The Form Of Swearing In Indramayu Javanese: A Sociopragmatics Analysis

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Abstract
This article describes the form of swearing in Indramayu Javanese in Duology Telembuk by Kedung Darma Romansha. By adopting a qualitative descriptive design, this study uses content analysis as a strategy to describe the swearing form. Two novels from Kedung Darma Romansha; Kelir Slindet Novel and Telembuk Novel were chosen as the data source. The data were collected using the read-note and Miles & Huberman data analysis technique. This study reported nine forms of swearing; excretion, death, body function term, religious matter, mother-in-law, sex term, animal term, imbecilic term, and general term. The most frequent swearing form was the animal term with 101 swearings followed by 58 swearings of the general term, 38 swearings imbecilic term, 34 swearings of religious matter, 17 swearings of mother-in-law, 4 swearings of excretion and body function, 2 swearings of death, and 1 swearings of sex term.

Keywords: the form of swearing; Indramayu Javanese; sociopragmatics analysis.

1. Introduction

How does communication play an important role in human life? Communication is a procedure of delivering information and mutual interpretation from one party to another (Keyton, 2004). In line with the statement, Richards & Schmidt (2014:4) stated that communication is exchanging and negotiating information between two people or more with verbal symbols or nonverbal and spoken or written. One communication medium that can be used to deliver the written message is Novel. A novel communicates the message between the author and the readers. In a novel, an author is the idea source who delivers the message in a story to the readers as recipients. Those sources influence the readers' point of view with some language functions. One of the functions is to express and hide behavior. People often use words or language to express anger, annoyance, happiness, shock, etc. Those various feelings can be expressed using swearing. When someone does swearing, he or she tends to use rude or bad words. It is because the use of taboo language is considered one of the effective ways to express emotion.

Taboo words are impolite words to say. While taboo behaviors are activities that are considered impolite or inappropriate to do. Thus, taboo words and behaviors are interconnected (Fairman, 2009: 27). It is in line with the opinion of Alan and Burridge (2006:2), who stated that almost all words that represent taboo behavior mostly are included in taboo words. People tend to use taboo words to swear. Swearing is the use of taboo words intended to convey the speaker's emotional condition and communicate that information to the listener (Jay & Janschewitz, 2008). Ljung explains that swearing is emotive language. Its main function is to express the speaker's feelings (2011:4).

Hence, swearing is a tool to express the speaker's emotion toward something or someone. However, there are two kinds of swearing; propositional and nonpropositional. Propositional swearing is when the speaker is aware and has an objective to do swearing (Finn, 2017). On the other hand, non-propositional swearing is automatic reflective, and noncreative swearing (Jay, 2000:33).

Swearing is discussed in some branches of study. In pragmatics, it is included in interactional pragmatics and impoliteness study (Culpeper 2011; Jay & Janschewitz 2008; Norrick 2009). Swearing is also discussed in sociolinguistics (Coates 2003; Holmes & Stubbe 2003; Stapleton 2010), in social history (McEnery 2006), in descriptive linguistics (Goddard 2014b; Ljung 2011), in psycholinguistics (Jay 2000), and language philosophy (Blakemore 2014; Croom 2014a). Swearing is also discussed in the folk pragmatics and language ideology (Niedzielski & Preston 2007). Thus, it is important to understand language phenomenon better, specifically its use, variant, pattern and language function in the interaction (Olimat, 2020:17).

The language phenomenon of swearing is commonly found in daily life, movies, and even literature, especially novels. According to Bakhtin (2010:5), a Novel is something that parodies all literature genres (including itself) because it reveals the convention of form and language. While Watt (2001:13) stated that Novel refuses traditional practice and universal plot from other literature (myth, legend, history and so on); on the other hand, they adhere to the individual experience truth (personal), which is unique and new. Further, novel is also a reflection of people's social culture. Therefore, literature is considered as an archive of culture because it comes from social interaction. To this, culture, tradition, and communication patterns in the society can be found in the novel. One of which raises the culture, language variant, and represents indramayunese swearing is found in Duology Telembuk by Kedung Darma Romansha. This novel is chosen based on its top five nominated literature in Kusala Sastra in 2017.

In Duology Telembuk, there are some conflicts, social, economic, cultural, and political Some characters in the novel got emotional conflicts due to their surrounded behaviors. This condition is the reason for the feeling of being annoyed, disappointed, sad, and angry in each character of the novel is represented by swearing. To say, swearing is part of language which has a specific role in introducing the culture (Aliakbari, 2013:56).

Swearing in Indramayu, Javanese has many forms. Some research about swearing have be conducted in many fields. Some of which are the research from Jawad (2000), Dewaele (2004), Boatright (2013), Auckle (2017), Twenge et al. (2017), Doherty, Berwick, & McGregor (2018), Schweinberger (2018), and Saeed, Nemati, & Falahati (2020). Therefore, this study aims to know and describe the form of swearing in Indramayu Javanese in Duology Telembuk by Kedung Darma Romansha.

2. Literature Review

2.1. Swearing

Swearing is described as an offensive language that occurs in almost all cultures (Stephens, Atkins, & Kingston, 2009). While, swearing according to McEnery (2006: 1-2) is included into one kind of bad language and impolite use of words (Isaacs, 2014: 1). Bad language or impolite language refers to words or phrase that is used in conversation that creates inconvenience to the listeners. There are many terms for swearing; profanity, cussing, cursing, foul language, taboo language, and vulgar language. In the basic term, swearing refers to the use of words that is offensive, inappropriate, or unacceptable in the social context (Fagersten, 2012: 3). In line

with that, Crystal (2003: 172) explains that swearing words are words that tend to avoid by society because they consider it is inappropriate. While Curzan (2012) stated that to whomever and wherever the swearing words is conveyed can determine the offensive of the swearing. Further, Putra (2015: 94) proposed that swearing word is one types of affective word. It means that a word always relates to the speaker, whenever and wherever include when it is conveyed with emotional value with the way it is delivered in the form of utterance or speech. The release of this feeling can be uttered to other people or to the speaker itself. While according to Leigh & Mike (2005: 33), swearing is a way to relieve anger and frustration nonphysically. To conclude, swearing is categorized as bad language used to express any kinds of feeling.

Furthermore, swearing is also expressed solidarity when it functions as positive politeness (Christie, 2013). In addition, bad words function to rhetorical tool used by someone to intensify the discourse and to define the informal relationship and closeness with someone, so it strengthens the social relationship (Wajnryb, 2005). Further, in his difference theory, Bourdieu explained that bad words or swearing words are used to build social identity (Cressman et al., 2009). Additionally, Cavazza & Guidetti (2014) speculated that, out of the expressive function, people are cursing or swearing because they have learned from the experience that swearing can strengthen the effectiveness of the message. It is not to say that those people are aware to this persuasive effect, but they probably have automatically related swearing with its positive impact. Burridge stated that swearing words are more enthusiastic, surprising, impressive, and uplifting than other stimulating language (2010:10). Meanwhile, Rassin dan Muris (2005) considered swearing as a substantial social phenomenon forbidden in particular conditions and quite common in other conditions. Thus, swearing words are (1) words that are used when people are emotional and (2) words that refer to something taboo

(Byrne, 2017). Therefore, swearing is people's natural behavior that is oftenly uttered in all languages in the world. Every language in the world has its swearing (Setiawan & Fatimatuzzahroh, 2018).

2.2. Types of Swearing

Many kinds of swearing that can be used in communication, and those are chosen usually have a high frequency of usage and local dialect. Anderson & Trudgill (2007) categorized the swearing words into four forms: (1) expletive swearing, (2) abusive swearing, (3) humorous swearing, and (4) auxiliary swearing. Further, Karjalainen (2002) categorized swearing into seven forms: 1) sexual organs, sexual relation; (2) religion, church; (3) excrement; (4) death; (5) the physically or mentally disabled; (6) prostitution; (7) narcotics, crime. At the same time, Battistella (2005:72) categorized swearing into four forms: (1) epithet, (2) profanity, (3) vulgarity, and (4) obscenity. In addition to that, Wardhaugh (2006) divided swearing words into six forms: (1) excretion; (2) death; (3) body function term; (4) religious matter; (5) mother-in-law; (6) sex term. While according to Hughes (2015) there are six forms of swearing: 1) genital terms; (2) excretory terms; (3) animal terms; (4) anatomical terms; (5) imbecilic terms; (6) general terms. Other than that, Searle classified swearing based on speech act: (1) representatives; (2) directives; (3) commissions; (4) expressive; and (5) declarations (Wiyanti, 2015; Sari & Manaf, 2021). Furthermore, according to research from Mukuni et al. (2016: 3), swearing is categorized into six: organs and body parts, sexual activity, animal names, religion, bodily discharge, and social/cultural.

3. Research Methods

This study employed descriptive qualitative as a research method. Qualitative research is a research method used to examine the natural condition of an object. Meanwhile, Corbin & Strauss (2015:26) elaborated qualitative

research as a research design that collects the data interprets it, and makes the researcher part of the research process. To that definition, this descriptive qualitative research aims to interpret the data in the form of Indramayu Javanese swearing in the Duology Telembuk by Kedung Darma Romansha. Further, the strategy used in this research is content analysis. Content or document analysis is a research method applied to the written or visual material to identify the given material characteristics (Ary, Jacobs, Sorensen, & Razavieh, 2010: 457). This content analysis is a research strategy to make replicable inferences and valid data under the context. As a research technique, the content analysis covers particular procedures to proceed the scientific data (Krippendorff, 2004:18).

The data in this study were words, phrases, sentences, paragraphs, and excerpts in the Indramayunese novels that relate to swearing. While the primary data used in this study was the novel Kelir Slindet and Telembuk from Kedung Darma Romansha. The data collection technique used in this study was the read-note technique with the following steps. First, read the novels: Slindet dan Telembuk. Second, mark the words, phrases, sentences, and dialogues that contain swearing. Third, note all the words from both novels: Kelir Slindet and Telembuk novel from Kedung Darma Romansha. Fourth, clasify the swearing based on the form. Fifth, classify the swearing based on the function. At the same time, the data analysis technique used an interactive model from Miles dan Huberman (2014) that consists of data reduction, data description, drawing conclusion, and verification.

4. Results

Based on the data analysis, the form of swearing was classified into nine forms of swearing, a combination theory from Wardhaugh and Hughes. 259 swearing were found in the Kelir Slindet and novel Telembuk. All swearings were classified

based on the swearing variant. 37 variants of swearings were found in both novels. The most frequent swearing words that were used by the characters in the novel was the Indramayu Javanese swearing. The swearing variants with their frequency are provided in the following table.
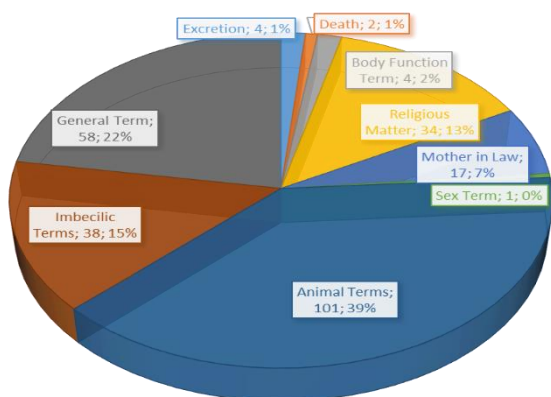
Table 1. Results of swearing

No	Swearing	Frequency
1	Kirik/Rik	94
2	Telembuk	14
3	Nelembuk	1
4	Goblok/Blok	21
5	Koplok /plok	12
6	Memek	1
7	Kontol	2
8	Nyupang	2
9	Kenclus	1
10	Ganjen	1
11	Sinting	1
12	Bangsat	2
13	Tai	2
14	Ikan cucut	1
15	Sialan	20
16	Bajingan	20
17	Pelacur bajingan	1
18	Bodoh	4
19	Dasar Malas	1
20	Gila	6
21	Anjing botak	1
22	Kurang ajar	1
23	Sombong	1
24	Mulutmu sobek	1
25	Kopok/pok	2
26	Slindet	1
27	Brengsek	1
28	Celeng	1
29	Bejat	1
30	Keparat	1
31	Mampus	2
32	Setan	24
33	Setan Alas	7
34	Setan Semang	1
35	Bajingan Tengik	3
36	Kirik Jadah	3

37	Kirik Butak	1
Total		**259**

Based on the table above, the most frequent swearing found in the novel is "Kirik" with 94 frequency, the word "Setan" is 24 data and the word of "Goblok" is 21 data. Further, the data in the form of swearing based on the combination theory from Wardhaugh dan Hughes in the Duology Telembuk is presented in the following table and figure.

Table 2. The swearing form

No.	The Swearing Form	Quantity	Percentage (%)
1	Excretion	4	1,54%
2	Death	2	0,77%
3	Body Function Term	4	1,54%
4	Religious Matter	34	13,13%
5	Mother in Law	17	6,56%
6	Sex Term	1	0,39%
7	Animal Terms	101	39,00%
8	Imbecilic Terms	38	14,67%
9	General Term	58	22,39%
Total		259	100,00%

Figure 1. The swearing form

In the table above, we can see the form of swearing based on the theory from Wardhaugh dan Hughes that is grouped into nine forms of swearing: excretion, death, body function term, religious matter, mother-in-law, sex term, animal term, imbecilic term, and general term. Table 2 shows animal terms are the most frequent swearing found in the novels, with 101 data or 39,00%. Consecutively, general terms in the second frequency with 58 data or 22,39%. The third is imbecilic terms comes with 38 data or 14,67%, followed by religious matter with 34 data repeated in the novel or 13,13%. Further, mother-in-law term was found with 17 data or 6,56%. The following order is excretion and body function term with 4 data or 1,54%. While death terms were found 2 data or 0,77%. At the same time, sex term is the most minor term found in the novel with 1 data or 0,39%.

From the table and graph above, the total of swearing in the Duology Telembuk is 259 swearings which is divided into nine forms of swearings. The discussion and description of each swearing are presented below.

1. Excretion

Wardhaugh (2006) stated that human excretion could be used to swear or insult other people. Examples of excretion are "tai" and "kopok/pok." Saritem said the swearing form of excretion. It is presented in the following excerpt (8-KS.19) and (124-T.369).

"**Tai**! Setan! Sana pergi dengan Santi! Sebentar lagi memeknya busuk. Bangsat!" teriak Saritem.
"Dengar, Ji! Jangan sampai anakmu datang lagi ke rumahku! Biar aku mantan telembuk, aku punya harga diri. Aku tidak mau anakku diperlakukan seperti itu! **Tai**! Setan alas!"
"iya, **kopok**!"

"**Bullshit**! You're Satan! Just go away with Santi! Her vagina will get rotten! Bastard!" Saritem shouten at him.
"Listen! Don't let your daughter come to my house again! No matter I'm an ex-

prostitute, I have my own pride! I don't want anyone treated my daugher like that! You're **bullshit**! Satan!"
"yes, you're **ear poop**!"

The word "Tai (shit)" in the Great Indonesian Dictionary (KBBI V) (2012; 1376) has meaning the waste of food in the stomach expelled through the anus; feces. The word "pok" or "kopok" (ear poop) in Indramayu Javanese is defined as liquid waste from human ears. Therefore, the word "tai" (shit/bullshit) and "kopok" (ear poop) are included as swearing in the form of excretion.

2. Death
Death relates to something scary. However, many people use the term death to swear or curse someone to die. The example of death swearing is presented in the following excerpt (30-T.153).

> "**Mampus**! Tokek sialan!" umpatnya lagi.

> "you're dead! Damn gecko!"

Based on the excerpt above, the word "mampus" in the Great Indonesian Dictionary means dead. Thus, the word "mampus" is included as death swearing.

3. Body Function Term
The third form of wearing is the body function term. This kind of swearing relates to the hidden human part of body used to insult someone. The body function term swearing is presented in the word "kontol", "memek", dan "mulut". Those swearing words are represented in the following excerpt (23-T.123).

> "Kamu sudah putus dengan Wartiah?!"
> "Sudah beres. Tidak usah khawatir soal itu." "Jangan beres-beres saja, kirik! Makanya hati-hati menaruh burung. Awas kalau kamu belum putus dengan

Wartiah, aku potong **kontol**mu."

"You've broken up with Wartinah?!"
"It's all done. No worry about it!".
"What the heck! You dog! Watch your penis! I'll cut your **penis** if you haven't broken up with Wartinah!

The word "kontol" in the Great Indonesian Dictionary (KBBI V) means male genital. Further, the swearing word "memek" is represented in the following excerpt (8-KS.19).

> "Tai! Setan! Sana pergi dengan Santi! Sebentar lagi **memek**nya busuk! Bangsat!" teriak Saritem.

> "Bullshit! Satan! Just go away with Santi! Her **vagina** will get rotten soon! Bastard" shout Saritem.

The word "memek" in the online Great Indonesia Dictionary (KBBI V) means female genital. Further, the swearing word "mulut" is represented in the following excerpt (6-KS.19).

> "**Mulutmu sobek**! Kirik! Anak punya kemauan keras, sedikit pun tidak didukung. Kalau aku telembuk, setiap tidur denganku kamu harus bayar!!"

> "you, **torn mouth**! What a dog! Your daughter has strong will, and you don't care about her. If I were prostitute, you have to pay me!

Based on the excerpt above, the word "mulut" in the online Great Indonesian Dictionary (KBBI V) means a cavity in the face with a teet and tongue to proceed the food (in human and animal). Therefore, the word "kontol", "memek", and "mulut" are included as body function terms because they are part of the human body.

4. Religious Matter

The swearing words are not the only bad issue. Even though religious terms are considered holy and pure, people can still use them to swear, which is sometimes offensive. The use of religious matter terms are represented in the following excerpt (78-T.315).

> "Kirik! Siapa yang mengambil?! **Setan**!" Mukimin kalap sekaligus bingung.
> **Setan**! Dasar **kaji nyupang**!" teriak Saritem dengan sejadi-jadinya.
> "Eh, kamu sudah berani melawan ya? **Setan alas**! Makannya, kalau dibilang orang tua nurut. Sekarang lihat kamu! Kayak orang setres,"

> "What a dog! Who has taken it?! Satan!" Mukimin went crazy and confused.
> Satan! What a lost Hajj! Shout Saritem
> "Hey, you dare! You satan! You should listen to your parents! Now look at yourself! What a lunatic!"

Based on the excerpt above, three variants of swearings are represented in the word "setan", "setan alas" and "nyupang". From the online Great Indonesian Dictionary (KBBI V) the word "setan" has a meaning evil spirit (a spirit that tempts human to act like an evil). While the word "alas" means jungle. The word "nyupang" is derived from Javanese language to name the people who deal with the devils, seeking their help to enrich themselves. Thus, "setan", "setan alas" and "nyupang" are included as swearing in the form of religious matter.

5. Mother in Law

Mother-in-law is a swearing connected to the prostitution issue used to describe a woman who engages in sexual intercourse for money. The example that represents the prostitute issue is "telembuk" and "slindet". The following dialogue represents the swearing "telembuk" (18-T.89).

Plak! Satu tamparan Mang Alek mengenai pipi Diva. "Dasar **telembuk nyupang**!" ujar Mang Alek.

Slap! One slap from Mang Alek on Diva's cheek. " You, lost prostitute!" said Mang Alek

The words "telembuk" and "slindet" in Indramayunese language are used to name a prostitute or a bitch. While the form of swearing "slindet" is represented in the following excerpt (5-T.38).

> "Aku masih tidak mengerti dengan apa yang diucapkan mereka, kecuali **Slindet** itu. **Slindet**, Diva Fiesta, dan Zaitun? Ah, sialan betul teman-temanku ini."

> "I have no idea about what they said, but that prostitute. That prostitute, Diva Fiesta, and Zaitun? What a damn friends of mine!"

Thus, the word "telembuk" and "slindet" are included into the swearing in the form of mother-in-law.

6. Sex Term

Sex term is a form of swearing that relates to sexual activity. The words used to swear are derived from sexual activity. An example of sex term is "nelembuk" which means doing sexual intercourse in a brothel. The dialogue representing the sex term is presented in the following excerpt (51-KS.133).

> "Kirik! Heh, terserah dia mau kawin lagi dengan orang Arab juga tidak masalah, yang penting jatah uang **nelembuk** dan makan terus mengalir."

> "what a dog! Heh, whatever, she wants to marry the arabic man, it's not a problem as long as I get the **prostitution** money and the food

The word "nelembuk" in Indramayu Javanese means sexual activity or a term for people who do sexual intercourse. Therefore, the word "nelembuk" is included as swearing in the form of sex term.

7. Animal Term

Animal term is a form of swearing that uses names of animals like dog. This kind of swearing is the most frequent form found in novels. 98 swearing words in the form of animal terms were found in the novel such as "kirik", "celeng", "ikan cucut" and "anjing". The swear word "kirik" is represented in the following excerpt (8-T.66).

> "**Kirik** sialan! Dasar maling! Tukang onar!" "**Kirik**! Ini orang dialusin malah ngelunjak. Setan!"

> "What a damn dog!" you, thief, troublemaker!" "what a dog! You kind a thankless guy. Satan!

The word "kirik" in the Javanese Indonesian Dictionary (Mangunsuwito, 2013: 111) means a puppy or a dog. Further, the swear word "celeng" in The Great Indonesian Dictionary (KBBI V) means wild boar or wild pig. These swear words are presented in the following excerpt (106-T.369).

> "Gila! Ini gila! **Celeng**! Kirik!" Lontar Mukimin seperti meluapkan kekesalan dan kebingungan.

> "It's crazy, damn crazy! What a boar! What a dog! Said Mukminin, vent his anger and confusion.

The next swear word is "ikan cucut" (swordfish) that is presented in the following excerpt (45-KS.112)

> "Laki-laki jelek sialan! **Dasar anak ikan cucut**."

> "Damn ugly man! You son of a swordfish!"

The word "ikan cucut" in the Online Great Indonesian Dictionary (KBBI V) means a type of cartilaginous fish with a flat and slender body. Thus, "kirik" , "celeng" and "ikan cucut" are included in the swearing words in the form of the animal term.

8. Imbecilic Term

According to Hughes, imbecilic refers to low intelligence or describes a person's inability to do something. Examples of swearing words that are included in imbecilic terms are "goblog", "kenclus", "koplok" and "bodoh". The swear word "goblok" is presented in the following excerpt (6-T.61).

> "Cepet, **goblok**!" sergah Mak Dayem. "Ceritanya belum selesai, Mak! Tanggung!" Diva merayu.

> "hurry up, **stupid**!" ordered Mak Dayem. "The story is not finished yet, Mak! Let me finish it first!" Diva begged.

The word "goblok" in the Javanese Indonesian dictionary (Mangunsuwito, 2013: 57) means stupid or fool. Further, the swear word "koplok" is presented in the following excerpt (50-T.241).

> "**Koplok** pisan bocah kuh! Anake wong paduan bae digawa embuh ning endi. Pamit beli, apa beli. Njaluke apa sih bocah kuh?! **Koplok**! Kirik!"

> "You're stupid!" He took someone's daughter with no permission. What does he want? What a stupid, what a dog!"

The word "koplok" in the Javanese langauge means stupid or fool. Further, the swear word "kenclus" is presented in the following excerpt

(52-KS.142).

"Cerongoh bocahkuh, **dasar kenclus**!" kata laki-laki itu.

"What a greedy! You're stupid!" said that man.

The word "kenclus" in Javanese language means stupid. At the same time, the swear word "bodoh" is presented in the following excerpt (3-KS.3).

Pergi! Dasar anak malas! **Bodoh**! "Bentak Musthafa. "Kirik!" Desisnya dalam hati, seraya pergi dengan kemelut dendam dalam hatinya

Go away! You, lazy! Stupid! Musthafa snapped. "what a dog!" Hissing in his heart while leaving with his vengeance inside his heart

The word "bodoh" in the online Great Indonesian Dictionary (KBBI V) means not easy or unable to do something due to lack of knowledge. Therefore, "goblok", "koplok", "kenclus" and "bodoh" are included in the swearing word in the form of the imbecilic term.

9.   General Term

Hughes (1991) mentioned the general term as the last category of the swearing form. General term is a form of swearing that uses the general term. The general terms include "gila", "sinting", "sialan", "bangsat", "bajingan". Those swearing words are presented in the following excerpts.

Goblok! **Sinting** alias **miring otaknya**! Ini orang yang tidak pernah ngaji, tidak tahu jalan mana yang benar (5-T.11).
"Pantas saja uangku selalu habis, pasti karena telembuk satu ini! Kirik! Setan! **Bangsat** kamu!" (21-T.94).
"Akhirnya untuk kedua kalinya saya

pulang dengan kecewa. **Bajingan**! Kirik! Saya kesal dengan lurah itu" (64-T.280).
"Tapi waktu itu aku tidak sampai berpikir seperti itu. Bodohnya aku. **Sialan**!" (11-T.74).
"Heh... anak **gila**! Apa-apaan kamu?! Abah Somad mendorong Sondak (99-T.356).

Stupid! Crazy! He got something wrong with his brain! He never recites Quran, he does not know which way to go! (5-T.11).
"No wonder I had no money. This prostitute took all my money! What a dog! Satan! You're, Bastard! (21-T-94)
"At the end, For the second time, I went home taking all the disappointments. Bastard! What a dog! I'm so annoyed with that Village head!" (64-T-280)
"But I don't think it will be like this, what a stupid I am, Damn!
"hey, you crazy bitch! What the hell are you doing?! Abah Somad pushed Sondak (99-T-356)

Based on those excerpts, 5 variants of swearing form that are included as general terms: "sinting", "sialan", "bajingan", "bangsat", and "gila." The word "sinting" in the Great Indonesian Dictionary means crazy, something wrong with someone's mind. The word "sialan" in the Great Indonesian Dictionary (2012:1298) means rude nominal used to swear. The word "bajingan" in the Great Indonesia Dictionary means criminal or insolent. The word "bangsat" in the Great Indonesia Dictionary means someone with bad temper. While the word "gila" in the Great Indonesia Dictionary means a mental disorder, mental illness (Problem with mind and nerve).

5.   Discussion

Based on the data analysis, the most frequent swearing found in the duology Telembuk is animal term with total swear words is 101 or

39.00 % with six variants: kirik, kirik jadah, kirik butak, celeng, anjing, and ikan cucut. While the minor form of swearing is sex, which is found only one swear word or 0.39%, the word is nelembuk. Compared with the previous research which discussed swearing, there are some differences. The research from Cressman, Callister, Robinson & Near (2009) entitled "Swearing in the Cinema: An Analysis of Profanity in US Teen-Oriented Movies, 1980-2006" focused on one form of swearing from four forms proposed by Batistella. He used Profanity type in a movie to analyze the form of swearing in the movie. The profanity type used are excretory, mild other, sexual, seven dirty, and strong other. He reported that 2.311 swear words found in 90 teen movies. Most of the swear words are spoken by teens with a total of 1.596 or 69,1% and by adults with a total of 715 swear words or 31.4%. Furthermore, based on gender, the total swear words used by male is 1.662 or 72.2% and by a female is 649 or 28.1%. While, based on the category, the most frequent swear words spoken in the movie is in the mild other categories with 1.317 or 57,1%. While, the least swear words spoken in the movies is excretory with a total 41 swear words or 2.7%. To distinguish, this study reported 509 swearing with the most frequent to swear word is animal term with 148 swear word or 29.08% and the least swearing found in the duology Telembuk is sex term with only one swear word or 0.39 %. To conclude, the research from Cressman et.al. (2009) only focus on one form of swearing: Profranity with the theory from Btistella. Their object of the research is the movie. At the same time, this research focuses on all forms of swearing which uses theory from Wardhaugh and Hughes. The research object in this study is the Duology Telembuk from Kedung Darma Romansha.

Furthermore, the research from Han & Wang (2014) entitled "Subtitling Swearwords in Reality TV Series from English into Chinese: A Corpud-Based Study of The Family" analyzed the swearing based on the semantic category and its function. It classified swearing using the theory from L Jung. The semantics category used in their research covers bodly function, body parts, mother, sex, animal, retardation, homosexuality, monster, death, and religion. While the swearing function in their research is grouped into five: expletive interjections, oath, curses/insults, name calling, and intensifier/emphasis. They reported that swearing in English is classified into 10 categories and swearing in Mandarin is grouped into 16 categories. Thus, mandarin swearing shows more variants that are used to translate English swearing. In terms of the function of swearing, name calling is the most frequent swearing with a total 30 and intensifier or emphasis with a total 29. While no function is found in the oath. To distinguish the research from Hang ang Wang (2014) with the current research is on the swearing form theory. They used the theory from L.Jung while this research used Wardaugh and Hughes. Han and Cressman has similarity on the object of the research, both focused on movies.

Similar research was conducted by Giyatmi, Wijayava & Widarwati (2017) entitled "Swearing Used in Richard Wright's Black Boy." This research analyzed swearing in terms of expression and linguistic forms. The type of expression form covers (1) god and religion terms; (2) name of animals and plants; (3) part of body; (4) racism terms; (5) stupidity terms; (6) name of occupation ; (7) sexual terms; (8) family terms. Besides, the swearing in this research was also analyzed based on linguistic forms that cover (1) word form, (2) phrase term, (3) sentences. It reported that the most frequent type of swearing is religious terms and racism terms. The total of religious terms reported in the research was 64, with four variants that cover god's face, evil, angel, hell, and damn. The total of Racism terms reported in the research was 52, with five variants that cover black, negroes, nigger, coloured man, and white. The total of Stupidity Synonymy reported in the research was 16, with three variants that cover fool, silly, and lousy. The total of Animal and plant terms reported in the research was 10, with seven

variants that cover bitch, pig, dog, hog, ass, rooster, and monkey. The total of Occupation terms reported in the research was 3, with two variants that cover whore, and prostitute. While, family terms was not reported in the research. The classification of form and function in Giyatmi Research differs from the current and previous research.

Some research about swearing are also found in a national journal. One of the research is conducted by Rahmayani & Fitrawati (2018) entitled "Analysis Types and Function of Taboo Words in The Wolf of Wall Street Movie." It investigated the taboo form using Jay theory. They categorized the taboo analysis into nine: obscenity, ephitets, vulgarity, profanity, slang, cursing, blasphemy, insult and slur, and scatology. At the same time, they also categorized the taboo function into seven: to create strong interpersonal, provide catharsis, draw attention to onself, endearment, be provocative, show contempt, and mock authority. In their research, obscenity was reported to be the most frequent swearing with 79 or 64,8%, and cursing was reported to be the least swearing with a total 3 swearing or 2,5%. While blasphemy, insult, and slur, scatology were not reported in the research. Further, the most frequent taboo function was to create strong interpersonal with 42 or 35,6% of the total words. The classification of swearing form and function in Rahmayani's research is using the theory from Jay. So it is obvious that it is different from the current and previous research.

The research from Siregar, Ulfa, & Pudjiono (2021) entitled "Angkola Swear Words" focused on the swearing types and functions in Angkola language. They employed qualitative research using the participant observation method. They reported that people in Angkola use nine types of swearing: religion, scatology, genitalism, profession, mental and physical abnormality, death, motherhood, animals, body parts, and supernatural beings. They use those swearing types to express anger and as a form of greeting or familiarity. The research's similarity lies in the focus of the context; swearing. It differs in terms of the

research object, the research method, and the theory of type and function of swearing.

The other research comes from Sarnika (2020). With the title of "Types and Functions of Swear Words Used in American Sitcom How I Met Your Mother Season One", she analyzed the swear words used in the comedy-drama "I Met Your Mother". Her research aimed to know and describe the sitcom's type and function of swear words. She used the qualitative method with the data taken from the American sitcom. Using Hughes's theory, she analyzed the type of swearing words in the sitcom. To analyze the function, she used the theory from Andersson & Trudgill. She came up with the result reporting that 1) four data of sex terms were found that funtioned to curse and as humors, 2) excretion term of swearing was found with three data that functioned to curse and as humors, 3) animal term of swearing was found with three data that functioned to curse and as humors, 4) personal background term was found with nine data that functioned as rude words and humors, 5) taboo words or regilious matter were found with fourteen data that functioned as expletive, abusive, humorous, and auxiliary, 6) mental illness terms were found with eleven data that functioned as expletive, abusive, humorous, and auxiliary. The similarity of her research with the current research lies on the context of swearing and theory from Hughes while the difference lies on the object of the research and the theory of type and function.

Rullyanti (2017) analyzed the swearing used by people in Bengkulu in her research entitled "Swearwords Used by Bengkulunese: A Case Study of Taboo Expressions.". she aimed to know the common swearing used by the people in Bengkulu as well as the most common motive. Karjalainen theory was used to analyze the swearing type, while for the function, she used the theory from Anderson. She reported that 1) sexual organ terms were found with ten data, 2) sexual relation terms were found with five data, 3) excretement terms were found with five data, 4) animal terms were found with six data, 5) mental disable terms were found with ten data, 6) physical disability term was found

with one data, 7) prostitution terms were found with two data, and 8) cursing terms were found with thirty data. The motive underlying the swearing is the psychological motive with 41 data and social and linguistics motive with five data. The similarity lies on the context of swearing while the difference lies on the object of the research, research method, and the theory of type and function of the swearing.

Based on the tracking of the previous research, whether the previous research from national journal or international journal, there is no study in terms of the form of swearing that uses the theory from Wardhaugh and Hughes. The theory used in those previous research were also varried. The object of the research used in the current study differs from the previous ones. To say, the discussion of the current study has not yet been discussed in other research, particularly in the Indramayu literature, which has peculiarity in its language and is then considered as the novelty of the research.

6.   Conclusion

The result and discussion above lead to the conclusion that from 259 swearing data, most of the swearings were conveyed by the characters in the Duology Telembuk, which is Indramayu Javanese language. 37 variants of swearing were found in the novels. The most common swearing of Indramayu Javanese language in the novels was "Kirik" with 94 data, "setan" with 24 data, and "goblok" with 21 data. The most common form of swearing from Indramayu Javanese language in the novel was animal term with 101 data or 39.00% with the variant forms is Kirik and Celeng. Further, general term with 58 or 22,39% found in the variants of "sialan", "bajingan", "brengsek", "bangsat" "keparat" and "gila." The next form is imbecilic which comes with 38 data or 14,67%. It is represented with the word "goblok/blok", "koplok/plok", and "kenclus". For religious matter, 34 data were found or13, 13% which is represented by the word of "setan", "setan alas", "setan semang", and "nyupang". In terms of mother in law, 17 data were found or 6,56%

which is represented by the word of "telembuk", and "slindet". The next form is excretion which is represented by the word of tai" dan "kopok/pok" and body function term which is represented by the word of "kontol", "memek", and "mulut" were found with the same number 4 or 1,54%. While for death term, which is represented by the word "mampus" was found with 2 data or 0,77%. The least data was sex term with only 1 data or 0,39% which is represnted by the word "nelembuk". In conclusion, the research about swearing form based on the theory from Wardaugh and Hughes has not yet been conducted. It is proven by the discussion of the previous studies which study swearing using different theories.

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