

# Swear Words From the Indramayu Javanese-Indonesia in the Novel *Aib dan Nasib*

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**Abstract**—Swear words are impolite words or words that make other people offended or get angry. Every region has its' own particular swear words, especially in Indramayu. The swear words used by the Javanese people of Indramayu have various types and functions. Therefore, this study describes the types and functions of Indramayu Javanese swear words in the novel *Aib dan Nasib* by Minanto. The result reported nine types of swear words in the novel *Aib dan Nasib* by Minanto. They are 1) excretion in the word of *tahi*; 2) death in the word of *mampus*; 3) body function term in the word of *kontol*, *memek*, *endas*, *kuping*; 4) religious term in the word of *dedemit*, *setan*; 5) mother in law in the word of *telembuk*, *lonte*, *perung*, *jalang*; 6) sex term in the word of *ngentot*, *rabenan*; 7) animal term in the word of *kirik*, *ketek*; 8) imbecilic term in the word of *dungu*, *goblok*, *koplok*, *cecunguk*, *campleng*; 9) general term in the word of *sinting*, *lancang*, *bangsat*. Meanwhile, the functions of those swear words in the novel *Aib dan Nasib* by Minanto are: to create attention; to discredit; to provoke; to create interpersonal identification; and to provide catharsis.

**Index Terms**—swear words, form, function, the novel *Aib dan Nasib*

## I. INTRODUCTION

The culture of a society reflects the communication behavior of a particular society. It means that people will behave like the cultural environment in which they are located and have characteristics that are not the same as other people from different cultures. It is in line with Tajfel (2010) statement as the founder of identity theory, interpreting the characteristics of society as a personal understanding of people as elements of group members who have similar emotions and values. Thus, the value of society can be seen from the language used because the language main role is as a means of communication. Language as a medium or means of communication is the main thing used to transfer information, ideas, and feelings to other humans. Therefore, language is present as a way to establish interaction, communication, and socializing in people's lives. Furthermore, Wardhaugh (2000) explains that language is a tool to express ideas or feelings to establish good communication. Thus, both individually and in groups, humans have been using language to communicate. Good communication is communication where the listener can understand the speaker's ideas. Speaking of good communication, Gamble and Gamble defines the term communicator as a person who builds relationships with other people in communication (2013). Thus, communication involves many variables such as gender, culture, intelligence, belief, and so on (Ainurokhim, 2009, p. 1).

Language is not only a means of communication but also a means of self-expression. It is because one of the functions of language is expressive. The expressive function of language is to express feelings to the interlocutor. A person can express his feelings in various ways. One way to express emotions and feelings in conversation is through harsh words or swear words (Sarnika, 2018). Swearing is described as the use of offensive language and occurs in almost all cultures (Stephens et al., 2009) and is associated with social threats (Wabnitz, 2012) and is a strong physiological response caused by affective effects (Bowers, 2011). In addition, being offensive is also an unavoidable impact when swearing (Goddard, 2015, pp. 2-3; Stone et al., 2015). However, on the other hand, swearing has an adaptive nature that functions as a sign of solidarity or shows intimacy (Pinker, 2008). Swearing can also reduce pain (Stephens et al., 2009; Stephens & Umland, 2011; Stephens et al., 2020). Therefore, swear words should be used in a non-technical sense (Ljung, 2011). Swear words are thus generally used to express strong emotions, mainly to express anger and frustration (Vingerhoets, 2013). Furthermore, swear words are one type of affective word, which is a word that is always related to who the speaker is, when and where, and when spoken, it will contain emotional feelings by spilling feelings through cursing (Putra, 2015, p. 9).

Swearing is the use of taboo language to reveal the speaker's emotional state and communicate the information to the listener (Jay & Janschewitz, 2008). So, swearing is meant to convey connotative or emotional meaning. Thus, people swear because they want to express themselves, and it is an expressive act to express frustration with others, frustration with oneself, show solidarity, or even to cheer someone up (Bryne, 2017) as well as to express feelings of anger, sadness, emotion, stress, confusion, and so on. Therefore, swearing is to vent emotions, especially anger and frustration. So, in the current context, swearing is understood as the use of language that has the potential to be "offensive, inappropriate, unpleasant, or unacceptable in certain social contexts" (Fägersten in Schweinberger in Schweinberger, 2018). Meanwhile, Finn divides swearing into propositional swearing used by speakers who consciously and genuinely intend to swear (Finn, 2017), and non-propositional swearing, automatic, reflexive, and non-creative (Jay, 2000, p. 33). In addition, Horan argues that swearing refers to a series of communicative activities that cause variations in lexical sources (2011). There are various types of swear words. Most of the types of swearing that are often used are related to sexual activity, excretion (Isaacs, 2014, p. 1), racial or ethnic insults, and blasphemy (Brown & Attardo, 2005, p. 120). In addition, Leach divides swearing into three types; 1) profanity related to sex and excretion, 2) blasphemy related to religion, and 3) swear words that use animal names (Yang, 2009, p. 88). Each type of swearing has its motive. Andersson grouped swearing motifs into psychological, social, and linguistic motives (Karjalainen, 2002, p. 24). Prokhorova et al. (2019) reported that nouns and adjectives are the most widely used in pronouncing harsh words or swear words.

Swear words in sociolinguistic studies are included in the topic of language variation. Yule (2010) explains that sociolinguistics is included in linguistics, which involves the relationship of language to all things in society, including values and social phenomena. Sociolinguistics thus deals with the study of the relationship between language and society to better understand language structure and function in communication (Wardhaugh, 2006, p. 13). Furthermore, Holmes added that the main interest of sociolinguistics is to describe the different ways of speaking of a person in different social contexts and to explain the use of language in social life to convey social messages (2013). Furthermore, Trudgill (2000) also mentions that sociolinguistics is centered on cultural phenomena' influence on language behavior. Homby defines language as a spoken and written communication system used by people from certain countries (2000). Furthermore, Mesthrie et al. (2000) stated that language conveys meaning or ideas about certain events or entities. It shows the speaker's social group background, such as social class, status, origin, gender, and group of age. Thus, the way people use language in different social contexts will produce different dialects for different layers of society. Different society layers include age, gender, social class, ethnicity, and cultural group (Howe, 2012).

Literature can be considered a cultural archive because literature is born from the results of community social interactions. According to Eagleton (2011), literature can be defined as 'imaginative' writing in the sense of fiction. This means that literature is an imaginative mindset that comes from a person's imagination or real events that may occur in real life. That way, understanding the culture of a society does not always have to go directly to society but can be done by exploring literary works. Excavation or study of literary works will obtain views of a culture that lives in a particular society. Thus, literary works, language, culture, and society are interrelated. It is in line with Wellek (2018), who stated that literary works and society have a close relationship. Through literary works, we can know the culture, traditions, and communication patterns in society. One of the literary works that also raises many issues of culture and behavior of a society is the novel.

A novel, according to Hazlitt is defined as a story written based on experiences, habits, traits, and a person and is usually a reflection of society (Iranmanesh, 2013, p. 130). Hazlitt's definition is still too general because it includes all other types of prose Throughout history, the term 'novel' has been applied to writings covering many topics, using many and varied styles, and which have achieved different results - critically, publicly, aesthetically, and economically (Goodyer, 2008, p. 11). Thus, the novel emphasizes individuality for both the characters and the reader. The novel tells the story of characters who are forged through various kinds of conflicts and suffering (Black, 2019).

Novels are literary works that many people most like. One of the famous novels in Indramayu for being the first winner of the 2019 Jakarta Arts Council Novel Contest is the novel *Aib dan Nasib* by Minanto. The novel *Aib dan Nasib* by Minanto is a novel that describes the most vulgar representation of the various lives of rural communities that occur in Indramayu, especially in Tegalurung Village with all its problems. The novel displays various events and various conflicts in the lives of people who are in middle to lower social status. The characters in the novel are in contact with various feelings, namely the effects of events and behavior around them. It gives rise to a lot of anger, irritation, sadness, disappointment, and so on. So that much swearing is made by the characters in the novel. Therefore, it is necessary to conduct a research study on swearing in novels. Several studies examine swearing in the fields of language, health, and law, including research conducted by Sommerstein (2008), Cressman (2009), Gray (2012), Cavazza and Guidetti (2014), Drange (2014), Han and Wang (2014), Vicens (2014), Mansor et al. (2014), Chun et al. (2015), Cruz (2019), Vaattovaara and Peterson (2019), and research by Briechle et al. (2019). Thus, this study aims to describe the form and function of Indramayu's Javanese swear words in Minanto's novel *Aib dan Nasib*.

## II. RESEARCH METHODOLOGY

This study employs a qualitative method. According to Mackey and Gass (2005, p. 162), qualitative thus, this qualitative descriptive study analyzed the form and function of Indramayu's Javanese swear words in Minanto's novel

*Aib dan Nasib*. Furthermore, this study uses a content analysis strategy. According to Harwood and Garry (2003), content analysis is a method for analyzing the content of various data, such as visual and verbal data. Furthermore, content analysis can be used with various sources of textual data, visual designs (photo or video), and audio data. In this study, the data in the form of words, sayings, phrases, quotes, and dialogues are contained in the novel. This is based on Cresswell's (2018) opinion, which states that data is information obtained from research data sources that are used as a basis for analysis. Meanwhile, this research uses the data source in the form of the novel *Aib dan Nasib* by Minanto. Furthermore, the data collection technique used was the reading data technique with the following steps: 1) read the novel *Aib dan Nasib*; 2) mark the dialogue of the characters in the novel that contains swearing; 3) record all the curses obtained; 4) classify and analyze swear words based on their form and function. Meanwhile, according to Miles and Huberman, the data analysis technique used in this study, according to Miles and Huberman, consists of three steps: data reduction, data presentation, drawing conclusions, and verification (2014).

### III. RESULT AND DISCUSSION

The results and discussion consist of two parts. The first part discusses the types of swear words in Indramayu's Javanese language in Minanto's *Aib dan Nasib* novel, and the second concerns the function of swear words in Minanto's *Aib dan Nasib* novel.

#### A. Types of Indramayu Javanese Swear Words in the Minanto's Novel *Aib dan Nasib*

Based on data collection that has been carried out using various methods and data collection techniques that have been described, data on swear words spoken by characters in the novel are as follows.

TABLE 1  
THE LIST OF SWEAR WORDS IN *AIB DAN NASIB* NOVEL

No	Swearing	Frequency	No	Swearing	Frequency
1	Kirik	7	26	Medit	1
2	Telembuk	7	27	Jalang	1
3	Goblok	8	28	Campleng	1
4	Kampret	11	29	Lancang	1
5	Memek	1	30	Gila	2
6	Kontol	4	31	Bodoh	4
7	Sinting	16	32	Rabenan	1
8	Koplok	1	33	Sialan	4
9	Tolol	4	34	Setan	2
10	Eand	4	35	Pengecut	2
11	Bangsot	9	36	Pantat	1
12	Tahi	2	37	Mampus	2
13	Lonte	3	38	Bocah blesak	1
14	Kuping	1	39	Bocah bebal	1
15	Ketek	1	40	Dasar bocah	1
16	Cecunguk/ si Cungkuk	6	41	Penis	1
17	Ngentot	2	42	Penjahat kelamin	1
18	Celeng	1	43	Sekarep endasmu	1
19	Dedemit	2	44	Bibirnya memble	1
20	Bacot	4	45	Enggak gableg	1
21	Gembel	1	46	Bodo amat	1
22	Anjing/Njing	13	47	Jijik	1
23	Dungu	1	48	Perung	1
24	Bego	1	49	Rakus	1
25	Bajingan	6			

Based on the table, forty-nine kinds of swear words were found. The most common swear words spoken by the characters in the novel are the word "crazy" as many as 16, the word "dog" as many as 13, the word "kampret" as many as 11, the word "ass" as many as 9, and the word "stupid" as many as 8. Swear words based on a combination of the theory of Wardhaugh (2006) and Hughes (2006) in the Novel *Aib dan Nasib* are described as follows.

#### (a). Excretion

This type of swear word is derived from human waste or excretion. This waste or excretion is considered dirty and unclean. An example of this type of swear word is "tahi". The word "tahi" in Indramayu Javanese means human waste. This kind of swear words can be found in the following quote:

"Dia bau *tahi* and pasti aku akan enek". (Minanto, 2020, p. 198)

"He smells like dung and sure, I'll be nauseous". (Minanto, 2020, p. 198)

#### (b). Death

This type of swear word is a swear word that is related to the death or something that will happen when a person dies. An example of this kind of swear word found in the novel "Aib dan Nasib" is "mampus". The word "mampus" in Indramayu Javanese means dead. The kind of death swear word can be seen in the following quote:

"**Mampus** kau, Njing!" umpat Bagong. (Minanto, 2020, p. 236)

"Just go dead, Njing!" cursed Bagong. (Minanto, 2020, p. 236)

(c). *Body Function Term*

This kind of swear word is a swear word that is related to the hidden human part of the body used to insult other people. There are various types of body function terms of a swear word found in the novel "Aib dan Nasib", they are "kontol", "memek", "bacot", "endas" and "kuping". The word "kontol" and "memek" in Indramayu Javanese means male and female genitalia. While, the word "bacot" means mouth, the word "endas" means head, and the word "kuping" means telinga. These swear words are found in the following quotes:

"Nah, sudah kubilang kalau lagi ngentot enggak usah ah uh ah uh. **Kupingmu** jadi budek!". (Minanto, 2020, p. 66)

"**Bacot!**" "Bodo amat dengan HP-mu. Kau sudah memukul kepalaku." "**Bacot!**". (Minanto, 2020, p. 168)

"well, I told you if you're having sex, you don't need to ah uh ah uh, your ears go numb!". (Minanto, 2020, p. 66)

"Too much talking!". "So stupid with your HP. You hit me in the head." "Too much talking". (Minanto, 2020, p. 168)

(d). *Religious Matter*

Swearing is not only related to something bad. The religious matter that has good intentions is also used for swearing. Religious words are usually uttered to express surprise. The religious matter swear words found in the Novel "Aib dan Nasib" realized in the word "dedemit", and "setan". Those words are found in the following quote:

"Njing! Anjing! Sudah kubilang dia seperti **dedemit!**," kata Bagong Badrudin. (Minanto, 2020, p. 161)

"**Setan!** Ngapain kau di sini?" bentak Susanto setengah terkejut. (Minanto, 2019, p. 161)

"Njing! Such a dog! I told you he was like a devil!," said Bagong Badrudin. (Minanto, 2020, p. 161)

"Devil! What are you doing here?" Snapped Susanto half surprised. (Minanto, 2019, p. 161)

(e). *Mother in Law*

The swear word related to prostitution describes women who have more relationships with men. The swear word mother in law found in the novel "Aib dan Nasib" has many variations such as the word "telembuk", "lonte", "perung" and "jalong". These swear words have the same meaning, namely prostitutes. This can be seen in the following quote:

"Hei, kau **telembuk bosok!** Tunggu saja gubukmu kubikin bobrok!". (Minanto, 2020, p. 20)

"Lonte, semua keluargamu itu, Pak, **lonte! lonte!**" ujar Malina. (Minanto, 2020, p. 20)

"Dasar **perung!** Itulah mengapa Nurumubin selalu menganggapmu tolol Marlina". (Minanto, 2020, p. 237)

"Kirim gajimu sekarang juga, **jalong!**". (Minanto, 2020, p. 237)

"hey, you chubby bitch! Just wait for your hut to fall apart!". (Minanto, 2020, p. 20)

"Bitch, all your family, Sir, Bitch! Bitch!" shouted Marlina. (Minanto, 2020, p. 20)

"Bronze! That's why Nurumubin always thinks you're a fool, Marlina!". (Minanto, 2020, p. 237)

"send in your paycheck right now, bitch!". (Minanto, 2020, p. 237)

(f). *Sex Term*

The sexual issue should not be exposed in society. Therefore, sexual activity in society is an embarrassing topic, so it is often used for swearing. The words used to swear are derived from sexual activity. The sex term swear words found in the novel "Aib dan Nasib" have many variations, such as the words "ngentot", and "rabenan." The swear words mean a person who engages in sexual activity. It is presented in the following quote:

"Nang," sapa Marlina. "Kalau kalian seandg **rabenan** dengan perempuan, kalian harus hati-hati. Jangan sekali-kali kalian **metu** di dalam. (Minanto, 2020, p. 60)

"Bagaimana bisa kau **ngentot** dengan perempuan sinting seperti itu?!" (Minanto, 2020, p. 197)

"Nang," said Marlina. "If you are having sex with women, you have to be careful. Don't you ever go inside". (Minanto, 2020, p. 60)

"How can you fuck with a crazy girl like that?!". (Minanto, 2020, p. 197)

(g). *Animal Term*

This type of swear word is a swear word that uses the names of animals such as dogs. The animal term swear words found in the novel "Aib dan Nasib" are taken from several types of animals such as "kampret", "kirik", "ketek" and "anjing." The swear word "kampret" in Indramayu Javanese means bat. Meanwhile, the word "kirik" means dog, while the word "ketek" means monkey. These swear words can be seen in the following quote.

"**Kampret** kau ini, Inem!". (Minanto, 2020, p. 23)

"**Kirik** kau, Pang! Keluarlah atau kudobrak pintu ini!". (Minanto, 2020, p. 178)

**Anjiing! Anjiing! Anjiing!** Bagong Badrudin baru berhenti mengumpat and melepaskan kepalan tangannya saat Boled Boleng mengeluarkan HP dari saku. (Minanto, 2020, p. 75)

"Njing! Kirik! **Ketek!** Lepaskan aku atau kupanggil Susanto untuk menghajarmu!". (Minanto, 2020, p. 256)

"You bastard, Inem!". (Minanto, 2020, p. 23)

"Dog you, Pang! Get out or I'll break down this door!". (Minanto, 2020, p. 178)

dog! dog! dog! Bagong Badrudin just stopped cursing and released his fists when Boled Boleng took out his cellphone from his pocket. (Minanto, 2020, p. 75)

"dog! dog! Armpit! Let me go or I'll call Susanto to beat you up!". (Minanto, 2020, p. 256)

#### (h). Imbecilic Term

The term imbecilic comes from the word imbecile which means the same as stupid or idiot. These swear words are associated with a disability or low level of intelligence. The imbecilic term swear words found in the novel "Aib dan Nasib" consist of many terms such as "dungu", "goblok", "koplok", "tolol", "bego", "cecunguk", and "campleng." The swear words "dungu", "goblok", "koplok", "tolol" and "bego" in Indramayu Javanese means stupid. Meanwhile, the word "cecunguk" means petty criminal. Meanwhile, the word "campleng" refers to people who are not good at doing something. These swear words can be seen in the following quote.

"Sampean **dungu** sekali, Pak! Itu poster partai, tidak mungkin sampai jual tanah". (Minanto, 2020, p. 15)

"**Dasar goblok!**" kalau jadi bangkai di jalanan, siapa mau mengurusmu?" umpat Mang Sota lebih lantang. (Minanto, 2020, p. 44)

"Minggat kau! **Dasar cecunguk!**". (Minanto, 2020, p. 75)

"Ini kenapa? Ini kenapa bisa sampai begini? **Tolol!**". (Minanto, 2020, p. 118)

"**Koplok!** Kirik sampean!" And ketika Marlina menoleh, Baridin pun memutar arah, kemudian berbelok ke gang. (Minanto, 2020, p. 249)

"You're so stupid, sir! It's a party poster, it's impossible to sell the land". (Minanto, 2020, p. 15)

"You idiot!" If you become a corpse on the street, who will care for you?" Mang Sota cursed louder. (Minanto, 2020, p. 44)

"Get away from you! You bastard!" (Minanto, 2020, p. 75)

"Why is this? Why did this come to this? Stupid!" (Minanto, 2020, p. 118)

"Koplok! Drop you!" And when Marlina turned her head, Baridin turned around, then turned into the alley. (Minanto, 2020, p. 249)

#### (i). General Term

This type of swear word is a swear word that uses general terms. Examples of swear words that include general terms are the word "gila". The general term swear words found in the novel Aib and Nasib consist of many terms such as "edan", "gila", "sialan", "lancang", "bangsat" and "bajingan". The swear words "edan" and "sinting" in Indramayu Javanese mean Crazy. The swear word "lancang" denotes an impolite person. Meanwhile, the swear words "bangsat" and "bajingan" mean criminals. Meanwhile, the swear word "sial" means an unlucky person. These swear words can be seen in the following quote.

"**Bangsat! Bajingan!**" umpat Kartono ketika hendak meraih persneling. (Minanto, 2020, p. 44)

"Silakan cuci-cuci lagi, Mba Eni. Perutku sudah dikuras habis." "**Sialan!**". (Minanto, 2020, p. 130)

"Bastard! Bastard!" cursed Kartono when trying to get into gear. (Minanto, 2020, p. 44)

"Please wash again, Mba Eni. My stomach has been drained completely." "Damn it!". (Minanto, 2020, p. 130)

Based on the explanation above, the swear words forms, according to the theory of Wardhaugh and Hughes are grouped into nine forms of swear words. They are excretion, death, body function term, religious matter, mother in law, sex term, animal term, imbecilic term, and general term. The number of swear words found in Minanto's novel Aib and Nasib is presented in the following table and figure.

TABLE 2  
THE TOTAL DATA OF SWEAR WORDS IN THE NOVEL AIB DAN NASIB

No.	Swearing Form	Quantity	Percentage (%)
1	Excretion	2	1,29%
2	Death	2	1,29%
3	Body Function Term	17	10,97%
4	Religious Matter	5	3,23%
5	Mother in Law	10	6,45%
6	Sex Term	3	1,94%
7	Animal Terms	28	18,06%
8	Imbecilic Terms	36	23,23%
9	General Term	52	33,55%
<b>Total</b>		155	100,00%

As seen in the table above, the general term is the most common form of swearing by the characters in the novel. General terms appeared as many as 52 swears or 34%. This is because the form of the general term has many variations.

Next, followed by the imbecilic term spoken 36 times or 23%. The third highest order is animal terms that appear as many as 28 swears or 18% and then followed by body function terms spoken 17 times or 11%. Furthermore, namely mother in law found as many as 10 swearing or 7%, followed by religious matters as much as 5 swears or 3%. The next order, namely sex terms as much as 3 swears or 2%. Meanwhile, the curses that were spoken the least, namely excretion and death, were found with the same number, namely 2 swears each or 1%.

The topic of this research is a deepening, extension, and development of previous studies related to the form of swearing. If it is reviewed based on previous research as conducted by Twenge, VanLandingham, and W. Keith Campbell (2017) with the title "The Seven Words You Can Never Say on Television: Increases in the Use of Swear Words in American Books, 1950-2008", namely analyzed seven forms of swearing namely shit, fuck, motherfucker, cunt, piss, cocksucker, tits. Based on this research, it was found that the most common swear word, "motherfucker" was used 678 times. Furthermore, the second most frequently used sequence is "fuck" which is used 168 times and followed by cocksucker which is used as many as 110 swears. This study only focused on seven types of swearing in the film.

Further research by Gedik (2020) with the title "Translation of Turkish Swear Words in Subtitling: GORA". In this study, swearing was grouped into five categories according to Pinker's (2007) theory, namely: (1) descriptive swearing; (2) idiomatic swearing; (3) abusive swearing; (4) empathic swearing; and (5) cathartic swearing. This research reported that the most frequent swearing in English is the category of abusive swearing. In Turkish, the most common swearing category found is idiomatic swearing, with a total 16 swearings.

Furthermore, the research conducted by Slamet and Fatimatuazzahroh (2018) entitled "Swear Words among Males: The Social Function and Pragmatic Meanings". In this study, swearing was analyzed based on its type and situation. The types of swearing in this study were classified into five types, namely: (1) sex organ; (2) sexual activities; (3) animal names; and (4) other. The study results concluded that the most pronounced type of swearing was sexual activity as many as 13 swears, and the least found was sex organs with a total of 5 swearings.

In addition, a research conducted by Saeed and Reza (2020) entitled "A Comparative Study of Taboo Rendition in 3 Dubbed Versions of 'Deadpool' Movie: A Case Study of Swearwords." The results reported that 'taboo for' non-taboo' (substitution) is the most frequently used strategy by Iranian audio-visual translators to translate western taboo into Persian. In addition, it was found that 'euphemism', except for QD1, was also a strategy Persian translators used to reduce the taboo of swear words. The difference between the current research and this research lies in the swearing theory used, the type of research, and the research object. The process of extracting and determining the type of swear words was based on the classification proposed by Pinker, Anderson and Trudgill. In addition, motivational factors were determined based on the classification of Stapleton (2003) and the analysis of swear words from the film Deadpool (2016).

Meanwhile, research on swearing found in national journals is conducted by Nasution and Rosa (2012) with the title "Swearwords Found in Yahoo Messenger Chat Room". The data collected is the words that is containing swear words from April 1 to 30, 2012, which only focused on Indian conversation spaces on Yahoo Messenger. The study results found that Yahoo Messenger users used six types of swear words: (1) The name of supernatural or infernal powers of Gods, angles, and devils such as God, Jesus, and Gosh. (2) Words relating to the future such as Hell. (3) The name of ancestors and heroes such as by my father's blood. (4) Oath by natural objects, forces, and phenomena such as the sun, the moon. (5) Vulgar or obscene words such as shit, fuck, and asshole. (6) Oath by animals, plants, and products such as Bitch, damn. The most common swear words were vulgar or obscene words with a frequency of 17 or 42.5%.

Furthermore, a study conducted by Rullyanti and Devita (2017) under the title "Swearwords Used in Detected Movie Viewed by Speech Act Theory". The study analyzed swear words in the Detected film. This research aims to find out the types of swear words and the motives of swearing based on the speech act principles. The study results found 83 swearing, including 22 dysphemistic contexts, 18 abusive contexts, 17 cathartic, 14 empathic, and 12 idiomatic, which are found in the movie. Thus, based on the exposure to previous studies, the novelty in this study is the selection of swearing theory and the object of study used.

#### B. *The Function of Indramayu Javanese Swear Words in the Novel Aib dan Nasib by Minanto*

According to Rothwell in Murray (2012), the swearing function is classified into five swearing functions. The five functions of swearing in the novel *Aib dan Nasib* are explained and described as follows.

##### (a). *To Create Attention*

Some people say swear words attract the attention of others because swear words are considered to have a significant influence on attracting attention. The swear words that function to attract attention contained in the novel can be seen in the following quote.

"*Setan!* Ngapain kau di sini?" bentak Susanto setengah terkejut. (Minanto, 2020, p. 161)

"Tapi aku takut ketahuan." *Kampret!* Kau memang banci, Bagong!" hardik Susanto. (Minanto, 2020, p. 199)

"Devil! What are you doing here?" snapped Susanto half surprised. (Minanto, 2020, p.161)

"But I'm afraid of being found out." Shucks! You are a sissy, Bagong!" said Susanto. (Minanto, 2020, p. 199)

##### (b). *To Discredit*

Based on the analysis results of several types of swear words, there are types of swear words that are intended to insult or offend others. In other words, swear words are used to express disappointment. The swear words that function to insult are found in the novel as seen in the following quote.

"**Dasar goblok!** Kalau kau tertabrak mobil di jalan bagaimana?" umpat Mang Sota. (Minanto, 2020, p. 44)

"Minggat kau! **Dasar cecunguk!**" (Minanto, 2020, p. 75)

"Ini kenapa? Ini kenapa bisa sampai begini? **Tolol!**" (Minanto, 2020, p. 118)

"You idiot! What if you get hit by a car on the road?" cursed Mang Sota. (Minanto, 2020, p. 44)

"Get away from you! You bastard!" (Minanto, 2020, p. 75)

"Why is this? Why did this come to this? Stupid!" (Minanto, 2020, p. 118)

(c). *To Provoke*

In many cases, swear words create a negative impression among the public. It is because by listening to swear words someone will be carried away by emotions. Thus, swear words can arouse anger in those who hear them. The swear words that function to arouse the interlocutor's anger contained in the novel can be seen in the following quote.

"**Dasar pengecut!**" (Minanto, 2020, p. 242)

"**Dasar jalang!** Kau tidak mendengarkanku?" (Minanto, 2020, p. 245)

"You are a coward!" (Minanto, 2020, p. 242)

"You bitch! You didn't hear me?" (Minanto, 2020, p. 245)

(d). *To Create Interpersonal Identification*

The next function of swear words is to create interpersonal identification. Swear words are spoken to identify a friend or companion more specifically. It means that swear words are used to express intimacy. In Indramayu, people swear because they feel close. So, the more intimate and closer, then someone will often swear. Therefore, this swearing function is only used or spoken to really close friends. Swear words that function to create interpersonal identification in the novel can be seen in the following quote.

"Aku tidak peduli dengan adik-adikmu, **kampret!**" papar Susanto. (Minanto, 2020, p. 71)

"Kalian sama saja." "**Sialan!**" umpat Pang Randu. (Minanto, 2020, p. 136)

"I don't care about your siblings, you bastard! said Susanto. (Minanto, 2020, p. 71)

"You guys are the same." "Damn it!" cursed Pang Randu. (Minanto, 2020, p. 136)

(e). *To Provide Catharsis*

The last function of swear words is to provide catharsis. Swear words are spoken to emphasize or express anger, annoyance, and sadness. The swear words that function to release the emotions contained in the novel can be seen in the following quote.

And ketika ia tahu Bagong memenangkan adu jotos itu, ia mengumpat dalam hati, "Bagong **bangsat!**" (Minanto, 2020, p. 253)

"Jika kuberikan, apa kau akan membiarkanku pergi, **Njing?**" (Minanto, 2020, p. 257)

And when he found out that Bagong had won the fistfight, he cursed in his heart, "Bagong bastard!" (Minanto, 2020, p. 253)

"If I give you, will you let me go, dog?" (Minanto, 2020, p. 257)

According to Rothwell's (1973) theory, the function of swear words is grouped into five swearing functions: to create attention, discredit, provoke, create interpersonal identification, and provide catharsis. The number of swear words in the novel *Aib dan Nasib* by Minanto is presented in the following table and figure.

TABLE 3  
THE TOTAL DATA OF SWEAR WORDS IN THE NOVEL *AIB DAN NASIB*

No.	Swearing Function	Quantity	Percentage
1	To Create Attention	3	2,08%
2	To Discredit	52	36,11%
3	To Provoke	4	2,78%
4	To create interpersonal identification	32	22,22%
5	To Provide Catharsis	53	36,81%
Total		144	100,00%

From the table above, the most widely used function of swearing in the Novel *Aib dan Nasib* is to release emotions. So, the swearing used in the novel is to express various kinds of feelings. To provide catharsis gets a percentage of 37% or 53 swears. The swear word function is then followed by discredit with a percentage of 36% or 52 swearings. Not much different from the previous function, swear words that aim to discredit someone are also the most widely used. Furthermore, swear words to show interpersonal identification are also quite widely used or spoken by the characters in the novel. That is, the spoken swearing is only used or addressed to someone who has closeness. To create interpersonal identification, the percentage is 22% or 32 swearings. Meanwhile, swear words used the least or appear the least in the

novel are swear words that function to get attention and swear words that function to humiliate or insult other people. To create attention with a percentage of 2% or 3 swears and to provoke with a percentage of 3% or 4 swears.

The topic of this research is a deepening, extension, and development of previous studies related to the function of swearing. Previous research that examined the function of swearing was carried out by Prawinanto (2020) with the title "Swearing and its Motives in the Anthology of Novel Rasa". In this study, swearing was analyzed based on its form and motivation according to the theory of Anderson and Trudgill (1992) which classified swearing into four forms, namely: (1) expletive swearing; (2) abusive swearing; (3) humorous swearing; and (4) auxiliary swearing. Meanwhile, swearing is based on its motives, namely: (1) psychological motives; (2) social motives; (3) linguistic motives. In this study, the results of the most widely spoken form of swearing were auxiliary swearing, and the most widely used swearing motif was the psychological motive. The result of this research can be concluded that the most common form of swearing is auxiliary swearing with 26 swearings or 56.5%, and the least found is abusive swearing and humorous swearing with a total of 4 swearing or 8.7%. Meanwhile, based on the motivation of swearing, the most commonly found is psychological motive as much as 23 or 50.00%. Meanwhile, the least swearing motivation found was social motive as much as 4 or 8.70%.

Meanwhile, research conducted by Setiawan & Fatimatu Zahroh regarding swearing based on the situation it occurs is grouped into six, namely: (1) get angry; (2) get mad; (3) chill out with friends; (4) jogging; (5) habits; and (6) annoyance. The results of this study reported that the most common curses found are getting angry and getting mad with a total of 8 swearings based on the situation. Meanwhile, the least swearing found was annoyance with a total of 1 swearing.

Furthermore, in a study conducted by Nasution and Rosa (2012), Yahoo Messenger users use seven functions of swear words to express anger, joke, surprise, admiration, promise, belief, and disappointment. The most dominant or most used swearing function is to express anger with a frequency of 23 or 57.5%. Thus, this study differs in the use of swearing theory.

#### IV. CONCLUSION

Based on the results and discussion, it can be concluded as follows. First, Indramayu Javanese swear words in Minanto's novel *Aib dan Nasib* consist of nine swear words: excretion, death, body function term, religious matter, mother in law, sex term, and animal term, imbecilic term, and general term. Types of swear words that use the term expression consist of one form of swear words, namely "tahi". The form of swear words that use the term death consists of one form of swear word, namely "mampus". The types of swear words that use the term body organs consist of five forms of swear words, namely the words "kontol", "memek", "bacot", "endas", and "kuping". The types of swear words that use religious terms consist of two forms of swear words, namely the word "dedemit", and "setan". The types of swear words that use the term prostitution consist of four forms of swear words, namely the words "telembuk", "lonte", "perung" and "bitch".

Furthermore, the types of swear words that use sexual activity consist of four forms of swear words, namely the words "ngentot", and "rabenan". The types of swear words that use animal terms consist of four forms swear words, namely the words "kampret", "kirik", "ketek" and "dog". The types of swear words that use the term imbecilic consist of six forms of swear words, namely the words "dumb", "stupid", "koplok", "stupid", "stupid", "cecunguk", and "campleng". Finally, the type of swearing that uses general terms consists of six forms of swear words, namely the words "edan", "insane", "damn", "presumptuous", "bitch" and "bajingan". Second, Indramayu's Javanese swearing function in Kelir Slindet's Novel by Minanto consists of five functions of swear words, including to create attention, discredit, provoke, create interpersonal identification, and provide catharsis.

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