

CHAPTER IV

ANALYSIS OF THE DATA

This chapter presents the result of the research and describes qualitatively in the form of data analysis to answer statements of the problem questions in chapter 1.

Actually, to interpret the swearword characterized by the youth of Mojokerto in communication, the data will be written in the form words and phrases.

In short, what are reported in the data analysis is the data obtained by transcribing conversations, selecting data from communications (utterances that contains swearword), validating to the swearword theory, analysis and discussion, at the last concluding.

1.1 Data

The data analyzed this chapter are result of the research on the theory that has mentioned in the previous chapter. The data are analyzed from the swearwords used by youth of Mojokerto in communication.

Then the result of the data as written below:

Words and phrases

- Cok (*fuck/ damn*)
- Jancok (*fuck/ damn*)
- Mbokne ancuk (*mother fucker*)
- Matamu picek (*are you unseeing*)
- Asu (*Son of bitch*)
- Jangkrik (*cricket*)
- Mbokne dobol (*fuck/ damn*)

- Tak asap boto raimu (*I will rub your face with a brick*)
- Bedes (*monkey*)
- Bajingan (*scoundrel*)
- Wergul (*devil*)
- Jamput (*fuck/ damn*)
- Jancurit (*fuck/ damn*)
- Koyok wedus (*like a goat*)
- Setan alas (*jungle devil*)
- Rai gedeg (*bamboo face*)
- Ulo (*snake*)
- Goblog (*stupid*)
- Cocotmu (*your mouth*)

In the following how some examples from the words and phrases above are used:

1. Cok: Fuck/ damn

Kabare koyok opo saiki cok?

How is everything fuck/ damn now?

2. Jancok: fuck/ damn

Jancok koen ojok kurang ajar!

Fuck! Do not you shameless!

3. Jancok: fuck/ damn

Jancok ayune cewek iku mau!

Fuck! How is beautiful the girl!

4. Matamu picek: Are you unseeing?

Matamu picek ta? Gak ngerti aku saiki repot!

Are you unseeing? Do not you know I am busy now?

5. Bedes: Monkey

Bedes pancen koen! Senengane gawe masalah.

Are you a monkey? Prefer to make a problem.

6. Setan alas: Jungle devil

Setan alas pancen koen! Senengane ganggu wong ae!

Are you a jungle devil? Prefer to disturb people!

7. Asu: Son of bitch.

Asu! Janjimu sering mbujuki.

Son of bitch! Your promise is often untrustworthy.

8. Tak asap boto raimu: I will rub your face with a brick

Koen lek mbijuki aku, tak asap boto raimu!

If you lie to me, I will rub your face with a brick!

9. Goblog: Stupid

Goblog! Ngene ae koen gak ngerti!

Stupid! You do not understand about this one!

10. Rai gedeg: Bamboo face

Pancen raimu gedeg, gak duwe isin.

Has your face bamboo, has not shy?

11. Koyok Wedos: Like a Goat

Koen koyok wedos, ambune gak enak.

Are you like a goat? Your smell is not delicious.

12. Ulo: Snake

Koen koyok ulo, omonganmu ngrowos!

Are you a snake? Your saying is lie!

4.2 Analysis and Discussion of the Data

Swearwords used by youth of Mojokerto in communication here are generally taken or adopted from around Mojokerto place too i.e. Krian, Gresik, Sidoarjo, and Surabaya. The youth come from various professions such as students, workers, or others.

Swearwords used by youth of Mojokerto in communication, typically in conversation have different meaning and purpose depend on the context in communication. The following words and phrases according to data samples above are as consideration:

1). A: Hei, yok opo kabare, *cok*? (Hi, how are you, fuck?)

B: Beres, lah koen yok opo? (Ok! and what about you?)

A: Yo, ngene apik-apik ae *cok*. (I'm fine too, fuck)

From the above conversation, it can be seen that A calls B "*cok*", instead of friend. In addition, it can be conducted that A and B are very close friends. In other words, "*cok*" is used between friends; especially very close-close friends. It is according to role relationship theory.

2). A: Pacarmu tak pek, lek koen gak isok bayar utang.
(I will take your girl friend, if you cannot pay the rent)

B: *Jancok*, koen ojok kuang ajar, gak onok hubungane pacar ambek utang.
(Fuck, do not you shameless, there is no relation between girlfriend and rent)

From the above conversation, it can be seen that A says to B "*jancok*" instead of angry expression. Because B wants belong to A's girlfriend. In another statement, the word "*jancok*" is really to swear A. It is according to semantic theory.

3). A: Hei, koen isok mijeti aku saiki ta? (Hi, can you massage me now?)

B: *Matamu picek* ta! Gak ndelok aku repot. (Are you unseeing, I am still busy?)

From above sentences, indicate that B says “*Matamu picek*” to A as angry expression, because A does not see that B still busy. It is according to semantic theory.

4). A: Koen *koyok wedos*, ambumu gak enak temen!

(Like a goat you are! Your smell is very not delicious)

B: Sepurane cak! Aku wis gak adus telung dino.

(I am sorry; I have not taken bath for three days)

From the above conversation why A calls B “*koyok wedos*” as a mocking, because A is very smelly like a goat. Thus, the phrase “*koyok wedos*” is really for mocking expression. It is according to by age theory.

5). A: Hei! Koen isok muruki aku PR matematika iki ta?

(Hi, can you help me to do these mathematics assignments?)

B: Goblog, soal matematika ngene ae koen gak isok!

(Stupid, just like these mathematics questions you are unable to do them)

From the above conversation why B says to A “*goblog*” as insulting expression, because A does not able to do the mathematics assignments. In other words, the word “*goblog*” purely is for insulting. It is according to semantic theory.

6). A: Sepurane! aku wingi gak isok teko nang omahmu.

(I am sorry; yesterday I did not come to your house)

B: *Koyok Ulo* pancen koen, iwuh dicekel janjine.

(Like a snake you are! Your promise is untrustworthy!)

From the above conversation why B says a phrase “*koyok Ulo*” to A, instead of angry expression. Because A cannot came to B’s house, although A has promised. In short, the phrase

“*koyok Ulo*” is for angry expression, also disappointment expression. It is according to by social dialect theory.

7). A: Hei, mene aku sido dolan nang omahmu.
(Hi, I want visit to your home, tomorrow)

B: Yo wis! Tapi awas koen lek mbijuki maneh, *tak asap boto raimu*.
(Ok, but if you lie to me again, I will rub your face with a brick)

From the above conversation why B states a phrase “*tak asap boto raimu*” to A, instead of a warning, because in the day before A did not come to B’s home. In other words, the phrase “*tak asap boto raimu*” is for giving a warning to A, in order not to lie again. It is according to role relationship theory.

Thus, from some examples above, clearly swearwords used by youth of Mojokerto in communication, there are many different meanings according to the purpose and context in communication, although some words or phrases are same.

From explain above, the summary contains :

1. Warning expression
2. Angry expression
3. Insulting expression
4. Mocking
5. Tempting
6. Persuading
7. Showing of close role relationship