-samar terlihat neman. Mungkin bekas dikerok. Menutupi mata wanita 32 tahun ini terlihat nanar setiap melihat kelebat sosok laki-laki melintas didekatnya.</p> <p>“Tunggu siapa, Mas? Apa ndank kedinginan?” Itulah sapaan khas Marni ketika mulai merayu para pria hidung belang yang ketubulan lewat di dekatnya. Suaranya dibikin seramah mungkin. Maksudnya agar si pria tertarik dan mau</p>	10

	mengencaninya. Tentu, setelah terjadi kesepakatan tariff antara kedua pihak. Tapi dini hari itu nasib baik kurang mendipak pada Marni. Hingga sekitar pukul 04.30, ibu tiga anak tersebut tak juga mendapat order kencan.	15
	“Sepi, Mas. <i>Lanang-lanang</i> iku munafik <i>kabeh</i> (pria-pria itu mnafik semua),” keluh Marni seperti mewakili keluhan teman seprofesinya.	
	Marni adalah tipikal PSK kelas bawah yang mengais hidup diantara keremangan malam Stasiun Wonokromo. Ada ratusan orang yang mempunyai nasib seperti Marni. Entah sebagai PSK, menjadi calo PSK, penjual rokok, penjual nasi goreng, membuka warung kopi, atau menjual jasa pijat urat.	20
	Seperti pasar malam	
	Puluhan waria juga tampak meramaikan suasana. Layaknya lokalisasi liar, sekitar rel Stasiun Wonokromo juga jadi tempat mangkal para maling, copet, dan penjudi. Tak heran bila disitu setiap malam ramai seperti dipasar malam. Meski tak setiap malam laku, tapi Marni dan komunitasnya seperti enggan meninggalkan pangkalannya itu. Padahal, tak jarang, mereka harus kucing-kucingan dengan petugas yang melakukan operasi penertiban. Belum lagi angin malam yang sering berhembus kencang menusuk tulang.	25
	“Sebelum disini, saya dulu di Jarak. Tapi kemudian tergusur oleh anak-anak baru yang usianya masih muda.” Ujar warga Jarak ini.	30
	Marni mengaku, ia kalah bersaing dengan PSK lain di Jarak. “Di Jarak tarifnya Rp 50 ribu. Otomatis tamu cari yang masih muda dan semok. Sedangkan di Wonokromo hanya Rp 15 ribu-Rp 25 ribu. Asal harga cocok, jadi,” imbuhnya.	
	Karena itu, Marni merasa <i>enjoy</i> di Wonokromo karena tarifnya bisa diatur. Tergantung kesepakatan saja. “Kalau harga cocok, ya langsung ngamar,” ujar wanita berbadan subur ini. Ungkapan Marni ini ditimpali Siti, yang malam itu mengenakan tank-top dipadu celana jins ketat.	35
	“Kalau saya <i>ndobel</i> . Siang sampai sore di Jarak, malamnya kemari,” kata wanita yang mengaku berumur 29 tahun itu. “lumayan, Mas, untuk tambah penghasilan,” imbuh Siti yang katanya sudah sembilan tahun praktik menjadi PSK ini.	40
	“Di Wonokromo, kami juga bisa leluasa menentukan kapan buka “praktik”, kapan libur, karena saya tak dikuasai germo seperti di Jarak. Mau apa pun terserah saya. Tak ada yang mengatur-atur,” imbuh wanita asal Nganjuk ini. Meski begitu, kadang dia juga merasa khawatir bila menjadi korban tindak kejahatan atau kekerasan yang kerap terjadi di kawasan Stasiun Wonokromo. “Untungnya sekarang aman. Karena ada yang menjaga, meski harus setor Rp 5 ribu setiap malam,” tambahnya.	45
	Setor kemana? Rupanya di lokalisasi pinggir rel itu banyak preman yang bertugas mengamankan lokasi. Diantara para preman itu, konon, juga ada oknum-oknum anggota. Di mana kamar-kamar untuk “main”? Marni lantas menunjuk deretan tenda tenda terpal atau plastic yang dibentuk meyerupai tenda pramuka. Kamar-kamar itu didirikan berjajar memanjang dari utara ke selatan stasiun. Atau di terimbunan pohon-pohon, sekitar 200 meter dari stasiun.	50
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Chapter V: Gadis Cilik di Gang Dolly

No	Chapter	Line
V	Di tengah warna-warni kehidupan lokalisasi Dolly ada kisah memilukan, sekaligus mengagetkan. Di antara ribuan wanita yang mengais nafkah di kawasan “ <i>lampu merah</i> ” itu, ternyata ada gadis-gadis yang masih bau kencur! Bahkan masih duduk di kelas 2 SLTP.	1
	Gadis lugu dan polo situ tampak serius membaca buku pelajaran matematika	5

di kamar kosnya yang sempit. Seseekali ia mencoret-coret buku tulisnya setelah membaca kosnya demi lembar buku pelajaran bersampul kertas warna coklat itu. Rupanya ia sedang belajar, mengulang pelajaran yang diterimanya di sekolah siang harinya. Gadis berkulit hitam manis itu, panggil saja dia dengan nama Dini, masih tercatat sebagai siswi kelas 2 SLTP di kawasan Sawahan.

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Layaknya para pelajar pada umumnya, sepiantas tidak tampak sesuatu yang aneh pada diri gadis berumur 13 tahun itu. Namun, siapa sangka kalau gadis yang mestinya masih senang-senangnya bermain dengan teman-teman sebayanya tersebut harus menjual kemolekan tubuhnya kepada laki-laki hidung belang, disalah satu wisma di lokalisasi Dolly.

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Dini adalah anak sulung dari tiga bersaudara. Kedua adiknya kini masih duduk di kelas 5 dan 2 SD. Dia memang berasal dari keluarga yang kurang mampu. Ayahnya yang kini berumur 56 tahun hanya seorang pekerja serabutan berpenghasilan rendah. Begitupula ibunya, yang tak tentu mendapat order nyuci pakaian tetangga.

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Keluarga Dini dompleng sebuah rumah petak (rupet) berukuran 4x5 meter di kawasan petemon. Tapi, Dini akhirnya minggat dari rupet orang tuannya tersebut dan memilih kos di seputar Jl. Jarak. Ia memilih hidup sendiri dikamar kos bertarif Rp 40 ribu perbulan, dan bekerja sebagai pelacur di Dolly. Dengan tarif Rp 40 ribu, tidak heran kalau tempat kosnya juga “asal-asalan”. Kamarnya berderatan dengan tiga kamar kosnya yang sama-sama seluas tiga meter persegi dan berdinding triplek. Isinya sebuah kasur kapuk yang sudah berwarna kusam dan sebuah almari kecil. Tidak ada ventilasi, kecuali pintu yang daunnya sudah keropos.

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“Ya, begini ini kos-kosan saya. Jelek dan kotor, karena memang murah sekali. Sebenarnya saya ada yang nawar yang kos-kosan agak bagus tapi mahal. “Lebih baik kos yang murah, uangnya bisa buat yang lain,” tutur Dini dengan kepala tertunduk, terkesan polos dan malu-malu. Ini tentu berbeda dengan kepala jorokan PSK profesional, yang gaya bicaranya asal-tualan, bahkan terkesan jebak.

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Dini memang lain. Gadis berkulit hitam manis itu betul-betul lugu dan tidak mengesankan bahwa ia seorang wanita yang tubuhnya bisa dibeli dengan beberapa lembar uang Rp 10 ribuan. “Saya kerja begitu karena butuh duit, Mas,” katanya menjawab pertanyaan mengapa ia rela menjadi PSK. Dini lalu menceritakan bagaimana awalnya dirinya terseret ke lembah hitam itu.

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Dia mengaku, semula tak pernah membayangkan akan bekerja berat sebagai pelayan nafsu laki-laki. Semula bermula dari ajakan seorang temannya, disaat pikirannya kalut memikirkan kondisi ekonomi keluarga yang tidak karuan. Apalagi dia masih ingin sekolah, dan karenanya butuh biaya yang tidak sedikit. Begitu juga kedua adiknya.

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“Orang tua saya sudah tidak mampu lagi membiayai sekolah saya,” ujarnya lirih. Temannya yang dimaksud itu tanpa disadari adalah seorang PSK yang terlebih dulu beroperasi di Dolly. Ia, kata Dini, lulusan SMA. “Katanya saya mau diajak kerja menjadi pembantu. Saya ikut dan diajak kos di putat Jaya. Tapi, kemudian saya dikenalkan dengan seorang laki-laki dan diajak kerja di wisma (di Dolly),” tuturnya.

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Entah, apakah karena pikirannya yang memang kalut, ataukah karena sudah terlanjur basah, Dini pun menerima tawaran menjadi seorang PSK. Apalagi, jam kerjanya hanya pada malam hari, yang tentu tidak berbenturan dengan jam sekolah.

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“saya sampai sekarang tetap sekolah dan tidak ada yang tahu kalau saya kerja begituan,” ungkang gadis berambut sebah ini.

Dini mengaku, sebenarnya ia merasa terlalu muda bekerja melayahi om-om hidung belang. Dan, karena ia merasa junior itu, ia pun sering mengalah kepada para seniornya setiap kali mejeng di wisma tempat kerjanya. Baginya, semalam dapat satu tamu saja dirasa sudah cukup untuk menutupi kebutuhan. Berapa tarifnya? Ternyata Cuma Rp 50 ribu. “Kalau saya sudah dapat satu tamu, saya biasanya langsung pulang. Biar mbak-mbak yang lain dapat lebih banyak,” cerita

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Dini detail. Apakah Dini juga melayani tamu layaknya PSK yang lain? Ditanya seperti ini ia hanya terasenyum malu, seakan menyembunyikan sesuatu. Setelah diam sesaat, ia menggelengkan kepala. Entah jujur atau menutupi rasa malu, Dini mengaku tidak pernah sekalipun melayani tamunya dengan hubungan intim, kecuali hanya sebatas teman tidur dan “pegang-pegangan”. Benar Mas, saya Cuma mau diajak menemani tidur saja dan hanya dipegang-pegang,” begitu katanya.	65
Uang hasil kerja sebagai pramu nikmat, kata Dini, tidak setiap hari diambil. Ia memilih disimpan mucikari dan diambil sebulan sekali. Rata-rata setiap bulannya ia dapat membawa pulang Rp 500 ribu. Uang itu, selain untuk memenuhi kebutuhan hidup sehari-hari, sebageian juga diberikan pada orang tua dan untuk keperluan biaya sekolah adik-adiknya.	70

Chapter VI: **Kostum Makelar Dolly**

No	Chapter	Line
VI	Sekilas, pria-pria berbaju batik itu mirip panitia di sebuah acara resepsi pernikahan. Mereka menggunakan atasan batik coklat, bawahan gelap, dan hamper semuanya bersepatu vantofel hitam. Sebageian tampak gagah. Bila didekati, baju-baju batik itu di bagian punggungnya rata-rata basah oleh keringat.	1
	Maklum, pria-pria pemakai batik itu selalu aktif berseliweran. Mereka sangat jarang duduk. Setiap kali ada laki-laki yang berjalan di depan wisma Dolly, si pemakai baju batik tadi pasti mendekatinya. Mereka berusaha agar setiap laki-laki yang melintas di gang Dolly mau mampir ke wismanya masing-masing.	5
	“Ayo, Mas mampir Ceweknya cakep-cakep! Service-nya juga oke,” begitulah kalimat yang meluncur dari mulut para pria pemakai batik itu. Mereka memang para makelar di Dolly. Ketika aturan bahwa para makelar di Dolly harus pakai seragam batik baru sebulan diberlakukan, masih belum mematuhi. “Saya kira kok lebih enak pakai seragam seperti ini. Selain lebih rapi, juga tampak keren,” kata salah seorang makelar seraya tertawa lebar. “Dengan pakaian seragam ini, para tamu jadi lebih mudah mengenali kita,” tambahnya.	10
	Berapa ujah para makelar berbati itu? Menurut seorang pemilik wisma yang enggan disebutkan namanya, penghasilan para makelar itu sebenarnya cukup lumayan. “Bayaran mereka kita ambilkan dari bagian para PSK,” ujarnya. Dia lantas menjelaskan, setiap PSK di Dolly, mendapatkan bagian 50 persen dan tarif yang ditentukan.	15
	“Misalnya, tarif kengan per jam nya Rp 60 ribu. PSK dapat Rp 30 ribu. Dari jumlah ini, dipotong Rp 10 ribu untuk diberikan ke makelar yang berjasa memasukan tamu untuk PSK itu,” paparnya. “Kalau sehari setiap makelar dapat lima tamu, dia sudah dapat Rp 50 ribu. Kan lumayan,” lanjutnya.	20
	Selain itu, tidak menutup kemungkinan, lanjutnya para makelar itu mendapat tips langsung dari tamu. “Biasanya, kalau tamunya memang benar-benar puas atas pelayanan yang diterimanya, makelar yang menghubungkan dengan PSK yang melayani tamu itu langsung dapat tips,” jelasnya.	25
	Ditanya soal ide pemakaian seragam bagi makelar di Dolly, dia mengatakan, itu adalah ide bersama para pengelola wisma di Dolly (jumlah wisma di sepanjang gang Dolly ada sekitar 56 buah) “itu adalah hasil rapat kami, para pengelola wisma, dengan Muspika (Musyawarah Pimpinan Kecamatan). Karena bagus, ya segera kami wujudkan,” ujarnya.	30
	Diusulkan sebelumnya pemakaian seragam batik para makelar itu, lanjutnya, makelar sebelum ada penyeragaman, memang banyak makelar liar. Mereka sering memancing di air keruh. Seiring ada tamu yang komplain akibat ulah mereka itu,” katanya. Sejak diterapkannya pemakaian seragam batik ini, dia mengatakan, para makelar liar sudah tidak berani lagi beraksi. “Lagi pula, kita	35

	memang ingin berbenah. Masak kita enggak boleh rapi, “ katanya.	40
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Chapter VII: Pijat Komplit...plit...

No	Chapter	Line
VII	Ada PP yang berkesan hati-hati, tetapi ada juga yang langsung tembak dengan pertanyaan, “Mas mau pijat aja atau pijat komplit?” kalau si customer memilih PP, pijat yang sesungguhnya bisa jadi hanya beberapa menit dari waktu standar yang dipatok 1 hingga 1,5 jam itu. Selebihnya, perempuan pemijat itu yang justru ganti “dipijat”! tarifnya pun bervariasi, dari yang Rp 15 ribu per jam (belum termasuk tip) hingga Rp 75 ribu untuk pemijat murni, dan dari Rp 50 ribu hingga ratusan rupiah untuk pijat komplit.	1 5
	Demikianlah, makin hari makin banyak saja jumlah PP, dan tampaknya justru semakin susah mencari PP murni. Seorang teman, sebut saja Dani, bahkan berani berteori, “Kalau anda menemukan salon yang di papan nama atau papan menunya terdapat massage (pijat), pastilah salon itu tergolong salon komplit (SK). PP menjadi salah satu pilihan yang relatif “aman” untuk kedok bisnis esek-esek, karena kedok cari tumpangan di tepi jalan pun semakin rawan “garuk-an”. Atau, bisa jadi untuk menghindari pungutan dan tetek bengek seperti yang terjadi di lokalisasi”.	10 15
	Secara image pun tentu perempuan pemijat lebih bergengsi daripada mereka yang terang-terangan berprofesi sebagai PSK. Seperti biasanya, PP atau SK buka mulai pukul 09.00 hingga pukul 21.00. itu yang buka tempat praktik. Tapi untuk layanan PK, Surabaya selalu siap dalam 24 jam. Cukup angkat telepon, tunggu di kamar hotel, atau bahkan dirumah, perempuan muda nan cantik akan segera datang untuk memijat dan dipijat. Sebuah PP di kawasan Ngaglik, selain menyediakan PK di tempat juga melayani panggilan.	20
	Daerah Ngaglik atau kawasan seputar Tambak Rejo adalah kawasan yang tergolong banyak PP-nya, dan hamper semuanya “komplit”! PPK lainnya tersebar di kawasan Surabaya Selatan, Surabaya Tengah, hingga Surabaya Utara. Ada yang di kawasan perumahan penduduk, dan banyak pula yang dikawasan pertokoan seperti di Darmo Park.	25
	Untuk Perempuan	
	Untuk mengundang calon pelanggan, para pengelola PPK memasang iklan baris atau bahkan iklan kolom di Koran. Kalimat-kalimatnya pun sangat “berani”, misalnya pakai embel-embel “Asisten muda-muda, cantik, dan bonafid”, atau, “suceerrr, beautiful bo!” atau “asisten cantik dan menarik, dapat dipanggil ke hotel” atau “baru buka” (padahal sudah buka puluhan tahun).	30
	Cara lain untuk mengesankan bahwa “selalu ada yang baru”, pada iklan itu juga dibubuhkan kalimat, “menerima karyawati baru, cantik, dan simpatik, “atau cari karyawati dibawah 25 tahun!	35
	Jangan kaget, Surabaya tak hanya memanjakan laki-laki dengan PK-nya. Perempuan dimanjakan juga. Coba baca iklan ini, “Pijat capek, kuat, nikmat, hubungi Mas Ujang, Tlp: 3894...” atau “Massage relaksasi for woman executive...” atau Andri dkk massage, ganteng, professional, dapat dipanggil ke hptel 24 jam...”	40
	Kepala Keluarga	
	Ani (sebut saja namanya begitu) adalah perempuan pemijat (komplit) yang bekerja di sebuah SK di kawasan Tambak. Ia cantik, kuning langsat, dan tampak 5 tahun lebih muda dari usia yang diakuinya, 26 tahun. Orang tak akan mengira ia sudah punya seorang anak berusia 5 tahun. “Sudah 2 tahun aku disini Mas,”	

katanya sambil kuat-kuat menyedot rokok rendah tar itu. “Ayolah. Komplit aja ya, Mas? Biar dapat kubuat sanga pulang nanti. Aku akan ke kampung jenguk anak setelah ini mas.”	45
“Pulang ke mana?”	
“Kediri. Kedua orang tuaku sudah tua dan sakit-sakitan, sementara anakku sudah mulai sekolah. Ya beginilah mas, aku harus jadi kepala keluarga.”	50
“Suamimu?”	
Dan, berceritalah Ani tentang suaminya yang ganteng, yang bekerja sebagai sopir seorang janda, wakil direktur sebuah perusahaan di kawasan Sidoarjo. Ujung-ujungnya, suaminya kecantol janda kaya itu. Bahkan belakangan anak semata wayangnya pun hendak direbut pula.	55
“Aku bener-bener stress Mas. Ayolah, Mas komplit aja ya? Sudahlah, untuk promosi, sampeyan kasih seratus saja,” bujuk Ani. Dan ia hampir memekik kegirangan ketika mendengar bahwa ia akan mendapatkan bayaran “komplit” untuk pijat ogah-ogahan itu.	
“Eh, Mas, sampeyan wartawan ya? Kok Tanya terus?”	60
“Lho apa wartawan yang suka bertanya?”	
“Ya siapa tahu. Hm. Terimakasih ya mas? Sampeyan telah menebuskan kekalahan tadi. Sehari ini aku hanya dapat seorang pelanggan, petuigas, sampeyan tahu ia hanya bayar berapa? Lima ribu mas! Cuma lima ribu! Malah dia Cuma mau ngasih tiga puluh ribu untuk komplit. Gila apa? Ya aku enggak mau. Emang... (menyebut organ perempuan dengan bahasa Jawa yang sangat medhok) bulik-e (tantenya) apa?!”	65
Lain lagi kisah Yani, perempuan 30-an tahun asal Bojonegoro. Ia seorang petani. Kalau musim bertanam atau musim panen, ia mengaku pulang kampung untuk bertani, dan pada masa-masa tenggang ia ke Surabaya, bekerja sebagai perempuan pemijat komplit di kawasan Bratang. Yani sudah punya anak juga, dan bahkan masih bersuami. Tapi, “pekerjaan”-nya judi, bersenang-senang dengan perempuan lain, dan mendem (mabuk).	70
Apakah kisah-kisah yang dituturkan langsung oleh pelakunya itu benar-benar kisah nyata atau sudah dibumbu-bumbui, entalah!	75
Istilah Khusus	
SK tempat Ani bekerja adalah sebuah rumah kecil di tepi jalan di kawasan Tambak, dengan empat kamar praktik berjajar. Berbisik pun nyaris terdengar dari kamar sebelah. Coba bayangkan, bagaimana kalau anda minta komplit dan tidak dapat menahan ruanagan saat klimaks! Wow. Pasti gempar!	
Bahkan, perempuan-perempuan pemijat itu suka bercanda dengan rekan-rekannya sambil menangani customernya. Ada beberapa istilah khusus untuk menanyakan atau mengabarkan kepada rekan-rekannya dikamar sebelah atau yang sedang menunggu tamu, misalnya “memandikan bayi” atau “bendera merah putih” (bayangkan gerakan tangan saat mengerek bendera) untuk bantuan onani dan “cuki” untuk coitus.	80
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Chapter VIII: **Gigolo Berkedok Pemijat**

No	Chapter	Line
VIII	Jika and baca iklan seperti di atas Koran atau dimana pun, jangan membayangkan pria pemijat professional dalam arti yang sesungguhnya. Mereka tidak lain dan tidak bukan ialah pemijat “komplit”. Bukanya pijatnya yang penting. Bahkan kemampuannya mereka memijat dalam pengertian yang sebenarnya pun sering jauh dari pijat. Tetapi “Tambahan”-nya itu, yang oleh salah seorang kawan dinamai pijat dengan “kaki ketiga” itu, wouw, dijamin ampuh, bo!	1 5
	Jadi, praktiknya sama sekali berbeda dengan pijatan mbok-mbok di desa-desa. Memijat beneran-nya mungkin minim sekali, tetapi justru tambahannya (yang oleh karenanya kemudian dinamai pijat komplit) itulah yang banyak:	10

meraba, mengelus, menjilat (sering disebut pijat/mandi kucing), dan ujung-ujungnya ya pijat dengan “kaki ketiga” itulah!

Begitulah. Kalau dulu mula-mula berkembang profesi gigolo, pelacur pria, yang beroperasi atau mencari “mangsa” di plaza-plaza atau di café-café, kini tampaknya ada semacam pencaggihan, yakni dengan semacam kedok sebagai pemijat. Lebih canggih lagi, mereka tidak hanya memanfaatkan media cetak untuk beriklan, tetapi juga menggunakan media elektronik: internet. Dengan begitu jangkauan “klien” yang mungkin didapat pun makin luas, bukan hanya dari Surabaya dan sekitarnya, tetapi juga dari kota-kota lain di Jawa, luar Jawa, bahkan tak tertutup kemungkinan dari luar negeri.

Tak Terlupakan

Sabtu sore itu Dony mendapatkan SMS. Begini: “Mas, berapa per jamnya?” Tentu SMS pertama bisa se-to the point itu karena si pengirim telah membaca iklannya. Menurut Dony banyak SMS yang tak berkelanjutan, karena tampaknya hanya dikirim secara iseng. Tetapi Dony beranggapan, yang iseng pun kadang perlu ditanggapi, tergantung mood alias suasana hati atau feeling.

“Namanya juga memancing,” kata Dony, “kalau enggak mau korbakan umpan (maksudnya kurban pulsa untuk balas SMS), ya mana bisa dapat?” Yang semula seperti iseng, bahkan, bisa jadi belakangan ketahuan bahwa ternyata “Kakap”. Itu lebih mending daripada yang masuk dengan gampang tetapi hanya “teri”.

“200 ribu ajalah,” balas Dony, menyusul sekian Tanya jawab SMS seputar spesifikasi: tinggi/berat badan, warna kulit, dan bahkan akhirnya sampai ke ukuran “cucak rawa”-nya Dony.

Lalu masuk reaksinya, “Oh, kalau aku perlu pijat sampai pagi, emang nggak bisa dikasih diskon?” Dony pun berpikir mata kailnya pun mulai menyangkut. Maka, Dony pun menawarkan harga borongan, satu juta rupiah untuk “pijat” sampai batas waktu check out hotel keesokan harinya. Dan ternyata perempuan di seberang sana itu segera menyepakatinya.

Selanjutnya, perempuan itu pun meluncur ke hotel yang cukup ternama, walaupun bukan yang terbaik di Surabaya. Setelah menerima SMS yang menggambarkan posisi perempuan yang mengaku bernama Leny itu, di hotel anu, kamar nomor sekian, Dony pun meluncur. Ketok pintu, dan abracadabra! Setelah saat itulah Dony nyaris pingsan. Wajahnya sudah sedemikian pucat. Kaki dan bahkan seluruh tubuhnya gemeteran.

Perempuan di hadapannya tampak mengalami guncangan yang kurang lebih sama. Pasalnya, perempuan itu adalah perempuan terhormat tetangga Dony sendiri. Untunglah, dalam waktu relatif singkat mereka segera menguasai keadaan. Dan, bukannya pembatalan kontrak yang terjadi, melainkan semacam penambahan pasal-pasal baru (tidak tertulis sih!) yang saling menguntungkan! Tau sendiriilah!

Chapter IX: Gigolo Surabaya Tak Mau Jatuh Cinta

No	Chapter	Line
IX	Sebenarnya ada sih, satu dua gigolo Surabaya yang menjadi semacam simpanan tante-tante kaya. Disebut semacam simpanan, karena biasanya tidak setia. Jadi, sebenarnya hanya layak langganan tetap, yang hanya dipanggil untuk check-in di sebuah hotel yang disepakati sewaktu dibutuhkan. Itu pun, walau cukup lama jadi langganan, tetap tidak ada pengenalan yang sesungguhnya secara personal atau pribadi.	1
	Bahkan, nama, alamat asal, dan status masing-masing pun sering tetap disembunyi oleh masing-masing pihak. Apalagi, menurut Joko, sebut saja begitu, laki-laki rapi yang sudah tiga tahun melintang di dunia pergigoloan Surabaya, “percintaan” anonym memiliki sensasi tersendiri.	5
	“Bayangkan Mas, kita em-el (making love) dengan perempuan yang kita tahu	10

bahwa nama yang diucapkan saat pertama kita bertemu adalah bukan namanya yang sebenarnya. Maka, saat em-el fantasi kita mulai lebih berkembang” tutur Joko seperti seorang pakar psiko-seks!

Chat

Kini, internet relay chat, atau perangkat lunak yang memfasilitasi orang untuk mengobrol dengan siapapun di muka bumi ini melalui layar internet, dimanfaatkan pula oleh para gigolo Surabaya-untuk menjaring calon customer, user, klien, atau apalah sebutannya.

Cobalah anda buka internet, masuk ke server Dalnet, lalu join ke chanel #surabaya, anda akan menemukan nick name seperti gigolo Surabaya, co_cari_tante, co_pemuas, co_atletis, co_kuat berjamjam, dan sebagainya. Kalau anda udah ketemu teman ngobrol yang cocok, ketemu tante-tante kaya, deal pun bisa dilakukan lewat internet. Atau kalau sudah mendekati deal, setelah si gigolo kirim foto saat chatting, mereka bisa saling memberitahukan nomor handphone masing-masing, dan menentukan di mana “eksekusi” dilakukan.

Jadi, cara-cara menjaring calon user seperti yang dilakukan gigolo sepuluh atau dua puluh tahun lalu dengan mejeng di plasa-plasa, dengan membawa Koran yang digulung-gulung, atau nongkrong di café-café dengan kode-kode tertentu, kini sudah terasa sangat kuno.

Check In

Obrolan lewat internet itu bisasedemikian seru, karena tanpa sungkan-sungkan sit ante biasanya menanyakan langsung berapa ukuran (maaf) penis si gigolo. Ukuran “mentah” dan “matang”-nya, tentu. Selain itu bisa dibicarakan pula, layanan apa saja yang bisa dilakukan oleh si gigolo, bagaimana “pemanasan”nya, gaya apa saja yang dikuasainya. Mau main di bak mandi atau tidak, fasih “bermain lidah” atau tidak, dan seterusnya.

Kalau sudah oke, barulah mereka menentukan tempat “eksekusi”-nya di hotel atau di villa. Hotel (berbintang tertentu) akan jadi pilihan karena lebih praktis dan cepat. Tetapi sering terjadi, untuk alasan “keamanan”, tante-tante suka secara mendadak membatalkan hotel yang semula disepakati, dan meminta gigolonya untuk pindah ke hotel lain. Antara lain, untuk menghindari pertemuan tak sengaja dengan orang-orang yang dikenalnya, atau bahkan dengan sang suami.

Malam itu, Wili, sebut saja begitu, di lobi sebuah hotel berbintang di Surabaya, terlibat pembicaraan lewat handphone-nya. Begitu selesai bicara, ia segera menuju petugas resepsionis hotel, memesan kamar, dan segera menghamburkan diri kedalam lift begitu ia menerima kunci kamar.

Entah bagaimana perasaan Wili setelah berada didalam kamar hotel itu. Sebab ia tahu beberapa saat kemudian pintu kamarnya akan diketuk seseorang, bukan petugas hotel, karena sudah ia pasang pengumuman “jangan diganggu” di depan itu. Seseorang itu ialah “tante” yang mesti dilayaninya malam ini bagaikan seorang ratu.

Benar, ketika Wili membuka pintu itu, yang berdiri di hadapannya adalah seorang perempuan usia sekitar 40 tahun. Ada garis-garis usia yang susah disembunyikan di wajah perempuan itu, tetapi tampaknya uangnya yang membuatnya masih tampak pemerlang.

“Wili...?” suara perempuan itu lirih. Dan Wili hanya menjawab dengan anggukan, seraya tangan kirinya meraih ganggang pintu, menutup dan kemudian menguncinya.

Selanjutnya? Yah, jika saja ada kamera tersembunyi yang dapat merekam seluruh adegan hingga sepasang manusia itu keluar dari pintu kamar hotel berbintang tiga itu, dan kemudian beredar hasil rekaman itu dalam bentuk VCD,

	pastilah bukan Cuma Surabaya yang akan gempar. Karena perempuan itu sesungguhnya adalah istri seorang public figure, yang, bahkan wajahnya sering nonggol di televisi.	60
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Chapter XI: Cewek Mall

No	Chapter	Line
XI	Jika anda melihat ada sepasang manusia duduk dalam satu meja di sebuah café di sebuah mall, jangan cepat percaya bahwa mereka adalah pasangan anak – bapak atau bahkan cucu-kakek. Bisa jadi mereka adalah sepasang manusia yang sedang dalam proses menuju sebuah kamar hotel: menikmati cinta kilat. Bisa jadi si perempuan belia itu adalah perempuan marketing (lihat bab: perempuan marketing), seorang mahasiswi, atau bahkan siswi SMU yang secara sengaja menerjunkan dirinya jadi “cewek mall”, cewek bispak yang beroperasi (menjaring pelanggan) di mall-mall.	1 5
	Makin Banyak Belum pernah ada ensus khusus memang, tetapi menilik penuturan Lala, jumlah cewek mall makin hari makin berkembang. Dan perkembangan itu tergolong pesat. “Yang membutuhkan juga makin banyak kok. Kalau jumlahnya tetap, ya, mana bisa ngatasi?” tutur Lala polos. Lulusan SMK asal Mojokerto yang jangan-jangan lebih mengidamkan julukan sebagai Ratu Mall Surabaya daripada jadi karyawan atau buruh itu, mengaku bahwa ia sendiri saja sudah berhasil menarik tak kurang dari lima orang temannya untuk ikut jadi cewek mall. Mereka adalah teman satu kos Lala di kawasan Manyar. Bagaimana cara mengajar mereka? Beginilah, kurang lebih, penuturan Lala: “Suatu hari aku dapat telepon dari seorang yang belum pernah kukenal. Dia tampak sangat bernaflu. Telepon baru dua kali langsung ngebet pingin nonton dan makan bersama. Tampaknya dia termasuk yang berduit. Suaranya pun keren. Terus makan aku ya tertarik. Tapi, bertemu dengan seorang yang sebelumnya hanya kenal suaranya di telepon, ternyata memerlukan keberanian lebih. Oleh karenanya, aku mengajak Nina, temen satu kosku. Dia bekerja di toko kosmetik. Nina ternyata mau. Jadilah kami bertemu di sebuah mall, lalu makan dan malam itu diakhiri nonton bareng. Pada malam minggu berikutnya dia mengajakku ke diskotek. Dan, ternyata Nina juga udah kencan dengan temannya cowok yang mengajakku ke diskotek itu. Kami bertemu tanpa janji sebelumnya di diskotek. Jadi seru deh. Dan tampaknya makin lama Nina pun makin keasyikan. Ya udah. Tapi yang lain ya lain lagi ceritanya. Misalnya Tutik, dia terang-terangan meminta aku mengenalkan dengan cowok yang bisa diporotin. Yang kaya, enggak tampan enggak masalah! Hihhih...”	10 15 20 25 30
	Servis Lalu bagaimana “eksekusi”-nya? Tak jarang, cewek mall bisa dapat uang tips yang jumlahnya lumayan besar, sampai ratusan ribu rupiah hanya dengan duduk menemani makan atau minum di café, nonton bareng. Jumlah itu bisa mencapai jutaan kalau sudah sampai di hotel (check in). Apa kalau chek in mesti “begituan”? “begituan bagaimana?” Tanya Lala dan Nenek kira-kira itu pun menjelaskan. Tetapi akhirnya Nenek yang punya pekerjaan dekat bibirnya juga tak menjelaskan. Kalau aku sih, ini kan bukan pekerjaan yang saya cita-citakan. Saya tak akan mengecewakan suami saya nantinya. Tak peduli apakah dia nanti masih perjaka. Juga, kalau sampai orang tauku tahu apa yang aku jalani ini, bisa-bisa aku dibunuhnya. Ya, kalau aku sih, sekedar close-up (maksudnya berciuman) aja nggak	35 40

apa-apa. Paling banter ya sekwilda (sekitar wilayah dada),” demikian pengakuan Nunik. Orang bisa, check in hanya untuk sekitar sekwilda?	45
“Ya, orang yang nggak ngerti biasanya nggak percaya. Mana ada dua manusia lain jenis di dalam kamar hotel hanya berciuman aja? Mesti begitu pikir mereka. Tapi asal tahu saja, yang ngajak kita check in itu bukan penjahat criminal. Paling banter dia selingkuh aja. Dan bahkan tak jarang yang punya kedudukan terhormat, di kantornya, atau di kampungnya. Kalau misalnya dia nakalnya kelewatan, kita mengancam mau teriak aja dia pasti keder, kok,” tutur Nunik mengenai kiat untuk menjaga virginitasnya.	50
Tapi, tampaknya hanya bisa dihitung dengan jari cewek mall yang punya prinsip seperti Nunik. “Ya, kalau dia ngasih uangnya sampai jutaan, masa kita menolak Mas!” Lala mengaku. Dan, “Apalagi kalau orangnya ganteng dan masih muda, kita sendiri yang kadang enggak tahan. Hihhihi...! Komentar Melly, teman satu kos Nunik yang memilih tidak meneruskan kuliahnya disalah satu PTS di kawasan Semolowaru itu. Barangkali pikir Melly, “Lebih enak jadi cewek mall daripada jadi cewek kampus!”	55

Chapter XIII: Mengintip PSK di Rutan Medaeng

No	Chapter	Line
XIII	Wati duduk termenung di ruang register Rutan Medaeng. Ia mengenakan baju warna niru lengan panjang, seragam narapidana, dipadu celana jins biru. Perut wanita 30 tahun itu tampak sedikit membucit. Ya, Wati memang salah seorang di antara tiga PSK yang sedang hamil itu. “usia kehamilan saya sudah empat bulan. Namanya juga kebrojolan. Mana saya tahu bapaknya...?” tutur PSK yang sudah punya empat orang anak ini blak-nlakan. Namun begitu dia tampak cuek.	1 5
	Hakim PN Surabaya telah menjatuhkan hukuman kurungan selama 7-9 hari di Rutan Medaeng kepada 37 PSK yang terkena razia. Hukuman kurungan dijatuhkan karena hakim menilai hukuman denda terhadap para PSK sudah tidak efektif lagi untuk membuat jera mereka. Tentu saja, Rutan Medaeng tambah semarak dengan kehadiran para PSK yang biasa mangkal di pinggir jalan itu.	10
	Tapi, bagi PSK seperti Wati, penjara merupakan tempat yang sangat asing. Ia mengaku tidak pernah menyangkal bakal “mencicipi” kehidupan dibalik tembok tinggi ini. Selama ini, PSK yang mengaku “baru” satu tahun menekuni dunia hitam ini punya bayangan bahwa kehidupan di penjara sangat menyeramkan.	15
	Karena itulah, dihari pertama tahanannya, Wati lebih banyak menghabiskan waktu untuk berkumpul dengan sesama PSK di ruang kunjungan criminal. “Mungkin saya belum biasa saja. Saya juga belum banyak kenal tahanan lain,” paparnya.	20
	Selain itu, Wati mau tidak mau juga harus beradaptasi dengan kondisi rutan yang <i>over capacity</i> , penuh sesak, dan hawa udaranya sangat panas. Bayangkan saja, kapasitas blok wanita yang Cuma 35 orang harus diisi 83 orang. Apalagi kamar yang tersedia Cuma tujuh buah. Berarti, rata-rata satu kamar dihuni oleh 12 orang. “Ya terpaksa berdesak-desakan. Mudah-mudahan bayi saya tetap sehat,” ujarnya.	25
	Baju yang ia kenakan sebenarnya juga baju pinjaman dari pihak rutan. Seperti PSK lain, Wati masuk kedalam rutan hanya berbekal baju yang melekat di badannya. “Baju saya memang dipinjami. Kalau celana, ya ini satu-satunya yang saya pakai selama tiga hari,” tutur Wati sambil mengelus-elus celana jeans ketatnya.	30
	Bagi Wati, tinggal di dalam penjara merupakan pukulan yang cukup berat. Sebab selama ini belum pernah dibatasi oleh aturan-aturan yang serba ketat. Ia pun terpaksa kehilangan sebagian penghasilan lantaran tidak bisa beroperasi di	35

jalan. “Kemarin saya masih bisa keluyuran setiap malam. Sekarang dikurung di penjara. Wah, nasib... nasib!” keluh PSK yang mengaku asli Surabaya dan biasa mangkal di Jl. Embong Malang ini.

Pesona Perempuan Hamil

Hamil kok tetap beroperasi? Wati diam sejenak. Wanita yang mengaku sudah setahun ditinggal suaminya itu lantas menceritakan bahwa dia harus menghidupi diri dan empat anaknya yang masih kecil-kecil. Karena itu, meski perutnya membesar, dia akan tetap keluyuran malam-malam mencari laki-laki hidung belang demi uang.

“PSK yang sedang hamil itu pasarannya malah lebih tinggi lho, Mas. Soalnya yang ini sulit dicari,” kata Wati yang juga mengaku pernah menerima tips Rp 1 juta dari orang Jepang gara-gara *dibooking* ketika hamil.

Meski sudah lama menekuni dunia PSK, Wati merasa lebih malu menyandang sebutan seorang tahanan. Sehingga dia tak berani member kabar kepada keluarga. Katanya, lebih baik bersusah susah selama satu minggu di penjara daripada sampai diketahui orang tua dan anak-anaknya. “Keluarga saya sudah lama menanggung malu gara-gara profesi saya ini. Masak sekarang harus ditambah lagi,” keluhnya.

Lain Wati, lain Maria. PSK asal Madura itu tetap saja ceria meski berada di dalam tahanan. Tingkahnya pun tetap lincah meski nasib perutnya sama dengan Wati, hamil empat bulan. Sambil cengegesan, dia menceritakan pengalaman pertamanya hidup di dalam penjara. “Nyamuknya itu lho! Buanyak sekali. Tangan dan kaki saya sampai bentol-bentol semua,” seloroh Maria sambil menunjukkan tangan dan kakinya yang memang pernah bekas gigitan nyamuk.

Maria menceritakan, sejak masuk Rutan Medaeng dia harus tidur di lantai. Itu lantaran kapasitas blok wanita sudah melebihi kamasita. Untuk tidur di atas kasur, dia merasa segan dengan para penghuni lama. “Masak penghuni lama disuruh tidur di lantai. Nggak sopan namanya,” kata Maria sambil tetap cengegesan.

PSK 29 tahun yang kini tinggal di kawasan Pucang ini juga sempat merasa iri dengan penghuni lama. Dia harus berkali-kali menelan ludah melihat para “senior”-nya menyantap makanan kiriman keluarganya. “saya Cuma bisa melongo. Wong keluarga saya belum ada yang menjenguk,” tambahnya.

Soal mandi? Maria mengaku risih ketiga harus disuruh mandi bareng-bareng. “Masak 37 orang disuruh mandi bersama. Lain kali nggak begitu kan pak?” kata Maria sambil menggoda petugas keamanan rutan.

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Chapter XV: Menelusuri Jejak Rok Abu-Abu

No	Chapter	Line
XV	percaya bahwa Sherly adalah seorang pekerja seks komersial (PSK), yang setiap saat bisa di-booking,. Perawakannya masih seperti anak kecil. Apalagi, baju yang dipakainya hampir selalu sopan, tidak seperti para PSK yang biasa mangkal di jalan atau di wisma-wisma asmara di Gang Dolly. Sherly juga tidak pernah memakai kosmetik yang berlebihan. Namun, pandangan orang akan berubah total jika mereka sudah mengetahui siapa Sherly dan bagaimana kiprahnya di dunia prostitusi.	1 5
	Dalam waktu yang tidak begitu lama, Sherly mengaku sudah mempunyai sekitar 20 pelanggan. “Saya hanya mau di-booking oleh para langganannya saya. Selain itu, saya selalu menolaknya,” untkap gadis berambut seleher ini, serius	10
	Dikhianati Cowok	
	Apa yang membuat Sherly terjun ke dunia prostitusi itu? Sherly menyinggung latar belakangnya sebagai salah satu hal yang mungkin jadi penyebab. Sherly anak tunggal, ia dilahirkan dan dibesarkan di kawasan lokalisasi	

Jarak. Jadi, dia terbiasa dengan lingkungan dan pergaulan seperti itu. Namun, dia mengerutkan, terkejut menjadi gadis panggilan karena ditipu laki-laki. Dia menceritakan, sekitar setahun lalu, dirinya memiliki seorang pacar.

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“Dulu kita kenalan saat menemani teman-teman minum (alkohol). Kemudian akrab dan kami pun berpacaran,” papar Sherly. Setelah beberapa bulan berlalu, ternyata dia hanya dipermainkan pacarnya itu, “Katanya setia, tetapi setelah dia berhasil merenggut kehormatan saya, dia pergi begitu saja mencari gadis lain,” katanya sambil menerawang seperti mengenang kesedihannya kala itu.

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Karena merasa dikhianati, Sherly pun memutuskan untuk terjun ke dunia malam. Dia pun bersama teman-temannya sering pergi ke diskotek. “Semua diskotek di Surabaya ini sudah pernah kami masuki,” jelas Sherly. “Hampir tiap hari kami pergi ke diskotek,” tambahnya. Biayanya ? Sherly mengaku berasal dari keluarga sederhana, dia dan teman-temannya harus memutar otak.” Ya supaya gratis. Kami menggandeng om-om yang mau masuk ke diskotek,” terang Sherly.

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Pergaulan Sherly dengan dunia malam pun semakin intens. Tak pelak, dia pun akhirnya terpengaruh teman-temannya. “ Saya mulai dikenalkan teman-teman saya di diskotek dengan om-om tersebut,” katanya. Dari diskotek itu, kemudian Sherly mulai pendapat pekerjaan baru, yaitu sebagai gadis panggilan. “ Mulanya, saya diajak joget dilantai (diskotek). Setelah selesai, saya dibawa ke hotel,” kata Sherly, sambil tersenyum genit.

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Untuk mempelancar profesinya, Sherly membeli handphone.”setiap om yang sudah tidur sama saya, kalau mau lagi ya tinggal telepon. Saya pasti datang,” jelasnya. Sejak itu, kantong Sherly menjadi tebal. Sebab , hampir tiap hari selalu ada yang mem-booking-nya. Soal tarif?” Saya tidak pernah punya patokan khusus. Biasanya om yang mem-booking saya memberi uang Rp 300 ribu sampai Rp 400 ribu sekali kencan.”

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Meski begitu, Sherly mengakui tidak mau boros. “Saya menabung. Setiap dapat uang, sebagian saya tabungkan. Ini untuk mengantisipasi saat ada bookingan,” katanya. Selain itu, sebagian uang tabungan digunakan untuk keperluan sekolah. Untuk membayar iuran atau membeli buku.

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Yang menarik meskipun sudah menjadi gadis panggilan, Sherly tidak menghentikan sekolahnya. Bahkan, dia mengku selalu mendapat ranking di kelasnya saat ini. “Badung boleh, tapi harus tetap pintar,” tuturnya manja. Tidak mengherankan, jika Sherly selalu membatasi tamunya setiap hari. “Biasanya saya selalu minta pulang sebelum jam 01.00 pagi. Untuk jaga kondisi. Dan langganan saya tidak pernah protes,” jelasnya.

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Bagaimana Sherly membagi waktu untuk belajar? Dia mengaku tidak masalah. Sebab, saat baru masuk sekolah, Sherly sudah melakukan lobi ke sekolahnya untuk tidak mengikuti pelajaran secara keseluruhan. “saya masuk sekolah kalau mau ujian saja,” katanya. Kok bisa? “ ya saya mengatakan kalau tidak punya waktu untuk masuk sekolah tiap hari. Saya menjelaskan ke Bapak Kepala Sekolah, saya harus bekerja. Karena saya tidak lagi minta orang tua lagi,” jelasnya. Sherly mengaku diperbolehkan karena dia berjanji selalu mengikuti setiap meteri yang diajarkan.

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Sherly begitu peduli dengan pendidikan. Buktinya, dia menolak dengan tegas setiap tamu yang akan mem-booking-nya bila sedang ujian. “ saya selalu bilang, ‘nanti saja ya om.’ Dan rata-rata mereka paham dengan kesibukan saya. Soalnya begitu selesai ujian, mereka ganti yang saya panggil,” katanya. Sherly juga menolak dijemput tamunya saat dia berada di sekolah. “Soalnya, kalau saya masuk sekolah, pasti akan sedang ujian. Saya tidak mengganggu studi.”

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Tak Diketahui Ortu

Anehnya, Sherly mengatakan orang tua (ortu) nya kini hingga kini belum mengetahui kalau dia telah ternoda. “Soalnya, saya kan kos sendiri,” jelasnya yang

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mengejutkan, pengakuan Sherly terhadap teman-teman sekolahnya. Menurutnya, sekitar 15 persen di antaranya sudah berprofesi serupa “Mereka malah biasanya dijemput om-om di sekolah,” ungkapnya. Begitu sekolah bubar, mereka biasanya langsung dibawa ke hotel ungkapnya lebih lanjut.

Selain Sherly, masih banyak siswi SMU yang nyambi sebagai PSK. Bagaimana cara mereka menggaet pelanggan?

Hendra, bukan nama sebenarnya, mengaku sering mem-booking para siswi SMU yang nyambi jadi PSK. Pria berusia 35 tahun ini merasa para gadis itu punya daya tarik sendiri. Kalau PSK yang ada di lokasi atau pantai pijat rata-rata sudah sangat profesional. Saya senang dengan yang masih hijau,” kata bapak dua anak ini. Dia mengakui, pada awalnya, memang tidak mudah untuk menemukan para siswi yang rata-rata masih berusia dibawah 19 tahun tersebut.

Salah satu penyebabnya, kebanyakan para siswi panggilan itu punya hubungan dengan para germo yang terselubung. “Germo itu biasanya adalah laki-laki kepercayaan mereka. Hanya lewat germo itu, para gadis SMU itu bisa di booking. Kecuali antara si gadis dan yang akan mem-booking sudah saling kenal,” jelas Hendra.

Tes Pakai Klakson

Sebenarnya, tambah Hendra, ada juga gadis panggilan SMU yang tidak menggunakan jasa germo. Tapi yang seperti ini lebih susah ditemukan. “Mereka freelance, dan beraksi menurut keinginannya sendiri. Biasanya, mereka tidak terlalu gampang digaet. Mereka hanya ‘jualan’ kalau sedang butuh uang,” tuturnya. Bagaimana cara dia menggaet para gadis tanpa germo? “kita harus memperhatikan saat mereka berdiri dipinggir jalan, seperti menunggu angkutan umum. Namun, berkali-kali berdiri umum melintas dan mereka tetap di sana. Saat itulah saya memencet klakson,” ujarnya. “Kalau memanggil gadis panggilan, pasti akan merespon,” tambahnya.

Bila sudah mengenal salah satu diantara mereka, urusan selanjutnya akan lebih mudah. “Bahkan, mereka akan mengenalkan dengan siswi SMU lainnya. Soalnya antara siswi SMU yang berprofesi serupa kebanyakan telah saling kenal,” katanya. Apa yang diungkapkan Hendra itu diakui oleh Deby, siswi kelas 2 di sebuah SMU di kawasan Surabaya Utara.

Deby mengakui, bahwa dia di sekolahnya ada banyak siswi yang terjun ke dunia prostitusi. Jumlah persisnya? “Ya banyak lah. Saya khn tak bisa menghitungnya. Saya juga kenal banyak siswi di sekolah lain yang bekerja seperti ini,” kata gadis berusia 17 tahun, yang mengaku terjun sebenarnya hanya untuk bersenang-senang. “Uangnya untuk beli kosmetik, makan bareng teman. Pokoknya buat happy, baru sisanya untuk ditabung,” akunya. Deby juga mengakui bahwa beberapa gadis panggilan itu bisa ditemui berdiri dipinggir jalan, seolah menunggu angkutan umum. Namun, Deby hanya sesekali melakukan itu.

Gadis berambut sepunggung ini memilih lebih berhati-hati. “Kalau sekali ketahuan sekolah, saya kan bisa dikeluarkan,” ujarnya. Apalagi, lanjut Deby, sampai saat ini dia masih hidup bersama orang tuanya di kawasan Kapasan. “Makanya, saya harus bisa mengatur waktu antara sekolah dan menerima tamu,” katanya. “Hanya kalau benar-benar butuh uang saya bolos.” Karena hati-hati ini, langganannya Deby memang tidak banyak. Tapi ini memudahkannya dalam mengatur waktu. “Biasanya saya dijemput saat pulang sekolah. Namun, agar tidak ketinggalan mobil orang yang mau mem-booking saya itu diparkir agak jauh dari sekolah,” terangnya.

Karenanya, Deby selalu membawa baju ganti yang ditaruh didalam tas nya. “Saya biasa ganti di ponten (toilet) atau didalam mobil tamu saya. Kan gak bisa masuk hotel dengan seragam sekolah,” jelasnya.

Bagaimana Deby mengembangkan customer base-nya? Dia menggunakan

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	handphone. Dan nomor itu pasti menyebar dari pelanggan ke yang lain. Tapi, Deby tetap selektif. Kalau tidak kenal atau yakin, dia selalu menolak. Lain, ketika sedang mood, dan tidak ada pelanggan menelpon, baru Deby memilih berdiri dipinggir jalan, menanti bunyi klakson. Tapi, dia berlaku seperti PSK jalanan lain, tidak mengenakan baju seragam.	120
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Chapter XIX: Ada “Gratisan” di Diskotek

No	Chapter	Line
XIX	Berburu perempuan <i>bispak</i> (bisa “dipakai”) di diskotek tentu lebih menantang daripada “memungut” yang dipajang di etalase-etalase seperti di Gang Dolly, di pinggir sepanjang jalan Panglima Sudirman, ataupun yang buka praktik di pantai pijat <i>kompli</i> . “Kalau awak lagi mujur (sedang beruntung),” kata Tedy (bukan nama sebenarnya) seorang wartawan tabloid yang tergolong berani di Surabaya, “bisa dapat ineks dan bahkan seks gratis!”	1 5
	Utlah dan Pesta Ineks	
	Alis sering datang ke diskotek bersama 3 atau 4 orang temannya, dan Alislah yang bertindak sebagai bos-nya, yang mesti keluar duit buat beli tiket, beli minuman, rokok, bahkan juga ineks. Yang paling heboh adalah ketika suatu waktu Alis merayakan hari ulang tahunnya. Dia ajak teman-temannya sekelasnya masuk diskotek dan tripping bersama. Tak tanggung-tanggung 25 Juta amblas dalam sekejap itu.	10
	Tetapi jangan salah kira. Walaupun memang bukan tegolong “Ayam Kampus” tidak berarti Alis bukan cewek bispak. Kalau memang ada “jodoh” segala kemungkinan bisa terjadi. Apalagi kalau perempuan cantik itu sudah dalam pengamar ineks. Ketika diskotek tutup pagi hari, tripping boleh dilanjutkan dikamar hotel. Lho!	15
	Begitulah. Tetapi sebagaimana sebutannya yang pas, asmara cepat saji, seperti yang sangat sulit mendapatkan “jodoh” yang sejati di diskotek. Susah mendapatkan pasangan yang bisa diajak membangun long term relationship, yang bisa jadi teman sepanjang masa alias teman hidup untuk menjalani hidup bersama sebagai pasangan suami-istri. Itulah yang dialami Alis. Dia lagi frustrasi. Dia merasa telah dikhianati oleh laki-laki yang hampir satu semester ini menjadi pacarnya.	20

Chapter XXI: Kamar-Kamar Mesum Sido Kumpul

No	Chapter	Line
XXI	Malam telah larut. Deretan rumah yang berdempetan di kampung PSK itu, tampak tertutup rapat. Jalan aspal selebar tiga meter yang merupakan satu-satunya akses menuju perkampungan tersebut, telah sepi. Hanya ada beberapa pengendara motor yang terlihat mondar-mandir, sembari membonceng seorang perempuan berdandan seksi dan menor.	1 5
	Itulah suasana suatu malam di kampung PSK, karena warga dikampung itu memang menyediakan kamar di rumahnya untuk disewakan kepada pasangan pria hidung belang dan PSK untuk melepas hajat seksualnya. Nama kampung itu Pakis Sido Kumpul, Kelurahan Pakis dan masuk wilayah Kecamatan Sawahan.	
	Tapi, tidak semua rumah di Pakis Sidokumpul itu dipergunakan untuk praktik esek-esek. Ini hanya berlaku di wilayah RW VII. Yakni ada empat RT, masing-masing RT 1,2,3 dan4. Ada sekitar 70 KK (kepala keluarga) Di rumah-rumah itu, rata-rata menyewakan salah satu kamarnya untuk ajang seks, pasangan pria hidung belang dan PSK. Ada juga rumah-rumah di sana (sekitar 5 rumah) yang sengaja dikontrakkan oleh pemiliknya untuk ditinggali para wanita PSK.	10 15

Lokalisasi, tapi bukan lokalisasi. Begitu kira-kira ungkapan yang pas untuk menyebut rumah-rumah mesum dikawidokumpul itu.

Sepintas, memang seperti di lokalisasi, karena rumah-rumah disana dijadikan tempat nge-seks. Namun, tak benar sepenuhnya kalau disebut lokalisasi, karena dirumah-rumah itu ditinggali keluarga “baik-baik”. Ada suami, istri, dan anak-anaknya. Bahkan, ada juga anak-anaknya yang masih berusia balita (dibawah lima tahun).

Sebagian warga menyebut persewaan kamar mesum itu sebagai bisnis sampingan. Bisnis sewa kamar mesum ini, sebenarnya sudah cukup lama. Belakangan, semakin ramai saja. Salah satu sebabnya, kebanyakan para PSK yang menggunakan jasa sewa rumah mesum itu adalah bekas penghuni wisma-wisma di lokalisasi Dolly dan Jarak. “Karena tinggal di dua lokalisasi itu dianggap terlalu banyak punggutan, maka mereka lebih memilih menjadi PSK *freelance*,” kata seorang warga di sidokumpul yang mengaku risih dengan praktik mesum tersebut.

Bagi PSK dan pria hidung belang, memanfaatkan jasa sewa kamar mesum disana memasang jauh lebih menguntungkan dibandingkan esek-esek di lokalisasi atau *check-in* di hotel. “Ya, memang lebih murah. Kalau di lokalisasi bisa Rp. 60 ribu,” ujarnya. Ini juga jauh lebih murah ketimbang *check-in* di hotel. Di hotel paling murah Rp 50 ribu. Kalau di sana kan jauh lebih murah,” tambah warga tersebut?

Tarif sewa kamar short time yang ditetapkan warga sidokumpul itu bervariasi. Rata-rata berkisar antara Rp 10 ribu hingga Rp 20 ribu untuk sekali “main”. Ini biasanya tidak lebih dari dua jam. “Di sini cuma menyediakan tempat saja. Kalau ingin mencari perempuan sekalian disisni memang ada, tapi ya jarang sekali,” kata warga lainnya, yang mengaku menyewakan kamarnya untuk mesum ini. Bisnis sampingan ini sudah lumrah di kalangan warga sidokumpul.

Karena itulah, warga selalu welcome terhadap tamu yang membutuhkan tempat untuk menyalurkan “hajat”. Tinggal ketuk pintu, meski pemilik rumah sedang tertidur lelap, dijamin akan bangun dan dengan ramahnya akan dipersilahkan masuk, lantas darimana saja PSK yang biasa diajak berkenan di sana? Ini tergantung dari pria hidung belangnya. Ada yang mengambil dari Dolly maupun Jarak. Di dua lokalisasi itu, mereka *booking* luar ke mucikarinya, kemudian dibawa ke kampung tersebut.

Ada pula yang mengambil PSK jalanan, yang biasa mangkal di jalan-jalan protokol di Surabaya, misalnya di Jl. Diponegoro yang relative dekat dengan Sidokumpul. Mengapa praktik mesum ini aman-aman saja?

Chapter XXV: Salon Plus: Pengantar Hasrat Miring

No	Chapter	Line
XXV	<p>Entah karena ingin tetap eksis, ditengah persaingan yang demikian hebat, atau semata ingin mengejar keuntungan materi dalam waktu yang singkat, atau karena semakin banyaknya pria berkelakuan miring, kini banyak salon yang membuka praktek ganda, bahkan menjurus pada prostitusi terselubung. Karena hal ini pula, kini salon tak lagi menjadi dominasi kaum perempuan yang doyan bersolek.</p>	1 5
	<p>Mereka bukan saja menyediakan tempatnya untuk rendezvous, tapi juga menyediakan para pekerjaannya (yang terdiri atas wanita-wanita cantik) dan bahkan tamu- tamunya baik wanita maupun pria, sebagai komoditi pemuas nafsu. Dan, praktek terselubung ini sudah bukan menjadi rahasia umum. Jadi jangan heran , bila melihat pria yang awal masuknya seorang diri, saat keluar sudah menggandeng wanita cantik untuk selanjutnya berangkat entah kemana.</p>	10
	<p>Contohnya, lihat saja misalnya salon MS yang berada di kompleks pertokoan D, dikawasan barat kota Surabaya. Salon ini memiliki petugas pria dan wanita, dan dikalangan pria iseng dikenal memiliki layanan lulur plus. Selama menjalani proses lulur, telah disediakan kamar khusus yg terjamin keamanan dan kenyamanannya. Di kalangan pria nakal, paket ini biasa mereka sebut sebagai lulur triple X. maksudnya , apalagi kalau bukan perawatan lulur yang pada akhirnya berakhir di tempat tidur, sebutan triple X sebenarnya hanya untuk menggambarkan puncak dari praktek perawatan lulur itu sendiri, dimana tamu bisa menggumbar hawa nafsunya dengan bebas dan merdeka.</p>	15 20
	<p>Para pegawai salon ini tidak ada yang menggunakan seragam selama bekerja, mereka bebas memakai busana apapun. Kebanyakan dari petugas salon yang wanita menggunakan baju yang trendi dan juga seksi. Sedangkan prianya kebanyakan bertugas dibagian administrasi, atau pekerjaan-pekerjaan yang lain yang tak ada hubungannya dengan penanganan pelanggan yang ada di salon.</p>	25
	<p>Dari sekian bentuk perawatan ini, biasanya terkait dengan pelayanan sauna, jadi sebelum bermandi uap panas, tamumeminta salah satu awak salon yang tentu saja seorang wanita cantik untuk melulur. Selama menjalani proses lulur, telah disediakan kamar khusus yang terjamin keamanan dan kenyamanannya, kamar khusus itu luasnya tak lebih dari 3x m persegi dilengkapi dengan meja dan kursi mini. Bisa di bayangkan apa yang bisa terjadi ketika dua manusia lain jenis berada di satu ranjang privat.</p>	30
	<p>Resikonya bekerjadisalon itu, rupanya sudah diketahui Vira – bukan nama sebenarnya-yang bekerja selama setahun disalon MS itu, mengaku terbiasa menghadapi rayuan pria pesolek yang genit.</p>	35
	<p>Kali pertamanya bekerja di MS. Ia mengaku sudah siap segalanya. Mula-mula ia menyesuaikan diri dengan hanya menerima pekerjaan cuci, creambath, sampai blow. Pada gilirannya, ia sampai juga pada tahap melulur pria yang pelayanannya memang sangat privat. Di kamar khusus, hanya berdua dengan tamu pria.</p>	40
	<p>Di MS ia termasuk menjadi salah satu idola. Kulitnya kuning langsung, tinggi 165 cm dengan rambut hitam lurus, banyak tamu pria yang ingin dilayaninya. Tamu-tamu yang datang, hampir 90 persen sudah terbiasa dengan hal tersebut. “Mereka sudah tahu lulur ‘lulur dalam’ itu,” katanya.</p>	45
	<p>Sekali terjun, menyelam sekalian. Kira-kia seperti itulah tekad Vira. Dilatarbelakangi kebutuhan ekonomis yang terimanya. Dendaki, praktek ‘pom-pom’ (baca:bercinta) di kamar khusus pun diterimanya. Dan dari praktek ‘pom-pom’ itulah, dalam sehari, ia bisa mengantongi uang sedikitnya Rp 250 ribu untuk sekali ‘pom-pom’</p>	50

Praktek Rendevous

Agak berbeda dengan yang berlangsung di salon P yang berada di sebuah mall ternama yang terletak di jantung kota Surabaya, yang ternyata mengundang beberapa lelaki petualang cinta untuk datang. Tidak saja pribumi, tapi pria pun banyak yang bertandang. Magnet wanita dan pria 'bayaran' ini tentu saja membuat salon P nyaris tak pernah sepi. Coba tengok sekali waktu di kala happy hours, salon P akan penuh sesak dengan pengunjung laki-laki yang tengah mencari teman tidur untuk one night stand. Mereka sudah tak asing lagi dengan beberapa wanita dan pria bayaran itu.

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Tentu saja, selama dalam proses pencarian, para pria itu akan 'nyalon' terlebih dahulu. Sekedar cuci atau potong rambut. Di ruangan yang luasnya tak lebih dari 12x12 meter persegi itu, biasanya, wanita, dan pria 'bayaran' itu akan menjalankan aksinya dengan memberi sinyal-sinyal. Misalnya saja, salah seorang wanita dengan begitu dilulur badanya di muka umum. Atau dengan gaya lepasnya mereka mengobrol omongan seputar hubungan pria dan wanita. Gaya omongan yang genit ditopang dengan perilaku yang menggoda.

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Untuk sampai tahap transaksi, biasanya para pria yang matang dalam dunia miring akan langsung pada sasaran. Tapi, ada juga yang 'petugas' salon yang beberapa di antaranya merangkap sebagai mak comblang. Kebanyakan, dari mereka adalah lelaki klimis yang berlaku gemulai. Tampak sekali keakraban antara wanita bayaran dengan petugas salon. Bahkan, canda lepas kerap mengisi ruangan full AC itu.

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Sebagai salon, P memang tidak memberi pelayanan 'ekstra' kepada para tamunya. Yang terjadi di P adalah 'rendevous'-nya antara pria petualang dengan wanita bayaran. Rendevous itu tak lain berujung di transaksi cinta. Yang menarik, transaksi cinta itu tidak terjadiantara wanita dan pria saja. Tapi juga sebaliknya, pria, wanita dengan wanita.

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Tidak aneh, transaksi cinta yang terjadi antara sesama jenis di salon P memang bukan hal yang luar biasa. Maklum, selain menjadi pusat mangkal beberapa wanita plus, P juga sering kedatangan tamu-tamu familiar dari kelompok binaan (baca=gay). Hal ini bisa dimaklumi, sebab mal tempat salon ini berada biasa juga dipakai oleh kelompok ini untuk mangkal. Kalau siang hingga petak, mereka biasa 'shopping mall' untuk sekedar have-fun atau mencari pasangan baru. Kalau malam menjelang, mereka mangkal di sebuah restoran yang terletak di sisi luar bangunan mal. Di situlah mereka membuka praktek secara terang-terangan dengan memasang badan di pinggir jalan mencari pria yang membookingnya.

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Yang lebih gila, salon Y yang berada di kawasan Turisari di Solo. Di salon ini jangan harap Anda akan ketemu yang namanya gunting, kap salon dan alat-alat kecantikan. Di sini sama sekali tidak akan Anda dapati paket perawatan kuku, gunting rambut, cuci blow sampai creambath. Lantas apa pelayanannya? Apalagi kalau bukan 'menjual' wanita yang bisa menghapus dahaga para lelaki. Modus operandinya tak beda jauh dengan pantai pijat, para wanitanya dipajang di 'akuarium'. Salon milik Mbak Yi ini bisa dibilang sebagai tempat transaksi, soal 'eksekusinya' silahkan di hotel lain. Sehingga jangan heran, bila salon ini sangat dikenal oleh pria-pria nakal di sekitar Solo maupun mereka yang datang dari luar kota.

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Sedang di Yogya, sedikit beda. Salon R yang terletak di kawasan elit B dan bergaya arsitektur Eropa, tidak Cuma menyediakan wanita, tapi juga ada pria 'bayaran' untuk konsumsi pria-pria gay.

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Cewek Aquarium	
Lagi-lagi sekedar perbandingan, ada yang lebih unik dibanding Surabaya, yakni Solo. Kota yang memiliki karakter budaya sangat kuat ini ternyata tak jauh beda dengan kota-kota besar yang memiliki banyak tempat terselubung untuk menyalurkan hasrat miring. Di kota yang terkenal dengan semboyan Solo Berseri itu ternyata juga dijejali puluhan salon yang menawarkan servis ‘luar dalam’ Malah seni menjajakan barang dagangannya lebih unik dibandingkan Jakarta atau Surabaya.	105
Sekali waktu, melintaslah di kawasan Turisari. Di kawasan itu terdapat salon Y yang namanya cukup dikenal di kalangan pria-pria nakal. Di salon yang dikomandani oleh Mbak Yi ini jangan harap bisa ditemui peralatan yang berhubungan dengan aktifitas salon yang sewajarnya. Modus operandinya pun tak jauh beda dengan tempat-tempat hiburan yang menyajikan wanita-wanita penjaja cinta di Jakarta atau Surabaya.	110
Ketika tamu datang, mucikari Mak Yi, semua laki-laki, akan mengumpulkan anak buahnya di ruang display seluas 5x5 meter persegi. Mereka duduk di sofa yang dibentuk model U. tamu dibebaskan memilih wanita yang ingin dikencananya. Sesi pertama, biasanya akan dikeluarkan koleksinya enam wanita. Kalau ternyata tamu belum mendapatkan pilihan yang cocok, mucikari mbak Yi akan mengeluarkan sesi kedua. Begitu seterusnya.	115
Begitu tamu menemukan pilihan, sang mucikari akan menawarkan jasa angkutan siap antar. Di salon Y memang tidak menyediakan kamar. Ya tak lebih dari tempat penampungan untuk rendezvous. Tarifnya antara Rp 150 ribu-Rp 300 ribu, belum termasuk jasa angkutan. Untuk memudahkan tamu, mucikari Mbak Yi biasanya akan memberikan daftar nama motel yang biasanya memasang tarif untuk “short-time”.	120
Temannya yang menjadi pilihan tamu, biasa dibawa pada saat itu juga atau diantar. Semua terserah keinginan tamu. Para pelanggannya tetap, biasanya lebih suka memesan melalui telepon. Tapi banyak tamu, apalagi yang baru, lebih suka datang untuk melihat-lihat koleksi terbaik salon Y.	125

Chapter XXIX: Artis VCD Porno: Dibayar Rp 2 Juta, Syuting di Tretes dan Pacet

No	Chapter	Line
XXIX	Senja baru turun di Surabaya. Di pinggiran pantai di bagian timur kota itu, langit tampak kemerahan. Terdengar alunan lagu-lagu pop barat, lalu pintu gerbang Pantai Ria nama sebuah obyek wisata pantai terpampang jelas. Untuk sesaat lamanya kamera mengambil beberapa bagian kompleks Pantai Ria. Tak ketinggalan deretan kamar mini hotel yang biasa digunakan pasangan-paangan berasyik masyuk.	1 5
	Tiba-tiba adegan terpotong. Muncul sepasang insane yang tengah bercengkrama di sebuah ruangan. Sambil menenggak minuman keras, mudamudi yang masih belia itu melontarkan dialog-dialog nakal. Bahasanya begitu vulgar dan terkesan jorok. Misalnya dialog sebagai berikut:	10
Si pria:	Bakal punya pacar baru lagi nih. Namamu siapa? (bahasanya terdengar medok logat Surabaya, (red)	
Si Wanita:	Nia	
Si Pria :	Biasanya kalau main ‘stand’-nya gimana?	
Si Wanita:	Langsung aja ha...ha...ha... (tawanya meledek)	15
Si Pria:	Menurutmu ‘stand’ yang paling enak seperti apa?	
Si Wanita:	Kalau nggakbisa sama saja, nggak bisa masuk. Tapi kalau main langsung, aku nggak mau di atas. Kalau sudah puncak, baru...enak, keluar bareng hi...hi...hi.	

Sepasang manusia berlainan jenis itu lalu saling pangut. Si wanita yang tongkrongannya sepintas mirip Vicky Burki, berambut lurus sebahu, kulitnya agak berwarna kecoklatan, hidung agak mancung, mengenakan T-shirt dan celan panjang jeans biru, berusia sekitar 20 tahunan. Sementara si pria berambut ikal dan kulit gelap (mirip Ambon-red) lebih tua beberapa tahun.

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Appendix 2: Berita Acara Bimbingan Skripsi



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No.	Tanggal	Materi	Pembimbing	Paraf
1.	4 Maret 2011	Persetujuan Judul	Pembimbing I	
2.	10 Maret 2011	Persetujuan Judul	Pembimbing II	
3.	18 Maret 2011	Konsultasi Bab I	Pembimbing I	
4.	4 April 2011	Revisi Bab I	Pembimbing I	
5.	11 April 2011	Konsultasi Bab I	Pembimbing II	
6.	9 Mei 2011	Konsultasi Bab II, III	Pembimbing I	
7.	18 Mei 2011	Revisi Bab II, III	Pembimbing I	
8.	23 Mei 2011	Konsultasi Bab II, III	Pembimbing II	
9.	25 Juni 2011	Revisi Bab II, III	Pembimbing II	
10.	11 Oktober 2011	Revisi Seminar Proposal	Pembimbing I	
11.	13 Oktober 2011	Revisi Seminar Proposal	Pembimbing II	
12.	14 Desember 2011	Konsultasi Bab IV, V	Pembimbing I	
13.	15 Desember 2011	Konsultasi Bab IV, V	Pembimbing II	
14.	28 Desember 2011	Revisi Bab IV, V	Pembimbing II	
15.	29 Desember 2011	Revisi Bab IV, V	Pembimbing I	
16.	6 Februari 2012	Revisi Seminar Hasil	Pembimbing I	
17.	6 Februari 2012	Revisi Seminar Hasil	Pembimbing II	
18.	6 Februari 2012	Revisi Seminar Hasil	Penguji I	

19	6 Februari 2012	Revisi Seminar Hasil	Penguji II	
20	21 Februari 2012	Revisi Ujian	Penguji II	
21.	22 Februari 2012	Revisi Ujian	Penguji I	
22	21 Februari 2012	Revisi Ujian	Pembimbing I	
23.	22 Februari 2012	Revisi Ujian	Pembimbing II	
24	23 Februari 2012	Revisi Ujian	Penguji I	

Telah dievaluasi dan diuji dengan nilai :

Malang, 23 Februari 2012

Dosen Pembimbing I

Dosen Pembimbing II

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