

FORMS OF SWEAR WORD EXPRESSION IN BASA SUROBOYOAN (SURABAYAN JAVANESE) BASED ON ITS LINGUAL UNITS AND REFERENCES

Fardanti Firli Nastiti¹, Agus Sariono², Asrumi³

Faculty of Cultural Sciences,
Master of Linguistics Study Program, Universitas Jember

Abstract: Swear words are negative expressions used in specific situations, for example at a time when someone is angry or upset for a reason which leads to the act of cursing, denounce, and the like. This study aimed to describe the form of swear words in Surabayan Javanese based on its lingual unit and types of reference. This research was field research using a qualitative approach with two methods, namely observation and interview methods. Based on the results of the analysis, twelve data were found namely eight words, three phrases, and one clause. For these types of its reference, seven types of reference were found namely spirits, animals, animal/human waste, food, body parts, objects, and ethnic/tribes. Based on the results of the analysis, it can be concluded that there were three forms of expression of swear words in Surabayan Javanese, i.e., words, phrases, and clauses.

Index Terms: swear word, Surabayan Javanese, expression

I. INTRODUCTION

Swear words are commonly used in a certain situation and condition, for example when getting angry, upset, or annoyed due to a reason which causes several behaviors such as swearing, scolding, mocking, cursing, or such kind, an expression which contains utterances to insult, mock, and such kind are called swearing expression. Related to swear words [1] state that swear word is one of the effective words whose effectiveness is regarding the initial point of the communication process. This means that the occurrence of swearing is caused by someone's behavior or certain phenomenon. Swear words are often related with low-educated people. Therefore, it seldom appears in the formal situation (official) or highly-educated people. The use of swearing language is an interesting fact because it is different from daily conversation language, which concerns on its word formation and grammatical form. The combination of swear words can become a construction becomes irregular; non-sense; maybe also not all of them can be understood. Generally, swear words often perceived as the use of bad language since it sounds so unpleasant and used by the people who are considered uneducated. However, many people find it difficult to eliminate the habit of using swear words. Therefore, swear words always exist [2] and [3]. Besides, these swear word utterances can also be used to merely greet with aims to make a more intimate atmosphere or even used as a unique greeting utterance. If the swear word is uttered by the speaker, typically it is because our effective power is touched so that we can or forcefully express the utterance through swear word utterance. These utterances are possibly perceived as attacking for the listeners, but for the speaker, this utterance is a form of expression as a liberation from all forms of unpleasant situations. Nonetheless, the utterances do not deny the fact that the use of swear words pragmatically to convey compliment, wonder, surprise, and create a more intimate conversation atmosphere. In reality, swear words are used extensively by teenagers to adults. Even though there are not many research result publications on swear words, it seems that the phenomenon of the extensive use of swear words also occurs in Indonesia. This is proven by commonly found use of swear words in daily life. The swear words was not for stigmatized negatively but positively for joke or reduce distress. [4] Swear words used have form, references and function. [5]

Words that swear are used in saying something taboo, which means there is a limit to words that have been considered vulgar or that are embarrassing. But the word containing oath is now considered no longer taboo on social media and in society because every day is used in conversation. [6] Rant has no literal meaning when used in an expletive phrase, its nature as an emotional language, which has existed throughout history, even as part of folklore. [7].

[8] states that people who swear at being punished or when they feel persecuted as natural reactions due to tension or want to release emotions by using swear words that can be used to avoid physical violence.

Basa Suroboyoan/ Surabayan Javanese is a Javanese dialect spoken in Surabaya city and its surrounding. This dialect develops and is used by some Surabaya people and surroundings. Regarding language structure, Basa Suroboyoan can be stated as the most ribaldry language and has unique characteristics such as egalitarian, open, and extroverted or frank. Even when meeting on the road or any place, Surabayans do not feel reluctant to greet or asking the news without differentiating the social status, age, and kinship. It is not obliged that the youngsters should greet the elderly first because the greeting culture in Surabaya people is more emphasized on who sees first. Such a condition makes the relationship between the people more intimate or in Javanese term known as kemraket and open. Similarly, when requested to give an opinion about something and they disagree on what they want, they will say their refusal straightforwardly and frankly, as well as telling the truth as it is.

The use of swear words by Surabayans has become a particular habit. Swear words in Basa Suroboyoan has a unique lexicon, for example in the word form jancok which means 'intercourse'. In the phrasal form gombal mukiyo which means 'rag', and in the clausal form matamu picek which means 'your eyes are blind'. Some wear words in Basa Suroboyoan sometimes can be used as a greeting such as cok which is an abbreviation from the word jancok, ndheng from the word gendheng 'crazy', and blok derives from the word goblok 'stupid'. The example is as the following: Jancok piye kabare rek suwi gak ketemu! Which means 'Jancok,

how are you buddy, long time no see! In this situation, jancok is used as a greeting. The above utterance contains the swear word form of Basa Suroboyoan, which is jancok meaning 'intercourse'. Based on its lingual unit, the swear word form of jancok is categorized as work. Furthermore, the word jancok is included in the verbal categorization since it states a behavior, action, process, or work performed by a subject to an object which means a sexual activity. Then, for its reference, the swear jancok refers to an activity. If seen from the context of the sentence, the swear word utterance is used by the speaker to greet his/her friend whom indeed he/she did not meet for a long time. The swear word utterance is perceived by the speaker to make the situation more intimate. If seen from the aspect of pragmatics, the above sentence is an expressive speech act. Based on the aforementioned background, this article would discuss swear word utterances in Basa Suroboyoan or Surabayan Javanese based on its lingual unit and references. In this research, the theory used will be described as follow.

II. LITERATURE REVIEW

SWEAR WORDS

Definition and Characteristics of Swear Words

Swear words are negative utterances and commonly used in particular situations and conditions, for example, when angry, upset, or annoyed due to a specific reason which stimulates the behaviors of swearing, insulting, scolding, and such kind. If someone is angry, their common sense does not function making them talk using harsh utterances and words. In this situation, swear word utterances are as if only used as an emotional vent. This phenomenon causes a pejoration in the application of meaning. The meaning of a word applied in the reference is not appropriate with the actual meaning [6], [3] state that it is significantly difficult to find the definition of the word swear. It seems that there is no agreement on the limit of swear words. The important thing to note when defining the word swear is the swear word should be used in the non-technical definition. One of the parts of non-technical characteristics is that the word swear needs to be categorized as a taboo word or at least referring to a subject or something taboo. The swearing word is an utterance which can be seen from the channel of emotion and attitude of the speaker who uses the taboo words nontechnically and [6] In contrary to [6], [9] states that "swear words are verbal utterances spoken overly spontaneously and perceived as another meaning". The forms of the swear word in the Indonesian Language are in the forms of word, phrase, and clause. The word form of swear words can be divided into two namely basic and derivational or modified swear words. Basic swear word form is the swear word in the form of monomorphemic, such as babi (pig), bangsat (son of a bitch), setan (Satan), and so on. Meanwhile, the derivational swear words is the swear words in the form of polymorphemic. Polymorphemic swear words can be categorized into two, they are affixed swear words, repetitive swear words, and compound swear words such as bajingan (bastard), kampungan (plebeian), diancuk (fuck you), diamput (damn you) and so on. The repetitive swear words are the swear word formed by reduplication process. There were some data formed from the compounding process such as kurang ajar (God damn it), cuki mai (fuck your mother), buaya darat (playboy), and so on.

The swear words in the form of phrase can be used in two ways, which is the word dasar (indeed) and added with the swear word, such as dasar sial (unfortunate indeed), dasar kampungan (plebeian indeed), and the second way is adding a suffix -mu to the swear words, such as matamu (your eyes), mbokmu (your mother). The basic word in this case makes it possible to attach to various swear words and references, such as animals (dasar buaya (crocodile indeed (referring to a playboy), pig indeed, and others), profession (dasar pelacur, dasar sundal which means a prostitute, sex worker, and others), objects (dasar tai (shit indeed), dasar gombal (rag indeed) and so on), states of mind (dasar gila (crazy indeed), dasar keparat (motherfucker indeed), and so on), and spirits (dasar setan (Satan indeed), dasar Iblis (devil indeed)). Meanwhile, the suffix -mu can only attach to the words of kinship (kakekmu (your grandfather), nenekmu (your grandmother)), and body parts (matamu (your eyes)). In the categorization, swear words in the Indonesian language can be categorized into several types namely noun or noun phrase, such as bandot (stubborn), tai (shit), matamu (your eyes), and so on; verb category swear words are diancuk (fuck you), diamput (damn you); interjection category swear words are buset (hell); adjective category swear words are goblok (stupid), dungu (moron), gila (crazy), and so on. Therefore, all swear words in Indonesian language are referential words (there is a reference), except for the word buset. Finally, it is the swear word in the clausal form. In Indonesian language, it is formed by adding pronoun (generally) at the end of the swear word from various references, gendheng koen iku (you are crazy), koyok iblis dapuranmu (your behavior is like devils'). The placement of pronoun at the end of the swear word is intended to give an emphasize to the swear word forms.

Classification of Swear Words

Classification of Swear Words based on Lingual Unit Form

Classification of Swear Words based on Reference

A, Situation

The words referring to an unpleasant thing seems to be the most common lingual unit to be utilized to convey the swear words. Generally, there are three things which can or possibly connected with this unpleasant thing, such as mental state namely gendheng, sinthing (crazy), goblok, longor (stupid) and so on; a situation which relates to an unpleasant phenomenon such as matek, modhar (die), and so on.

B. Animal

If the adjectives are used to express the swear words directly referring to the individual's characters as the target, the lingual units referring to animals are used metaphorically. This means that only certain characteristics from animals have similarities with the target individual or situation of swearing words. In this case, indeed not all the animal names can be used as the swear words in the language use, the selected animals are chosen or used as the swear words in the Indonesian language are the animals with particular characteristics, such as disgusting (asu/bitch/dog), disgusting and forbidden (babi/celeng, (pig/wild boar)), disturbing (bangsat/bedbug), hurting (macan/tiger), loving to find mates (boyo (crocodile) and bandot (goat)). If they are used as swear words, indeed only those characteristics then are applied to human, in relation to those characteristics, the words boyo and bandot are only intended

to refer to males. Besides that, there are two nonformal words which are often to be sued for this case with the facial ugliness of the reference, such as monyet and munyuk (monkey), as seen in the examples below.

1. Monyet! Sopo sing wani njuphuk sandalku!
2. Monkey! Who dares to steal my sandal!
3. Munyuk raimu, ojok kakean cangkem!
4. Your face is like a monkey, shut up!

C. Spirits

There are three words related to spirits which are commonly used to convey the swear words namely Satan, jungle Satan, and devil. All of them are the spirits who often disturb human's life as described in the following examples.

1. Setan, sepedaku dijuphuk maling. Satan! My bike is stolen.
2. Setan alas, teko endi ae awakmu?
3. Jungle Satan, where have you been?
4. Iblis, balekno sepedaku! Devil return my bike!

D. Objects

Not significantly different from the animal and spirit names, the name of objects typically used for swearing words are also related to the wickedness of the reference, such as unpleasant smell (taek (shit), gombal (rag), and so on) and skin disease (korep).

E. Body Parts

The common body parts to be spoken to express the swear words are the body parts that are significant related to sexual activities since this activity is personal and forbidden to be spoken openly except in a particular forum. Two forms which are often utilized by the Surabayan Javanese speakers are matamu (your eyes) and raimu (your face) which are common to use for people who cannot utilize their seeing sense causing them to make mistakes. Other phrases are hidung belang (playboy) and moto duiten (gold digger) which are used respectively to swear men who are easy to change their partners or fall in love with other women and people who prioritize money in performing something, such as seen in the examples below.

1. matamu ga isok ndelok ta? Your eyes, can't you see?
2. duwak-duwek ae! Dasar moto duiten. Money all the time! You're indeed a gold digger.

F. Kinship

A number of kinship words refer to the respective individuals or individuals who typically teach good things to the next generation (children and grandchildren) such as mother, father, grandfather, grandmother, and others. As the respective individuals, it seems that those words are taboo to be spoken. However, for swearing or conveying the annoyance to the interlocutor, Indonesian language speakers often deliver or relate this kinship words by adding the suffix-mu (your) at the end of the word as seen in the following sentences.

1. mbahmu iku, ngawur ae lek nyocot. Your grandmother, you're just blabbering.
2. klakuane koyok mbokne ancuk. their behavior is just like a motherfucker.

G. Activities

Swear words related to activities refer to sexual activities. This kind of swear word is jancok (intercourse). The word jancok is once used by Surabayan Javanese speakers. Meanwhile, jamput seen from the similarity of the meaning is suspected to be a phonologically change from jancok. This phenomenon is common to occur in the effort of the speakers to make the utterances politer, such as the change of Javanese swear word from asu 'dog' becomes asem 'a sour fruit', bajingan becomes bajigur 'a type of drink'.

H. Profession

A profession mainly a low profession and forbidden by religion is often used by language speakers to swear or express their annoyance. Those professions are maling (thief), sundel (whore), bajingan (son of a bitch), copet (pickpocket), lonte (prostitute), and so on.

I. Food/ Fruits

Sometimes the name of food or fruits can be used to swear, such as the name of food gapek, gapek is a food ingredient processed from cassava. The cassava which has been harvested then peeled and dried. Then, there is also a name of fruit which is jambu (guava). The word jambu is actually a form of word play for the swear word jamput (damn you).

J. Ethnic/ Tribe

Not significantly different from other swear words, the swear words referring to the ethnic/ tribe are also common to be used to swear. Typically, the form of swear words referring to this reference is related to the subject showing the uncommon way/behavior such as in the Madurese ethnicity for which many consider that the way Madurese dress up is sometimes rather different from others, which is on the selection of the clothes' colors showing a contrast. Therefore, this makes some people, particularly, in the Surabaya area often compare the indecent appearance of people with that ethnicity.

III. RESEARCH METHOD

The type of this research was a field observation with a qualitative approach since the data were obtained from a spoken data source, which are the community utterances containing swear words, particularly in Bulak Banteng Kampong Kenjeran district Surabaya in March 2016- March 2017. The methods used in this research were firstly an observation method with tapping sound and record technique, and also listen and note-taking technique; secondly was interview method with a cooperative method with the informants (in-depth interview).

IV. RESULTS AND DISCUSSION

Based on the lingual unit, the swearing words in Basa Suroboyoan has several forms which are word, phrase, and clause. The swear words in the word form are categorized into basic word and derivational word. In this research, swear words in the basic words were categorized into categories of noun, verb, and adjective. Then, the phrase form found in this research were categorized into the noun, verb, and adjective phrases. Meanwhile, for the clause form, the category was not found in this research. In addition, for the source of swear words, it was found several swear words referring to the animal, body parts, food, fruits, spirit, activities, profession, object, and ethnic/tribe. For the description, it can be seen in the following.

I. Iblis (Devil)

Iblis or devil is a spirit which always attempts to mislead human from the God's guidance; bad spirit; Satan (KBBI). Iblis/devil is the name of one of the genies who becomes the mastermind of God's dissident. This is the first being to ever dissent from Allah's order to bow down in front of Adam. Therefore, Iblis is illustrated as a negative being. Devil also has a descendant, as other genies. For example:

P-1: oo koyok iblis koen iku, minggato kono! [o kəyɔ? Iblɪz kən iku, minggato kənɔ] 'o you're just like a devil, go away!'

On the above conversation, the swear word found was the word Iblis (devil). If seen from the form, the word Iblis is a word form. Then, for its category, the word Iblis is categorized into a noun. The word Iblis refers to a spirit. P-1 speaker is a 50 years old woman while her interlocutor (P-2) is her cousin. P-1 is a housewife who inhabits the river banks are in Surabaya City with a high density. At that time, P-1 was involved in a quarrel with her cousin, and she intended to kick her cousin out of the house since P-2 has incited P-1 child to steal her money (P-1/her mother). The swear word Iblis in this context is intended to make a similarity of the interlocutor with Iblis who has given bad impact for her children, and even it can be said as exceeding the meaning of the swear word setan (Satan) which was also found in this research. The conversation occurred on 7 June 2016 at 18.00 Western Indonesian Time.

II. Jangkrik (cricket)

Jangkrik is an insect which is closely related to the grasshopper, having a flat body, and long antennas. Based on the interview from various source persons, this swear word jangkrik, can be categorized as a swear word because it is a substitute or making polite from the word jancok. There is also a swear word jamput which are considered to have the same or lower level to the swear word jancok. The word jangkrik refers to an animal name and also considered politer than the swear word from the swear words such as asu or kirik with the same reference. Example:

P-1: Jangkrik mlebu cok!! [jaŋkɾɪ? mləbu cɔ?] 'Cricket, a blast, fuck'.

P-2: gooooooooooollllll [gool] 'gooooooooooaaalllll

In the above conversation, the swear word found is the word jangkrik. If seen from its form, the word jangkrik is a word form. Then, for its category, the word jangkrik is included in the noun category. The swear word refers to the animal reference. P-1 is a 45 years old man who works a teacher in one of the state schools in Surabaya City while his interlocutor is a man who works in a computer company and his age is two years old younger than P-1. They both had fun watching a football match together in a coffee shop nearby their residence. Since the football club supported by P-1 conceded a goal, as an utterance of annoyance he said the word jangkrik, but the swear word was not intended for P-2 but to the (P-3) who was the goal keeper whom he thought was unable to catch the ball from the opponent. The swear word jangkrik frequently used as a swear word which is politer than the swear words referring to other animals such as asu and kirik. It is because jangkrik is not considered to have negative characteristics as related to asu and kirik, and the swear word jangkrik is a politer form from the swear word with prefix ja-, as in the swear word jancok. The conversation occurs on 10 January 2017 at 21.30 Western Indonesian Time.

III. Taek (shit)

Taek is a Javanese for the word shit, which means waste from the gut and comes out through anus, various sediment or stuff which are considered as waste (KBBI: 1589). This word is often related to negative things. However, society repeatedly uses this swear words. For example:

P-1: bib kon tak sawang-sawang saiki kok malih ngganteng. [bib kən ta? sawaŋ-sawaŋ saiki kɔ? mallh ŋganhəŋ] 'Bib, I noticed that you are getting more handsome.'

P-2: taek cak (laughing) [tae? ca?]'Shit, bro.'

P-1: lha kok taek, temenan bib. [lha kɔ? tae? təmənan bib]'hmm, why the shit? It's the truth'

P-2: koen gak eroh ta lek aku ngganteng mulai mbiyen. [kən ga? əroh ta nɛ? aku ŋgantəŋ mulai mbiyən] 'Don't you know I am indeed handsome since the beginning?'

In the above conversation, the swear word found is the word taek. If seen from the form, the word is the word form and included in the noun category. P-1 and P-2 are nephews with a significant age gap, but they both are students. P-1 is a senior high school student, and P-2 is an elementary school student. When P-2 had just finished a shower and combing his hair, then suddenly P-1 complimented him, P-2 was laughing shyly saying the word taek intended to P-1. The word taek in the context means to deny what P-1 has said. The swear word taek refers to the object word human/animal excrement. The conversation above occurred on 8 April 2017 at 17.00 Western Indonesia Time.

IV. Telo

Telo is a form of Javanese from the word ketela (cassava). Cassava is a root plant that grows creeper, has edible tubers and leaves for vegetables. Cassava is one of the types of food to substitute for rice. In general, the people in the village area consume it as a

staple. This word has an expansion of meaning to become a call for a close friend or can be a satire for people who have difficulties to understand 'tulalit'. For example:

P-1: gak mudeng aku opo sing mbok omongno cak [ga? mudəŋ aku ɔpɔ sɪŋ mbɔ? ɔmɔŋno ca?]'I don't understand what you're saying, bro'

P-2: o telo koen iku, dadi aku nggacor mulai maeng koen gak mudeng? [o tɛlɔ kɔn iku, dadi aku ŋgacɔr mulai mau kɔn ga? mudəŋ]'Oh, you are cassava indeed, I have been talking for a long time and you don't get it?'

In the above conversation, the swear word found is the word telo. A swear word is a word form while its category is a noun. Telo is the word referring to the food name reference. P-1 is a 30 years old man with a bachelor's degree and working in one of the banks in Surabaya City, while P-2 is his brother who studies in Senior High School. P-1 intended to explain the loan system in the bank, but after an extensive explanation, P-2 suddenly stop the conversation stating that he did not understand the explanation from P-1. Accordingly, with an upset tone, P-1 scold P-2 with the swear word telo, which was used to compare P-2 with the name of the food.

V. Silit (anus)

Silit is a Javanese from the word anus/rectum. The anus is the last part of the human and animal's digestive system. The anus is often called dubur which is an extension from the rectum located outside of the body. The opening or closing of the anus is regulated by sphincter muscle (KBBI). This body part is used as a swear word because it is considered to be the most disgusting body part. It is where the excrement discharged, therefore when used as a swear word it is significantly appropriate to underestimate someone or the interlocutor with a negative meaning. For example:

P-1: Tak pek yo bro? [ta? pɛ? yɔ bro?]'Can I keep it, bro?'

P-2: Silit! ngawur ae. [sɪlɪtmu a] 'Your anus! Careless.'

In the conversation above, the swear word found is the word silit. If seen from the form, the word silit is included in the word form and noun for its category. The word silit refers to the body part reference which is anus/ rectum. The conversation occurred in a village environment security post. P-1 and P-2 is a young father and jobless. Meanwhile, P-2 is a workshop owner. When P-2 was showing his broken handphone after a fall, suddenly P-1 chatted to ask for his handphone, and spontaneously P-2 said the word silit as an expression of his surprise on what P-1 has said which was considered to be careless/ignorant because asking for a sufficiently expensive handphone. The conversation occurred on 8 February 2017 at 23.00 Western Indonesian Time.

VI. Gombal (rag)

Gombal is a piece of old cloth (hideously torn). The word gombal is often used as a swear word because it has a bad meaning. This swear word is particularly intended for men, usually useless men or ones who cannot do anything and the males who like to flirt with women. For example:

P-1: awakmu iku dadi wong lanang ojok koyok gombal. [awa?mu iku dadi wɔŋ lanəŋ ɔjɔ? kɔyɔ? gɔmbal]'You're a boy, don't be like a rag'.

P-2: iyo-iyo buk. [iyo- iyo bu?]'Sure, mom.'

In the conversation above, the swear word in the noun category is the swear word gombal. If seen from its form, the word gombal is in the word form and has the meaning of rag referring to an object reference. The conversation occurred in a house involving a mother and her son. P-1 is mother and P-2 is the son, and they were involved in a serious conversation about the child's future. The jobless child was being advised by his mom because he only liked to sleep around by comparing him to the word gombal. Gombal means the unused/usless rag being compared to her child who was useless because he only slept around and was not productive. The conversation occurred on 23 February at 10.00 Western Indonesian Time.

VII. Meduro

Madurese people are popular for their particular, unique, stereotypical, and stigmatic culture. The use of the particular term refers to the meaning that the entity of Madurese ethnicity has a particular culture different from ethnographic of other ethnic communities. However, in reality, the Madurese women are very practical. In terms of in terms of dress, they often do as it is which makes some people think that is norak or tacky due to the ngejreng or contrast color choices. Often noticeable on their arm, gold jewelry is hanging, but this is only for the rich Madurese women. From the above characteristics, sometimes Madurese ethnicity becomes a swear word with the intention of comparing someone/ interlocutor with the characteristic of Madurese people who are considered to be unpleasant to look. For example:

P-1: deloken arek iku klambine koyok lampu abang ijo [dɔlɔ?en arɛ? iku klambine kɔyɔ? lampu abəŋ ijo]'Look at that boy! his clothes are like the traffic light.'

P-2: oo lha ancene duro (meduro) [o, lha ancɛne durɔ] 'Oh, he is indeed a Madurese.'

In the conversation above, the swear word found was the word duro originating from the word meduro/ Madurese. If seen from the form, this word is in the word form, and its category is included in the noun word form. These swear words refers to ethnic/tribal reference. The P-1 and P-2 speakers are classmates of the same university. They both were involved in a conversation about someone. P-1 intended to state his opinion one someone crossing in front of them who is wearing vibrant colored clothes or contrast between his top and his pants, immediately P-2 agreed to P-1's opinion by calling him "duro". The word duro (meduro) in the context of the above sentence is intended to compare P-3 who was crossing in front of them (P-1 and P-2) with the characteristics of Madurese women. The conversation took place on 6 February 2017 at 08.00 Western Indonesian Time.

VIII. Singkek (Chinese descent)

Singkek is the frequently used term to make a similarity with Chinese descents or ethnicity who are considered stingy, introvert, and asocial. Despite, the fact that they do that because they are limited by the situation as migrants. The term singkek means newcomers (migrant), the word originates from the combination of two syllables in Khek language. Khek language is a language inherited by Hakka people, which was the Han tribe spread across the Mountainous region of Guangdong, Fujian, and Guangxi provinces in China. The word sin means new, and khe means guest. Therefore, this term singkek emerged to call the Chinese descents who were the new comers in the Archipelago. The call was given by the Chinese descents hereditarily who came first to Indonesia. Due to the difficulties found in the interaction with the surrounding environment such as language barrier, this then emerged a bad perspective that a singkek was introvert and asocial. Moreover, not only they were asocial, but also were associated with the stingy or ungenerous characteristic. Therefore, the words “ancene singkek (singkek indeed)” or “koyok singkek (just like singkek) emerged to call someone a miser, regardless of their ethnicity. For examples:

P-1: njaluk sak itik kene aku le (tole) [ñjalU? sa? iti? kene aku le] ‘Can I ask a little, dear son?’

P-2: emoh lho [əməh lho] ‘No way.’

P-1: ooo ancene anake singkek iki [o ancene ana?e siŋkɛ? iki] ‘Oh, you’re indeed a Chinese descent’s son.’

The swear word in the conversation above is the word singkek. The swear word is in the word form and noun category. For the source of the swear word, it refers to the ethnic/ tribal reference. P-1 is a 46 years old housewife, and P-2 is an 8 years old small boy, the boy is indeed the descent of the Chinese descents who have long been staying in the marginal Surabaya City, although a Chinese descent, the boy’s family is a middle economy class people. P-1 asked for some food brought by P-2 intended to tease P-2, but P-2 refused the request from P-1. Therefore, it makes P-1 stated the swear word singkek to P-2. The conversation occurred on 7 July 2016 at 09:00 Western Indonesian Time.

IX. Nggatheli (male/female’s genital dirt)

The word nggatheli has the basic form of gathel, gathel means the dirt on male/ females’ genital. In the biological language, it is called smegma, which is a natural secretion of skin cell and oil collected underneath the foreskin of the genital of men and women. This word indeed is unfamiliar to several regions, but for Surabaya and surrounding this word is never detached from various existing social interaction. Gathel often becomes a swear word if seen from its disgusting meaning, with this appalling meaning makes the speaker compare someone/interlocutor with gathel with the intention to underestimate. When the prefix ng + i, the word gathel becomes nggatheli transforming into a verb form with the characteristic of gathel. This swear word is often used to scold someone/ interlocutor who have upset/ annoyed and others to the speaker. For examples:

P-1: nggatheli kon iku rek. [ŋ ʎaθhɛli kɔn iku rɛ?] ‘Y’all are nggatheli, friends’

P-2: hahahahaha (laughing) [hahahahaaha] ‘Bahahaha’

In the above conversation, the swear word with the noun category is the word nggatheli, and the word nggatheli originates from the basic word gathel. If seen from its form, the word nggatheli is included in the word form and is a derivational word since it obtained prefix, and suffix ng + i becomes nggatheli. P-1 is a senior university student. When the conversation occurred, P-1 was hanging around with his friends in a coffee shop. When they were joking around, P-1 was called by his mother, and after it ended, suddenly P-1’s friends mocked him by calling him with ‘spoiled brat’, spontaneously P-1 got angry and said the swear word nggatheli. The swear word nggatheli refers to the situation. The conversation occurred on 27 January 2017 at 15.00 Western Indonesian Time.

X. Congormu (mouth)

Congor is a Javanese word meaning mouth. Mouth is the first organ involved in the digestion process and directly connected with the outside environment of the body. Mouth functions as the place where the food and air enter. This body part is often used as a swear word since it is considered a harsh word. For example:

P-1: Waaaaaaaaaaaaa (crying)

P-2: oo pancen congormu! arek kok gak isok meneng! [o pancen cɔŋɔr arɛ? kɔ? ga? iso? mənɛŋ] ‘Oh, indeed your mouth, why can’t you be silent.’

In the conversation above, the swear word found is congor. If seen from its form, the word congor is included in the word form. For its category, the word congor is included in the noun category. This swear word is often used by Surabayan People since it is considered as harsh to say to someone who is deemed to talk carelessly. The word congor refers to the body part which is the mouth. The P-1 speaker is a mother and P-2 is her child. P-1 said the swear word congor to her 5 years old child since the child did not want to stop crying. With an upset tone, the mother said the swear word with hopes that the child would be afraid and immediately stop crying. The conversation occurred on 25 December 2016 at 11.00 Western Indonesian Time.

XI. Matamu (your eyes)

Matamu is a Javanese word from the word mata + mu (eyes+ suffix -mu). Eyes means 1 the sense to see; seeing sense; 2 something similar to eyes (such as small holes, net): 3 a sharp part in the cutting tools (on knives, axes, and other); 4 the gap between two lines (one ruler, degree, and others; 5 where the bud grows (on branches, tuber, and others); 6 ki something that becomes a center; right in the middle: 7 most important (axis, principal, and others) (KBBI). This body part is often used as a swear word since it is considered as harsh. For example:

P-1: Hei! matamu gak ndelok ta? [hei! matamu ga? ndɛləɔ? ta?] ‘Hey, can’t your eyes see?’

P-2: haha, gak sengojo aku sep (Asep) [haha ga? sɛŋɔjɔ aku sɛp] ‘Ha-ha, I’m sorry that was unintentional, Sep’

In the conversation above, the swear word found was the word *matamu*. The word *matamu* is included in the word form. If seen from its category, the word *matamu* is included in the noun word. This word is a derivational word since having the basic form which is *mata* and then added with the suffix *-mu* becomes *matamu*. The meaning of the swear word *matamu* is *mata* or eyes as in the Indonesian language. However, in its Javanese form, it is perceived as very harsh to be used as a swear word with emphasizing on the letter *t* so that it sounds like *mattamu*. This will put more emphasis on the swear word. The P-1 and P-2 speakers are friends. At that time, P-1 was sitting in a coffee shop while enjoying his coffee, suddenly P-2 came and stomped on P-1, it caused P-1 to get hurt and spontaneously got angry by saying the swear word *matamu* since he was considered unable to see with/ use his eyes properly. The conversation happened on 23 April 2016 at 15.00 Western Indonesian Time.

XII. Cangkem bosok (rotten mouth)

Cangkem is a Javanese word for mouth. Mouth is an open organ where the food and beverages enter to human and animal's body. Mouth is usually located on the head and is an initial part of a complete digestion system and ended in the anus. The word *cangkem* if used as a swear word can be said to be always followed by the suffix *-mu*. This word has synonym words namely *congor* and *cocot*. However, the researcher only found *cangkem* in the data. For example:

P-1: oh, ancene cangkem bosok nduwe cangkem i dijogo yu [nduwe caŋkəm i dijɔgɔ yu] 'Oh, indeed rotten mouth, you need to keep your mouth, miss.'

P-2: lalapo wong ancene koyok ngono kok [lalapɔ wɔŋ ancene kɔyɔ? ŋono kɔ?] 'So, what? That's indeed the fact.'

In the conversation above, the swear word found was the word *cangkem bosok*. If seen from the form, the swear word *cangkem bosok* is a modified word form which is a compound word, because *cangkem* and *bosok* have their own meanings and if combined will construct a new meaning which is someone who likes to do backbiting. For its category, the word *cangkem bosok* is included in the category of noun. The definition of the words *cangkem bosok* is mouth so that it refers to the body part. The P-1 and P-2 speakers were neighbors. P-2 was 50 year mother with a talkative character.

P-1 was a 55 years old mother who felt that her disgrace had been spread by P-2. Therefore, P-1 felt annoyed and swore P-2 with the swear words *cangkem bosok*, with hopes that P-2 would realize her mistake and ask for an apology and keep her mouth shut. The conversation occurred on 24 March 2017 at 12.00 Western Indonesia Time.

V. CONCLUSION

Swear words are negative utterances and typically used in certain situation and condition, for example when someone is angry, upset, and annoyed due to specific reason which stimulates the behaviors of swearing, insulting, scolding, and such kind. In this situation, the swear word utterances are as if only used as a vent for negative emotions. However, swear word utterances in this Surabayan Javanese is not only used in bad situations. In this research, the swear word utterances can be used in a happy state, such as when greeting, feeling amazed, joking and others. The swear words in Surabayan Javanese were found to have 3 forms namely word form, phrasal form, and clausal form. The swear word in the word form can be categorized into 2, which are basic swear words and modified swear words. For the swear word sources based on its references, there were 7 types of references namely: animal names, spirits, objects, ethnics/ tribes, food, human excrement/ animal, and the last is the swear word originating from the body parts.

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