

# The Functions of Vulgar Language in Basa Suroboyoan During Social Interactions Within Urban Communities

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**Abstract**—Basa Suroboyoan is a subdialect of Javanese known for its rough language, characterized by its lexicon, idioms, and expressions. This study aims to describe the function of vulgar language in Basa Suroboyoan within social interactions among urban communities. It employs a qualitative approach using descriptive analysis method. The research data were obtained through Free-Participation-Observation technique conducted directly in locations where social interactions occur, specifically traditional markets, coffee shops, and bus terminals. The data were analyzed using Halliday's Systemic Functional Linguistics (SFL) based on seven language functions. The findings revealed that vulgar language in Basa Suroboyoan serves as an effective communication tool in diverse urban social interactions. In traditional markets, vulgar language facilitates quicker transactions and emphasize negotiation. In coffee shops, the use of vulgar language generates humor, strengthens social relationships, and provides an informal avenue for criticism. At bus terminals, vulgar language contributes to controlling situations through assertive and direct communication. Furthermore, vulgar language significantly aids in expressing emotions, clarifying intentions, and aligning with the purpose of interaction. This study demonstrates that vulgar language in Basa Suroboyoan has an important role as an effective communication tool in various social interactions in Surabaya, Indonesia. It also contributes to SFL studies by providing insights into the use of language that can fulfill various communication functions in urban societies.

**Index Terms**—Basa Suroboyoan, vulgar language, systemic functional linguistics, urban communication

## I. INTRODUCTION

Language functions as the primary tool in communication, serving as a representation of social interaction between individuals (Atkinson et al., 2025; Rudianto et al., 2023). The application of language in everyday life is constrained by the interpersonal relationships among speakers. According to the theory of Karl Buehler, language function classifies into three categories, namely representative function, expressive function, and appellative function. Jakobson further distinguishes six language functions, namely referential function, emotive function, poetic function, phatic function, conative function, and metalingual function (Hébert & Tabler, 2019). The fundamental layer of human speech involves emotional expression. Therefore, the linguistic representation of the emotive function merits investigation, especially within the context of societal development and cultural continuity. The representation of the emotive function can notably be observed in vulgar language, which reflects both thought processes and cultural aspects. Research on vulgar language within spoken community shows its characteristics and uniqueness.

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One noteworthy aspect of language use that warrants further exploration is vulgar language. Society considers vulgar language disrespectful. However, it can serve an important function in informal communication (Minh et al., 2024). In the SFL approach, language choice depends on its function. In certain situations, vulgar language may contribute to fostering intimacy in everyday interactions. This phenomenon is particularly evident in Surabaya, Indonesia, which presents a unique case in the sociolinguistic use of vulgar expressions. As a metropolitan city with a distinctive spoken culture, Surabaya offers valuable insight into the development of vulgar language in daily communication.

In Surabaya, Basa Suroboyoan has developed as a subdialect of Javanese that reflects the character of its people (Anggraeni & Hermawan, 2022). The open and egalitarian character of urban society of Surabaya is reflected in a straightforward style of speech. Vulgar language is embedded within these social dynamics and highly dependent on the contextual factors (Mahmud et al., 2023). Its usage is influenced by community norms that emerge within the speaker's environment. Moreover, social factors play a significant role in shaping how and when vulgar expressions are used.

Vulgar language in Basa Suroboyoan is frequently used in everyday interactions. Words such as *najis* (disgusting), *cok* (shit), *anjing* (dog), and *goblok* (stupid) are not only expletives, but also as culturally embedded expressions among the people of Surabaya. Urban dwellers, especially in Surabaya, tend to use vulgar language to express familiarity, convey emotions, or create humor in social interactions (Zukhrufin et al., 2023). On social media, vulgar language also appears in various posts, indicating that the younger generation remains closely connected to Surabaya's distinctive lexicon (Soetanto et al., 2023). For some, vulgar language may be perceived as impolite or offensive, however, for the local community, it serves to reinforce identity and foster social closeness (Cerina & Indrawati, 2021). The use of vulgar language reflects the direct and expressive character among the people of Surabaya.

Within the SFL framework, language choices are shaped by communicative purpose (Elorza et al., 2021; Sulissusiawan et al., 2022; Troyan et al., 2022). In informal settings such as markets, coffee shops, or bus terminals, vulgar language often arises as a form of spontaneous expression. It is also part of the communicative dynamics that facilitate social interaction. Basa Suroboyoan reflects the straightforward and expressive communication style among local speakers, especially through their use of direct expressions and vulgar language in social interactions (Nissa et al., 2022). A straightforward and outspoken manner of speech may serve as marker of familiarity and social solidarity. Community development and urban dynamics have continually influenced communicative practices in contemporary society.

Language shifts are closely associated with social change and urban mobility within specific communities. Language and communication practices in urban areas have changed over time (Kuru, 2023; Mourtzis et al., 2023). Vulgar language is now more commonly used across various social groups. In certain contexts, it conveys closeness, while in other situations it can be considered as offensive. This duality demonstrates that language reflects social relationships and prevailing cultural norms. Sociolinguistic usage is inherently tied to contextual or the surrounding environment (Helliwell & Ebbelind, 2024). In urban environments, phrases that are considered offensive elsewhere may, in fact, be used as an effective means of communication in Surabaya.

Extensive research has been conducted on language in social communication, however, limited attention has been given to the role of vernacular language in urban community interactions, particularly Basa Suroboyoan. Mulyono (2020), for instance, examined idiomatic expressions in Basa Suroboyoan and found that expressions characteristic of Surabaya society reinforce cultural identity. Kusumaningsih et al. (2024) discussed word choice in Campursari song lyrics and observed that vulgar expressions are often minimized within the context of popular culture. Alshalabi et al. (2024) investigated abusive language on social media and compared vulgar terms in English and Arabic and their impact on cultural perceptions.

Despite these studies, a research gap remains in understanding the function of vulgar language in urban social interaction. Most existing studies have focused on the characteristics, forms, and meanings of foul language in the media, but have not specifically analyzed the function of vulgar language in Basa Suroboyoan within daily social interactions. Therefore, this study aims to describe the function of vulgar language in Basa Suroboyoan as part of urban social communication. The findings are expected to contribute to a broader understanding of its pragmatic role in the linguistic practices of urban communities.

## II. LITERATURE REVIEW

### A. Functional Linguistic Approach in Language Analysis

Language has evolved along with the social factors influencing its users (Wang, 2024; Xia et al., 2024). This evolution is reflected in the meaning constructed within social realities. Each speaker selects words and phrases to achieve the purpose of communication. Language in SFL is conceptualized as a system of choices organized based on the purpose of communication (Devira & Westin, 2021). The language used in informal conversations differs from that used in formal contexts. In all types of interactions, language choices are influenced by the topic of discussion, the social relationship between the interlocutors, and the mode of communication. SFL provides a framework for understanding the function of language across diverse contexts. Interactions in a formal settings have different intentions compared to those in informal setting. Understanding the function of a language in a particular context helps

in analyzing how meaning is constructed. The linguistic choices made during social interaction reflects the social relationships between participants and the purpose of the communication.

### *B. The Function of Language in Social Interaction*

Language reflects how individuals interact with and adapt to their environment (Ahmad et al., 2022; MacIntyre & Wang, 2021). The purpose of communication influences word choice and manner of speaking, the relationship between speakers, and social norms. Language serves various functions such as issuing commands, expressing emotions, building solidarity, or affirming social status. Oral interactions across diverse contexts demonstrate how language adapts to communication needs. Understanding the function of language facilitates the analysis of how individuals choose words and speaking style in a certain context. Beyond its role as a communication tool, language also shapes social identity and strengthens group affiliation. The use of language within a community reflects the cultural values and norms upheld by its speakers (Baan et al., 2022). In formal settings, language tends to be more structured, whereas informal conversation allows for greater expressiveness and flexibility. Understanding the function of language allows individuals to adapt to the way their communication strategies to the context at hand.

### *C. Classification of Language Functions in Communication*

Every utterance plays a role in communication. Halliday (1978) classified language functions into seven categories, each reflecting how language operates within social contexts. The instrumental function is employed to satisfy the needs of the speaker. The regulatory function is used to control the behavior of others. The representational function focuses on conveying information clearly to ensure interlocutor understanding. The interactional function helps individuals build social relationships through expressions of familiarity that create closeness between speakers and interlocutors. The personal function is used to express personal opinions. The heuristic function allows a person to explore information through questions about a topic. The imaginative function plays a role in creating an imaginative world through humor, metaphors, or wordplay thereby enriching communication. Each function demonstrates that communication includes the exchange of information, the development of social relationships, the affirmation of emotional expression, and the formation of more complex interaction dynamics.

## III. RESEARCH METHOD

### *A. Research Approach*

This study employs a qualitative approach using descriptive analysis method to understand how vulgar language in Basa Suroboyoan is utilized in the social interactions of urban society. This approach enables an in-depth exploration of language functions in everyday life, particularly in communication that takes place in public spaces. By adopting this method, the study not only focuses on the form of vulgar expressions but also examines how their usage reflects social dynamics, relationships between speakers, and communicative purposes across different contexts.

### *B. Data and Data Sources*

The data in this study consist of speech containing vulgar language in Basa Suroboyoan, collected from natural conversations in urban public spaces. The data sources were drawn from social interactions occurring in traditional markets, coffee shops, and bus terminals. These three locations were chosen because they reflect the diverse communication patterns of urban communities in informal interactions. Traditional markets are places of negotiation that often use straightforward and assertive language. Coffee shops function as social spaces where conversations are more relaxed and often infused with humor and satire. Bus terminals, as places with high mobility, require fast and direct communication. These contextual differences provide variations in the use of vulgar language, depending on communicative intent and social dynamics in each environment.

### *C. Data Collection Techniques*

Data was collected using the Free Involuntary Participatory Observation method, supported by Tapping and Recording technique. The researcher observed the conversation without participating and recorded the utterances that emerged in social interactions. The tapping technique was used to capture utterances accurately through hidden audio recording. This method allowed conversations occurred naturally without being influenced by the researcher's presence. The data obtained was then transcribed and further analyzed based on the interaction context and language function.

### *D. Data Analysis Technique*

Data analysis was conducted using the SFL approach developed by Halliday. This approach facilitated the examination of how vulgar language in Suroboyoan functions within urban social interactions. Each expression was categorized based on seven language functions, namely instrumental, regulative, representational, interactional, personal, heuristic, and imaginative. Subsequently, the data were grouped based on context, aiming to determine the role of vulgar language in everyday conversation.

The data code consisted of three main categories, namely TM for interactions in traditional markets, CS for conversations in coffee shops, and BT for interactions at bus terminals. Each code was followed by a number (for

example, TM1, CS2, BT3), indicating the sequence number of the data in that category. These coded utterances were then analyzed based on language function.

#### IV. RESULTS AND DISCUSSION

Vulgar language in Basa Suroboyoan enhances mutual understanding in conversation, accelerates interaction, and fosters closeness between speakers. Its use is common in social places such as traditional markets, coffee shops, and bus terminals. Conversations in these settings are spontaneous, direct, and highly expressive. This form of language not only serves as medium communication but also functions as a tool for negotiating social relationships and interests.

##### A. Vulgar Language in Traditional Market: Assertive Function

In traditional markets, interactions between speakers are characterized by directness and assertiveness. Conversations in these places aim for literal expression, regulate transactional flow, and facilitate agreements. This phenomenon was observed in several Surabaya markets, such as the Keputran Market, Pabean Market, and Wonokromo Market. The vulgar language in Basa Suroboyoan within traditional markets is presented in Table 1.

TABLE 1  
BASA SUROBOYOAN IN TRADITIONAL MARKETS

Code Data	Basa Suroboyoan	Translation of	Function Language	Social Context
TM1	<i>Cok, regone tak kek i murah, pokok ojok mbulet!</i>	Damn it, I'm cutting you a hell of a deal, so quit making it a pain in the ass!	Instrumental	The seller offers a discounted price on the condition that the buyer does not prolong the bidding process
TM2	<i>Ndasmu! Iki wis paling murah, ayo ndang tuku!</i>	Your damn head! This is already rock-bottom, just buy it!	Regulatory	The seller emphasizes that the price is final and non-negotiable.
TM3	<i>Yo rek, ojok nggedabrus! Lak tuku, ndang tuku!</i>	Cut the bullshit, man! You buying or what?	Interactional	The seller is irritated by the buyer's excessive talking during the bidding process.
TM4	<i>Jamban, iki rego pabrik, wis pas!</i>	Shit, this is straight from the factory, it's already a fair deal!	Interactional	The seller emphasizes that the offered price is consistent with the current market rate.
TM5	<i>Cok, lapakmu kok laris? Ajarono aku dodol sing bener!</i>	Fuck, your place is always lit, how you pulling that off? Put me on game!	Heuristic	The trader asks other traders about their trading strategies.
TM6	<i>Jancik, ojo dikek i murah-murah, aku dodol barang sing podo!</i>	Your son of a bitch, don't undercut me! I'm selling the same damn thing!	Regulatory	The trader warns other traders not to sell too cheaply.
TM7	<i>Gateli, parkire rapet e! Wong jange metu malah angel!</i>	Damn, it's packed in here like sardines! No one can even get the hell out!	Regulatory	The parking attendant manages traffic to prevent vehicles from blocking the roadway.
TM8	<i>Matamu, ojok parkir tengah dalan, Bos!</i>	Are you blind or what? Don't fucking park smack in the middle!, man!	Imaginative	The parking attendant reprimands visitors who park carelessly.
TM9	<i>Gateli, tak jamin rego iki wis murah, ojok didukno maneh!</i>	Damn it, this price is already low as hell, no more bargaining!	Representational	The seller convinces the trader to buy the product on offer.
TM10	<i>Cok, lapakmu rame terus, kon nyangkul opo pesugihan?</i>	Fuck, your spot's always lit, what is it, hustle or some black magic shit?	Imaginative	The trader jokes with other traders who are always busy with buyers.
TM11	<i>Ndes, tak modali barang, lak laku bayaren!</i>	Yo, dumbass, I got you—take the stock, pay me after you cash out!	Instrumental	The seller offers the trader a flexible payment system.
TM12	<i>Asu, regone sayur kok ganti nyekek ngene! Iki pasar ta mall?</i>	Dog, why the hell is the vegetable price choking me like this? Is this a market or some bougie-ass mall?	Personal	The buyer conveys their personal feelings.

Interaction in traditional markets is dynamic with straightforward and direct statements. TM1 and TM11 data illustrate the instrumental functions. These functions are used to achieve specific communication goals. The statement on TM1, "*Cok, regone tak kek i murah, pokok ojok mbulet!*", the merchant emphasizes pricing and urges the buyer not to complicate the bargaining process. The use of the word "*Cok*" in this context served not merely as a vulgar expression, but as a linguistic device to emphasize urgency and expedite the transaction. Similarly, TM11, "*Ndes, tak modali barang, lak laku bayaren!*", where the merchant offered a more flexible payment system to fellow merchants. The word "*Ndes*", although potentially derogatory in other contexts, here indicates social closeness.

Assertiveness in transactions is part of the communication strategy of traders in traditional markets. The regulative function, as shown in TM2, TM6, and TM7 shows how language is used to control the actions of the interlocutor. The utterance in TM2, "*Ndasmu! Iki wis paling murah, ayo ndang tuku!*", emphasized that the given price was non-negotiable. The word "*Ndasmu*," which means "your head," was used as a form of verbal domination so that the buyer makes a decision immediately. The same thing happened in TM6, "*Jancik, ojo dikek i murah-murah, aku dodol barang sing podo!*", where a trader warned another trader to maintain price stability. The word "*Jancik*," a variation of "*Jancok*," in this context, is not an insult but rather a linguistic marker of concern for maintaining price stability, as in

TM7, “*Gateli, parkire rapet e! Wong jange metu malah angel!*”, language is used to control the situation, in this case related to the narrow parking conditions. The word “*Gateli*” is spoken to demand a quick response from the interlocutor.

The interaction between traders and buyers is not only related to transactions but also to building social relations. The interactional function in TM3 and TM4 reflects how language helps maintain relationships ties within the market community. In TM3, “*Yo rek, ojok nggedabrus! Lak tuku, ndang tuku!*”, showed how traders reprimanded buyers for excessive talking. The word “*nggedabrus*”, which means to talk carelessly, redirects the conversation toward its transactional purpose. In another context, in TM4, “*Jamban, iki rego pabrik, wis pas!*”, the word “*Jamban*”, which literally means toilet, though crude, is used to emphasize that the price is fair and aligns with market standards.

Languages in traditional markets are also used to exchange information between speakers. The heuristic function in TM5 shows that language is used to extract information. In the sentence “*Cok, lapakmu kok laris? Ajarono aku dodol sing bener!*” inquiring about how another trader manages to attract high sales. The word “*Cok*” in this interaction functions not merely as a swear word, but as a spontaneous expression that fosters familiarity between speakers, making the information exchange more personal and engaging.

Convincing buyers of fair pricing is an essential part of market communication. The representational function in TM9 is shown in the sentence “*Gateli, tak jamin rego iki wis murah, ojok didukno maneh!*”, which is used by traders to emphasize that the offered price is already low. The word “*Gateli*” functions as an intensifier, reflecting the seriousness of the trader in conveying information and discouraging further bargaining. Conversations in traditional markets are not limited to serious matters; sometimes, humor and satire often emerge to ease social tension. The imaginative function in TM8 and TM10 shows how language is used to build humor in interactions. In TM8, “*Matamu, ojok parkir tengah dalan, Bos!*”, a parking officer rebukes a driver for blocking the road. The word “*Matamu*” (your eyes), which in other contexts could be considered rude, in this situation is used as a humorous rebuke that is still firm. Another example is seen in TM10, “*Cok, lapakmu rame terus, kon nyangkul opo pesugihan?*”, In this instance, a trader humorously addresses a fellow vendor whose shop consistently attracts customers, implying that the success stems from supernatural fortune. The word “*pesugihan*”, which in Javanese culture is associated with the mystical belief in wealth-seeking rituals. When prices seem unreasonable, buyers may express frustration. The personal function in TM12 was seen in the sentence “*Asu, regone sayur kok ganti nyekek ngene! Iki pasar ta mall?*”, a buyer expressed frustration over a price he perceived as excessively high. The word “*Asu*” (dog) which would typically be considered offensive, in this context functions as a spontaneous emotional outburst. It underscores the dissatisfaction and highlights how, in market interactions, vulgar language may serve as a direct means of emotional expression.

Vulgar language in interactions in traditional markets is notably more common in Surabaya than in other cities. In the Beringharjo Market in Yogyakarta, traders prefer to use refined Javanese or *Krama Alus* in offering their merchandise (Pramandhani & Cahyani, 2024). This contrast highlights how social and cultural norms influence communication patterns in interactions. In Surabaya, vulgar language is part of straightforward and firm negotiations, while in Yogyakarta, a politer approach is taken to maintain social relationships. This difference underscores that language is not only a medium of communication but also a reflection of the cultural values embraced by a community.

Beyond traditional markets, coffee shops are also important spaces for social interaction within the Surabaya community. Coffee shops serve as a place for discussion, humor, and sharing information, often accompanied by food and drink. Conversations in coffee shops are typically informal, with humor, satire, and expressive expressions that reinforce the social closeness among speakers.

#### *B. Vulgar Language in Small Group Public Area: The Function of Building Balanced Communication*

Interactions at coffee shops tend to take place in small groups, where vulgar language is part of everyday conversation. The expressions used contribute to the dynamics of communication and build closeness among speakers. The relaxed atmosphere enables more flexible language use, free from the constraints of formality, making conversations more open and expressive.

Table 2 presents a collection of utterances in Basa Suroboyoan that are commonly used at Warung Kopi Yoman, Rasya Liar, and Seduluran Tunggal Kopi (STK).

TABLE 2  
BASA SUROBOYOAN IN COFFEE SHOPS

Code Data	Basa Suroboyoan	Translation of	Function Language	Social Context
CS1	<i>Gatel, arek kene angel diomongi, wes ayo ngopi ae!</i>	Damn, people here are hard to talk to, fuck it, let's just grab some coffee!	Interactional	Used to lighten the mood during casual conversation.
CS2	<i>Ngomongmu akeh, isine nggedabrus tok!</i>	You talk way too much, isn't nothing but bullshit!	Personal	Expressing dissatisfaction with a conversation that is considered unimportant.
CS3	<i>Cok yo wes, awakmu paling pinter, aku manut wae!</i>	Fuck, you're the genius here, I'll just tag along!	Imaginative	Insinuating someone who is pretentious in a discussion.
CS4	<i>Ngopi ngopi, ojo mek nyocot tok!</i>	Quit yapping and drink your damn coffee!	Interactional	Reminding friends to relax and not be too serious.
CS5	<i>Sat, ojo nglindur lek ngomong!</i>	Shit, stop talking nonsense!	Heuristic	Rebuking an interlocutor who is considered to be speaking without reasoning.
CS6	<i>Cok, cangkemu aturen sitik!</i>	Fuck, shut your damn mouth for a bit!	Regulatory	Asking someone to control their speech.
CS7	<i>Jare arek pinter, kok ngomong e muter-muter, gatel!</i>	You call yourself smart, but your words are all over the place, damn!	Heuristic	Joking about someone who talks a lot but never offers any real solutions.
CS8	<i>Longor, kon iku ojo gampang ngamok!</i>	Oi, blockhead! Chill the hell out, no need to snap like that!	Personal	Advising someone to be calmer in the face of debate.
CS9	<i>Ngopi iki seng bener, ojek mek dodol teori, cok!</i>	Drink your coffee properly, don't just spit out theories, fuck!	Representational	Emphasizing that action is more important than theory in a discussion.
CS10	<i>Arek kene kakean cocot, ojek nggarai rame!</i>	Everyone's got a big mouth, don't start a fucking commotion!	Personal	Expressing disapproval toward individuals who speak a lot but fail to follow through with action.
CS11	<i>Jancik, kopine ojek kakean gulo! Seng manis ben nasibku ae!</i>	Son of a bitch, easy on the sugar, my fate's sweet enough already!	Instrumental	Asking the merchant to minimize the amount of sugar used.

Although interactions in coffee shops tend to take place in a relaxed atmosphere, however the interactions that occur have their own dynamics in maintaining a balance of communication. The interactional functions in CS1 and CS4 help to maintain an atmosphere that keeps the conversation light and stress-free. The utterance in CS1 “*Gatel, arek kene angel diomongi, wes ayo ngopi ae!*”, describes someone trying to lighten the mood when the discussion becomes overly serious. The word “Gatel” typically expresses irritation, but here it functions as a humorous trigger that lightens the mood. A similar function appears in CS4, “*Ngopi ngopi, ojo mek nyocot tok!*”, which reminds someone to enjoy the moment rather than dominate the conversation. The word “nyocot”, meaning “talking too much”, is used to guide the discourse to remain relaxed and fluid. Expressions of dissatisfaction with the content of the conversation can also potentially arise in discussions at a coffee shop. The personal function in CS2, CS8, and CS10 shows that language can be used to express dissatisfaction directly. This is done without creating excessive tension. The utterance in CS2 “*Ngomongmu akeh, isine nggedabrus tok!*” the speaker criticizes speech perceived as meaningless. The word “nggedabrus” which means to speak without substance, serves as a non-confrontational critique. Meanwhile, in CS8, “*Longor, kon iku ojo gampang ngamok!*”, speaker advises their interlocutor to remain calm during a heated discussion. The word “Longor”, which means “careless”, is used humorously to ease the tension. Another example is seen in CS10, “*Arek kene kakean cocot, ojek nggarai rame!*”, which is used to rebuke someone who talks excessively without contributing meaningful solutions. The word “cocot”, which means “mouth”, in this context is used to remind the interlocutor to be wiser in expressing opinions.

Coffee shops conversations may also combine satire with humor. The imaginative function in CS3 shows that speech can be used to convey satire and sarcastic humor. The utterance in CS3 “*Cok yo wes, awakmu paling pinter, aku manut wae!*”, which sarcastically addresses someone acting overly confident. The word “Cok” is used to reinforce the sarcastic effect and emphasize the irony in the conversation. Humor and irony are part of the social dynamics in coffee shops, where a humorous and direct style of communication often serves to prevent conflict in sensitive situations.

During extended discussions, it is common for speakers to challenge the reasoning of others during discussion. The heuristic function in CS5 and CS7, reveals that language could be used to challenge or dig deeper into a statement. The utterance in CS5 “*Sat, ojo nglindur lek ngomong!*” was used to rebuke someone who spoke without a clear basis. The word “nglindur”, which means “delirious,” was used metaphorically to imply a lack of logic. Furthermore, in CS7, “*Jare arek pinter, kok ngomong e muter-muter, gatel!*”, critiques long-winded arguments that fail to address the core issue. The word “muter-muter”, is used to criticize arguments that fail to address the core issue directly, while the word “gatel” functioned as an expression of mild irritation, retaining a subtle vulgar nuance.

Control over the course of a conversation is also part of the dynamics of communication in a coffee shop. The regulative function in CS6 showed that someone could use vulgar language to control the direction of a conversation. The utterance in CS6 “*Cok, cangkemu aturen sitik!*” showed someone asking the other person to control their speech. The word “cangkemu”, which means “your mouth,” was used as a firm rebuke intended to prevent excessive talking. In

informal social environment such as a coffee shop, vulgar language could be more effective than a subtle rebuke reprimands, as it conveys meaning directly and without ambiguity.

Persuading an interlocutor during discussion could be achieved by reinforcing key statements. The representational function in CS9 was used to emphasize the importance of action over theoretical talk. The utterance in CS9 “*Ngopi iki seng bener, ojek mek dodol teori, cok!*” described the criticism of someone who talk excessively without taking real action. The word “*dodol teori*”, which means “selling theories,” is used satirically to mock impractical or unproductive speech. The use of vulgar term in this context was found in the word “*cok*”, which reinforced the message in conveying assertiveness in the statement.

Requests in conversations at coffee shops are typically delivered in a straightforward and concise manner. The instrumental function in CS11 showed that language was used to make straightforward requests. In CS11, “*Jancik, kopine ojek kakean gulo! Seng manis ben nasibku ae!*”, the speaker asks for less sugar in their coffee. The word “*Jancik*”, which is a variation of “*Jancok*”, is not used as an insult, but rather as an emphatic marker that intensifies the request. Meanwhile, the second part of the utterance, “*Seng manis ben nasibku ae!*”, reflects the characteristic humor of Basa Suroboyoan, functioning not only as a joke but also strengthened the social relationship between speakers.

Vulgar language in coffee shops settings functions to reinforce social bonds, create humor, and maintain conversational balanced. This straightforward style of communication reflected the open and egalitarian character of Surabaya society. It showed that vulgar language could be used to emphasize intention, express opinions, and foster interpersonal closeness in informal spaces. Vulgar language not merely as provocation but as a pragmatic tool for strengthening social ties and facilitating more intimate interactions (Manumanasa & Hasan, 2024). In everyday conversations, vulgar language add nuance to discussions, provided space for light-hearted criticism, and strengthened solidarity among speakers.

After understanding vulgar language in interactions at coffee shops, bus terminals represent another social space that shows communication takes on a more assertive and direct character. Interaction at the bus terminal unfolds rapidly, reflecting the fast-paced dynamics of a high-mobility settings.

### C. Vulgar Language: Function to Practical and Emphasize Commands

Table 3 presents a collection of vulgar language in Basa Suroboyoan observed in interactions at Purabaya, Joyoboyo, and Osowilangun terminals.

TABLE 3  
SUROBOYOAN LANGUAGE AT THE BUS TERMINAL

Code Data	Basa Suroboyoan	Translation of	Function Language	Social Context
BT1	<i>Cok, kon ngetem opo dagang es? Gas ae!</i>	Fuck, are you picking up passengers or selling ice? Hit the gas, man!	Instrumental	The conductor reprimands the driver for delaying too long while waiting for passengers.
BT2	<i>Raimu ojek koyo wong ilang, bismu jange budal!</i>	Quit looking idiot, get your damn bus moving!	Regulatory	The conductor warns passengers who appear confused as the bus is about to depart.
BT3	<i>Cepet ndang mlaku, ojo ngetem, sat!</i>	Hurry the fuck up, stop waiting around, shit!	Regulatory	The conductor asks the driver to continue the journey immediately.
BT4	<i>Lapo kon grotal-gratul, kursine sek akeh!</i>	Why the hell are you panicking? there's hella seats left!	Personal	Passengers feel anxious because they have no available seating.
BT5	<i>Jancok. Yo wes, awakmu numpak opo mlaku ae?!</i>	Son of a bitch. Whatever, are you taking the bus or walking?!	Representational	One person makes fun of a friend who is hesitant about choosing a vehicle.
BT6	<i>Cik, iki bis budal opo ngenteni undangan?!</i>	Shit, is this bus leaving or waiting for a goddamn invitation?!	Heuristic	The driver makes fun of another driver who stops at the bus terminal for too long.
BT7	<i>Kon iku sopir opo patung, bangsat?! Ngetem tok, ga budal-budal!</i>	Are you a driver or a fucking statue, asshole?! You just sit there and never leave!	Imaginative	The driver mocks another driver for lingering too long while waiting for passengers.
BT8	<i>Jancok, kok nyetirmu koyok pit montor, ngaret terus!</i>	Son of a bitch, why the fuck are you driving like a slow-ass motorcycle, always late!	Imaginative	The driver mocks another driver who drives too slowly.
BT9	<i>Lah iki sopir opo guru les? Kok kakean ceramah, sat!</i>	Are you a driver or a fucking tutor? Why the hell are you giving so many speeches, shit!	Imaginative	The driver mocks another driver who talks a lot while driving.
BT10	<i>Cok, iki terminal bis opo tempat pengungsian? Kok bismu kakean mandeg!</i>	Fuck, is this a bus terminal or a refugee camp? Why does your bus stop every damn minute?!	Heuristic	The driver questions another driver who often stops for no apparent reason.
BT11	<i>Raimu ojo kakean cangkem, ndang tuku tiket sek!</i>	Shut the fuck up and buy your damn ticket first!	Instrumental	Asks his friend to buy a ticket immediately before boarding.
BT12	<i>Yo rek, ojo nyocot ae, bis e sek onok!</i>	Hey guys, stop fucking talking, the bus is still here!	Interactional	Other passengers attempt to lighten the atmosphere to ease the tension.

Interactions at the bus terminal frequently involve vulgar language used to accelerate communication and emphasize commands. Instrumental functions in BT1 and BT11 appeared in utterances that aimed to encourage immediate action.

The utterance in BT1 “*Cok, kon ngetem opo dagang es? Gas ae!*” described the interaction of the driver's assistant in reprimanding the driver for lingering at the terminal while waiting for passengers. The word “*Cok*”, in other situations, typically a swear word, and in this context, functioned as a form of affirmation for the driver to act immediately. The instrumental function was also described in BT11, “*Raimu ojo kakean cangkem, ndang tuku tiket sek!*”, where the words “*raimu*” (your face) and “*cangkem*” (mouth) were used to pressure the interlocutor into purchasing a ticket promptly. In the context of the bus terminal, this expression contributes to expediting the travel process in a high mobility.

In a bus terminal environment, assertiveness in speech was necessary to ensure a smooth journey. The regulatory function in BT2 and BT3 was used to control the actions of the interlocutor so that the bus departure process became more efficient. The utterance in BT2 “*Raimu ojok koyo wong ilang, bis mu jange budal!*” was used by the conductor to reprimand passengers who appeared confused. The words “*raimu*” and “*wong ilang*” functioned as a mockery as well as an indirect instruction for passengers to get ready immediately. A similar warning appeared in BT3, “*Cepet ndang mlaku, ojo ngetem, sat!*”, where the word “*sat*” emphasized annoyance while simultaneously urging the driver to proceed without further delay.

Emotional expressions at bus terminals interactions often appeared in the form of spontaneous remarks on social situations. The personal function in BT4 was exemplified in utterances used to express discomfort. In BT4 “*Lapo kon grotal-gratul, kursine sek akeh!*” described a passenger attempts to calm another passenger who appears panicked. The term “*grotal-gratul*”, which refers to restless and unsettled movements, was used humorously to ease tension and lighten the atmosphere. In this context, vulgar language not only served as an emotional expression, but also as a means of alleviating stress in a crowded setting

Criticism of actions considered inefficient at the bus terminal was frequently delivered in a sarcastic tone. The heuristic function in BT6 and BT10 illustrates the language used to seriously question someone's actions, packaged with humor. The utterance in BT6 “*Cik, iki bis budal opo ngenteni undangan?!*” illustrates the expression of discomfort towards the driver who has delayed departure. The word “*Cik*” in Basa Suroboyoan is a typical expression that emphasizes impatience. Subsequently, in BT10, “*Cok, iki terminal bus opo tempat pengungsian? Kok bismu kakean mandeg!*”, the word “*Cok*” reinforces the satirical tone, while the comparison to an evacuation center humorously exaggerates the impact of excessive delays. The utterance criticizes the stagnation of bus movement in a setting that demands efficiency.

In addition to direct criticism, mockery in bus terminal interactions can also be described as part of the humor among speakers. The imaginative functions in BT7, BT8, and BT9 show that language is used to mock and joke about an individual behavior. The utterance in BT7 “*Kon iku sopir opo patung, bangsat?! Ngetem tok, ga budal-budal!*” a driver is mocked for remaining stationary, likened to a statue that does not move. The word “*bangsat*” is used for emphasis. Jokes about driving can also appear in conversations between bus drivers, as in BT8, “*Jancok, kok nyetiri koyok pit montor, ngaret terus!*”. The word “*Jancok*”, as one of the most distinctive vulgar words in Basa Suroboyoan, is used to express annoyance towards drivers who drive extremely slow and compare them to a motorcycle rider “*pit motor*”. Another instance of mockery was shown in BT9, “*Lah iki sopir opo guru les? Kok kakean ceramah, sat!*”, which satirizes drivers who talk excessively while driving. The word “*sat*”, which is short for “*bangsat*”, is used to reinforce the satirical tone and ensure that the message is delivered more emphatically.

The atmosphere in the bus terminal tends to be tense due to high passenger's density. In such contexts, vulgar expressions can serve a regulatory function by defusing tension and calming interactions. The interactional function in BT12 shows that language can have the function of calming the situation. The utterance in BT12 “*Yo rek, ojo nyocot ae, bis e sek onok!*” describes a passenger attempts to calm his worried friend who fears missing the bus. The word “*nyocot*”, which means “*talking too much*”, in the context of BT12 is not meant as an insult, but rather as a humorous prompt for the interlocutor to remain calm. This shows that vulgar language can help regulate the dynamics of interaction to keep it under control.

Vulgar language at the bus terminal helps to quicker responses in social interactions. High-mobility environments require straightforward interactions to make activities run more smoothly. The use of vulgar language at bus terminals predominantly describes it as a spontaneous expression of a particular situation. Vulgar language also tends to be used in public spaces, especially in Surabaya. It reflects a communication style deeply embedded in the daily practices of urban society (Aziz et al., 2024). This phenomenon also appears in communication on public transportation, where expressive language is more effective in conveying meaning and reinforcing interpersonal relationships.

## V. CONCLUSION

Vulgar language is used in Basa Suroboyoan as a medium of social interaction for urban communities. Such interaction reflects the use of language in social relationships to achieve a specific goal. In traditional market, people tend to use vulgar language to fellow traders and even parking attendants. In coffee shops, interaction using vulgar language contributes to humor that strengthens friendships and serves as an accessible medium for offering criticism. At bus terminal, vulgar language is used to enhance communication amid the fast-paced and densely populated environment of intercity transit. This research offers new insights in the field of sociolinguistics. The findings of this study show that vulgar language is not merely a collection of profane expressions, but rather a linguistic resource with

meaningful social functions that reflect the norms and expectations of informal interaction. There are three functions of using vulgar language in social interaction, namely assertive function, balanced communication building function, and practical function and emphasizing commands. These finding shows that the existence of vulgar language in social interaction is a necessity and part of the speech culture of society. On one hand, vulgar language is chosen to identify, convey position, and focus on the situation. Not all vulgar language codes are used to express negative emotions. The results also affirm language choice is inherently situational and purpose-driven. In some circumstances, emotionally charged speech serves as an efficient form of communication. This research can be used as a reference for understanding the pragmatics of language in everyday interactions. It helps illuminate how, when, and why vulgar expressions are used while still respecting underlying social norms. The findings can be useful for spoken language policy and planning, particularly in recognizing that informal communication operates with its own rational structure, functions, and logic.

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