



Locally Taboo Words Within East Java Society: A Sociolinguistic Study

Alemina Br. Perangin-angin^{*1}, Zurriyati A. Jalil², Juli Samuel Pranata³, Firdha Amalia⁴

¹ Universitas Sumatera Utara, Medan, Indonesia

² Institut Agama Islam Negeri Lhokseumawe, Lhokseumawe, Indonesia

³ Universitas Udayana, Bali, Indonesia

⁴ UPN Veteran, Surabaya, Indonesia

*Corresponding Author: alemina@usu.ac.id

ARTICLE INFO

Article history:

Received 21 August 2023

Revised 20 April 2024

Accepted 26 April 2024

Available online 30 April 2024

E-ISSN: 2654-3591

P-ISSN: 2623-1999

How to cite:

Br. Perangin-angin, A., Jalil, Z.A., Pranata, J.S., Amalia, F. (2024). Locally Taboo Words Within East Java Society: A Sociolinguistic Study. *International Journal of Culture and Art Studies*, 8(1), 37-46.



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International.

<http://doi.org/10.32734/ijcas.v8i1.13409>

ABSTRACT

Researchers can learn a lot about a culture's values, beliefs, and fears by looking at the things that people don't do. What a culture thinks is holy, dangerous, or rude can be shown by taboos. This can help us figure out how societies work and how they've changed over time. This article analyzes the use of taboos in the daily communication of the people of East Java, particularly adolescents. Rural and urban Javanese have differing perspectives on the usage of taboo language, respectively. This study intends to examine the opposition of views between rural and urban Javanese individuals who use taboo language to communicate, as well as the types of taboo words typically employed by Javanese people. The type of data obtained from the study is qualitative, thus the data that will be reported in this study will be in the context of the usage of taboo language by rural, urban, and East Java Province-dwelling Javanese. The data was also collected by Interviews: Talking to people from a wide range of backgrounds in depth. Ask them open-ended questions about how they feel about banned words when they're used, and how they make them feel. Since rural Javanese continue to use language and manners, their perspectives on taboo language analysis differ from those in urban areas. The East Javanese believe that profanity and restricted language should not be utilized in speech and social interactions.

Keywords: Culture, Javanese People, Perception, Taboo Words, Rural and Urban

1. Introduction

In general terms, taboo words include profanities, vulgarities, sexual phrases, racial epithets, and other insults (Jay, 2009). Taboo language is a pun language of swear words that are forbidden to be spoken because it can violate the value of decency. The common expression to swear consists of a variety of ways to utilize taboo words, that is, forceful, emotive, and offensive words that are viewed as offensive by the receiver (Jay, 2000), but are also offensive to the speaker. It is technically described as the desire to verbally harm or degrade someone (Allan & Burrige, 2006). One can swear at oneself without necessarily intending to disrespect another person. The amount of offensiveness ranges from mildly offensive to extremely offensive, depending on the type of profanity (e.g., insults, blasphemy, obscenity, slang, racial insults) used. (Gapur & Dermawan, 2018; Janschewitz, 2008; Pujiono et al., 2023; Jay, 1992; Jay, Caldwell-Harris, & King, 2008).

Range of Taboo Language: Profanities: Strong, insulting statements about religion or body functions. The holiness they breach gives them strength. Vulgarities: Less severe than profanities, vulgarities are rude phrases for bodily functions or taboo topics. They emphasize crudeness over the religious offense. Insults: Words or phrases used to degrade or irritate someone. Character, ethnicity, beliefs, and attractiveness are targeted. Significance in Communication: Emotional Expression: Taboo language can express strong

emotions like wrath, impatience, and astonishment. Shock value can emphasize sensation power. Sharing taboo language with trusted individuals can foster camaraderie and understanding. Social Power Dynamics: Insults and other taboo language can promote hierarchy. They can be avoided to demonstrate respect. Humor and Irony: Taboo language can be used for humor or sarcasm, although the line is thin. Audience and context matter.

The study of taboo words in ordinary language has been a controversial topic. In the last few decades, however, it has gained increasing global recognition. In the United States, for instance, taboo terms have been researched through recordings of ordinary speech (e.g., Jay, 1992, 2000), the context in which people use them (e.g., Jay, 1992), and also to gender disparities (e.g., Jay, 1992). (e.g., Jay, 2009a, 2009b). In addition, research has addressed several other words that do not fall within the restricted definition of taboo language, such as hurtful words, curses, and flaming words.

Thus, Americans use 60–90 prohibited words daily. Fuck, shit, hell, dammit, goddamn, Jesus Christ, ass, oh my god, bitch, and sucks make up 80% of the prohibited words Americans use in daily life. (Jay & Jay, 2015). Longitudinal studies demonstrate these 10 terms haven't changed. Publicly, cunt, cocksucker, and

nigger is rarely used. In this setting, prior ideas on taboo words disregarded the emotional components of language, but language and emotions are deeply intertwined. (Jay, 2000). US: Frequency and Context: Research shows Americans use prohibited terms often, especially among friends and informally. A social media study shows a surge in prohibited words. Taboo language and emotional release have been linked in studies. We swear when agitated, furious, or astonished because shock value intensifies the mood. Social Bonding: Taboo language in trusted groups can foster teamwork and understanding. It shows affiliation and strengthens relationships. Generational shifts: US youth are more comfortable with taboo words than older generations. Men swear more in public, according to studies. These gaps are narrowing. Regional Variations: Cultural and social standards in different US regions affect taboo language use.

In Indonesia, several studies about taboos have been conducted Perangin-angin (2022) found that tall school students used sexuality-related swearwords, creature terms, sexist terms, intellect-based terms, offended, and slurs, while college students used the same categories but only sexist terms. High school students also used swear words as a form of self-expression, comedy, social status, and an untapped part of teenage life. College students used swear words for humor, self-expression, and pain relief. Wahyuni et al. (2019) established that taboo language is used worldwide by both men and women. Pratama, et al. (2022) reported that prohibited language in public areas is also popular, especially among teens. Where public taboo language is expressed openly and has grown popular among some people. Anggraeni (2019) informed the survey found gender differences in prohibited language curls and frequency. While men use the worst prohibited phrases, women refine them. The context encompasses the speaker, listener, scene, time, topic, atmosphere, and purpose of the conversation. Meanwhile, only a small number of researchers have explored the word taboo in East Javanese Indonesian languages. This is the reason why this topic was chosen, this research will investigate the use of taboo terms in urban and rural East Java, as well as the perceptions of users of these words.

2. Literature Review

Sociolinguistics derives from "socio" and "linguistic." Socio has the same meaning as social, which refers to the community (Gapur, 2024). Linguistics is the study of a particular language and its constituent parts, as well as their interrelationships.

According to Allan & Burridge (2006), taboo is a behavior prescription that impacts daily living. Bodies and their effluvia (sweat, snot, faces, menstrual fluid, etc.); organs and acts of sex, micturition, and defecation; diseases, death, killing (including hunting and fishing); naming, addressing, touching, and viewing persons and sacred beings, objects, and places; food collection, preparation, and consumption. Moreover, according to Allan, the taboo is a behavior restriction that influences daily life.

Wardhaugh (1986) stated taboo is related to culturally significant linguistic expressions. According to Wardhaugh, there are further taboos associated with a. mother-in-law b. animals c. sex d. death e. excrement f. physiological functions, g. religion

Generally, there is a rationale for the use of taboo words. Wardhaugh (2006) stated taboo words are occasionally disregarded because they serve multiple purposes, including drawing attention to oneself, displaying disrespect, being provocative, and mocking authority. to oneself, displaying disrespect, being provocative, and mocking authority. According to Resticka et al. (2020), forbidden phrases will motivate prostitutes to engage in sexual behavior, particularly in areas of the body associated with sexual activity.

3. Method

The research method used in this study is descriptive qualitative. The research techniques were carried out by collecting data through the results of previous journals as a means of reference. In addition to collecting data through the results of previous journals, another method used in this study is to use of Google Forms as a means of collecting the latest data. The content of the questions contained in the Google form is data from respondents, what taboo languages are often used by young people, and when the taboo language is used. The distribution of Google forms carried out is through the WhatsApp group of Inbound Student Exchange at the Universitas Sumatera Utara in the second batch that knows about the taboo language in Javanese.

The data that has been obtained is then processed by classifying the results of the study into eight classifications of taboo languages that are often used and when is the right time for young people to say the word. The classification of taboo language includes (1) Taboo words say mention genitals, (2) Taboo words that says part of the body, (3) Taboo words say mention sexual activity, (4) Taboo words related to profession, (5) Taboo words mentioning animal, (6) Taboo words mentioning fruit, (7) Taboo words says mentioning one's shortcomings, and (8) Taboo words that are meaningless.

The data results from the existing research are then described in several sentence forms of some taboo words. From the results obtained, several 4 taboo words were found that are often used, such as "*jancok*", "*jambu*", "*matamu*", and "*raimu*". The sample obtained from the results of the Google form distribution amounted to 55 people with a classification of 27 people as male and 28 people as female. The type of data taken from the study is qualitative, so the data that will be described in this study is in the context use of taboo language by Javanese people who live in rural and urban areas and East Java Province.

In assessing the data, the following data analysis steps were described:

a. Categorization

After collecting the data, they were categorized. The obtained data would be uploaded into a categorizing system whose output was a table given in Table. This classification concerned the types and functions of taboo words.

b. Classification

Following the completion of the categorization system, the selected utterances containing taboo words were entered into the table as raw data.

c. Analysis

After classification was complete, the obtained data were prepared for analysis. The table's categorized data were studied in order to describe the types and functions of the forbidden words in the dialogues. Moreover, in this study, the data analysis adopted a quantitative approach, since the percentages of each phenomenon in the table were calculated using numbers. Then, the interpretation of the data was supported by these predetermined percentages.

d. Discussion

The author corroborated the findings with the analysis's applied theories. The author then discussed the findings in order to fulfill the objectives of the study.

e. Describe The final step was to describe the findings, and the author also included some conclusions and suggestions.

4. Result and Discussion

4.1. Result

The use of regional languages within a regional scope is normal. The use of taboo language in Javanese in everyday life is usually used by the Javanese people to express a swear word or pun to someone else. An example of a taboo word used by the Javanese people in daily communication is "*asem*" which is a pun on the word "*asu*". There are several differences of views regarding the use of taboo language between the Javanese people in urban and rural areas. Javanese people who live in urban areas view it as taboo in daily communication and are considered more reasonable than Javanese people who live in rural areas.

In daily communication, Javanese people in urban areas usually in daily communication always add swear words at the end of sentences such as "*cok*". The swear word used has become a characteristic of the community due to the *Suroboyoan* language which was eventually used by urban communities throughout East Java Province. Meanwhile, if you pay attention, the Javanese people who live in rural areas often think that swearing or puns of taboo language are disrespectful, and eventually because of a negative stigma people who say taboo words in daily communication are people who have bad ethics. This happened because the Javanese people who lived in rural areas still upheld the manners of language and manners in communication.

From the explanation above, taboo language is often used as an expression of annoyance to someone in everyday conversation. However, Javanese people who live in rural and urban areas in East Java Province

have different views regarding taboo language expressions. This research focuses on the differences in views between Javanese people living in rural and urban areas regarding the use of taboo languages.

Javanese people living in East Java Province have a different culture from other areas located on the island of Java. This is because the Javanese people living in East Java Province tend to have habits and languages that are much rougher than people living in other provinces, such as Central Java Province, DI Yogyakarta Province, DKI Jakarta Province, Banten Province, and West Java Province. Manners became one of the main points seen by the wider community. This manner is one of the keys to the formation of a good condition.

However, this is different if someone has just lived in East Java Province. This is because there is a taboo language that has entered and has become the soul of the Javanese people who were born and lived in East Java Province.

East Java province is famous for its high violence. One of the violence in East Java Province is child violence. Quoted from *Suara Surabaya's* article, data from the Child Protection Agency/*Lembaga Perlindungan Anak (LPA)* of East Java Province noted that there was a 100 percent increase in cases of child violence. The violence that exists in East Java Province is not only notorious physical violence but also violence in verbal terms. The words issued by the Javanese people who live in East Java Province are often heard by people outside it. They consider that the people of East Java are one of the broad communities, where the people in it do not have high patience in expressing everything. However, the way to express a word in a society living in rural and urban areas is certainly different. In the countryside, they still uphold diversity and good manners. Meanwhile, people living in urban areas mostly live with a sense of impoliteness.

In daily communication, Javanese people living in East Java Province often use taboo words. The expression of taboo words is a form of expression in talking about the situation and feelings that are being experienced. Often the Javanese people use the word taboo as a swear word with the aim of swearing, insulting, and cursing. Usually, the word taboo or swear word used by the people of East Java comes from the names of animals, fruits, and other terms that are derived from East Java.

4.2. Discussion

4.2.1. Taboo Word Forms

a. Taboo Words Says Mention Genitals

The word taboo in Javanese people living in East Java Province is often used with the mention of genitals. "*Jembut*" is one of the words that should not be used in community communication, but this is different for Javanese people living in East Java Province. They often use this word because they have feelings that are not okay. In addition, usually, this word is also used by a person to express his feelings if he is in a bad state. In addition, usually people also mention other words such as "*kontol*", "*turuk*", "*memek*", and "*silit*" which eventually become a habit for society, especially for teenagers. Mostly, the word "*turuk*" and "*memek*" are usually intended to satirize prostitutes. In addition, they also use those words as an expression when they cannot achieve something they want such as failing a match, being hit by a problem suddenly, and other adverse problems.

If interpreted, the whole word has the meaning of male and female genitalia.

Table 1. Taboo Says Mention Genitals Sentence

JAVANESE	ENGLISH
1. Jembut! , <i>laptopku ora isok murup</i>	1. Pubic hair , my laptop won't turn on
2. Kontol! , <i>kowe ngarani aku ora isa dulin. Padahal kowe dhewe sing ora isok apa-apa</i>	2. Penis , you talk I can't play. Even though you can't do anything
3. Turukmu aja diumbar-umbar	3. You expose your Vagina
4. Memek! , <i>lek dulin kalah ora usah sampe gebrak meja</i>	4. Vagina , if you lose playing you do not need to hit the table
5. Silit! <i>yopo kok kowe kok isok oleh biji apik</i>	5. Buttocks , how can you get good grades

b. Taboo Words Says Mentioning Part of the Body

Limbs or body parts are often an expression for the Javanese people living in East Java Province. There are taboo words such as "*kelek*" which has the meaning of armpit and "*rai*" which have the meaning of shows that a person's attitude does not match his face. Also, there is the word "*mata*" which has the meaning of eye. This has become a taboo word for people living in East Java Province, making it like colloquial slang that must be spoken. In addition, usually, people also mention other words such as "*utek*" and "*udel*".

Usually, someone says "*kowe ora duwe mata, apa ya?*", where usually these words are usually expressed by Javanese people who live outside of Surabaya city. However, if the person is from Surabaya City, they will use harsher words. The *Suroboyoan* language to be expressed is "*Kon gak duwe mata, yo?*". These words have the same meaning, but *Suroboyoan* is the roughest language in the Javanese population, and the language should not be in the dictionary of the regional language, namely Javanese.

Table 2. Taboo Says Mentioning Part of Body Sentences

JAVANESE	ENGLISH
1. <i>Kowe ora duwe mata apa?</i>	1. Do not you have eyes ?
2. <i>Kelek!, ora isok digawe</i>	2. Armpit , cannot be used
3. <i>Ora sembodokaro raimu</i>	3. Does not suit your face
4. <i>Gak Duwe utek opo yo kowe?</i>	4. You do not have a brain
5. <i>Ojo koyo wonggak duwe udel</i>	5. Do not be like a person who does not have a navel

c. Taboo Words Says Mention Sexual Activity

Sexual activity has often also become taboo words that must be spoken in language and speech. Usually, they express something with the word "*ngentot*", which these words if interpreted in Indonesian as the means of activities carried out by married couples when they are in bed and they are making love to do sex. This word is mostly used by Javanese teenagers who are playing one of the games on their handphones. When they lose a game, they are in this word started to come out of their mouths.

Table 3. Taboo Says Mention Sexual Activity Sentence

JAVANESE	ENGLISH
1. <i>Ngentot! kula mesti kalah</i>	1. Having sex! I always lose

d. Taboo Words Related to the Profession

A profession is one of the activities carried out by a person to get a big job to meet the needs of life. However, there is a taboo language used by the Javanese people living in East Java Province where the word is one of a person's professions. "*Lonte*" is one of the professions in the night world. If interpreted in Indonesian, the word "*lonte*" means a commercial sex worker. These words are usually uttered by someone when a male person is injured by his partner. The other taboo words related to the profession are "*jambret*" and "*babu*".

Table 4. Taboo Words Related to Profession Sentence

JAVANESE	ENGLISH
1. <i>Apa kowe saikiwis dadi lonte?</i>	1. Have you become a prostitute ?
2. <i>Jambret, aja gawe aku ngamuk loh yo.</i>	2. Thief , do not make me angry, okay?
3. <i>Aja ngongkon- ngonkon aku, kowe kira akubabumu apa?</i>	3. Do not boss me around, what do you think I'm, your maid ?

e. Taboo Word Says Mention Animal

Animals are one of the living things in the world. However, animals are also one of the taboo words spoken by the Javanese people living in East Java Province. Usually, the Javanese people issue taboo words of animal origin, such as "*asu*", "*kirik*", "*anjing*", "*bedes*", "*wedus*", and "*babi*". If interpreted, "*asu*" and "*kirik*" mean a dog/puppy. There is also the word "*jangkrik*", which has the meaning "cricket". Usually, these words are said by someone when in a shocked atmosphere with a bad feeling state.

Table 5. Taboo Says Mention Animal Sentences

JAVANESE	ENGLISH
1. <i>Babi, kowe ora isok seenake dewe ngelakukake gawean kaya ngono kuwi</i>	1. Pig , you can't just do that work on your own
2. <i>Pancen kelakuanmu kuwi kayak kirik</i>	2. Indeed, your behavior is like a dog
3. <i>Jangkrik, kowe ngageti aku wae</i>	3. Cricket , you just surprised me
	4. You are a dog , do not you dare nudge

4. <i>Kowe pancen asu, aja wani- wani nyenggol aku lek ora gelem tak antemi</i>	me if youdo not want meto hit you
5. <i>Bedes, kowe isane gawe aku ngamuk wae</i>	5. Monkey , you can just make me angry
6. <i>Ambumu badeg koyok wedus</i>	6. You smell bad like goat

f. Taboo Words Says Mention Fruit

Fruit is a type of food that has many ingredients. However, what if the names of the fruit are used by someone in nature to express a feeling? Usually, "*jambu*" is used when a person gets a surprise or feeling that makes the heartbeat quick. Meanwhile, "*asem*" is usually expressed if a person is in a state of less fortunately lack.

Table 6 Taboo Says Mention Fruit Sentences

JAVANESE	ENGLISH
1. <i>Jambu, ojo sampe lbuku ngamuk</i>	1. Guava do not let my mother be angry
2. <i>Asem, kula dikibuli meneh</i>	2. Tamarin, again you have lied to me

g. Taboo Words Says Mentioning One's Shortcomings

Lack is a gift given to some living things in the world. However, in the Javanese community in East Java Province, they often make a shortcoming as an expression in daily communication. In addition, "*goblok*", "*gendeng*" and "*sinting*" are also often expressed by a person when in a state of disappointment. If interpreted, the words "*gendeng*" and "*sinting*" have means a crazy or abnormal person/someone who has a different way of thinking than someone else.

Table 7. Taboo Says Mentioning One's Shortcomings Sentences

JAVANESE	ENGLISH
1. <i>Goblok, kudune dowe dulin sing nggena</i>	1. Stupid , you should play right
2. <i>Duwe pikiran kuwi aja kaya wong sinting</i>	2. Have thatthought, do notbe like a crazy person .
3. <i>Apa kowe wes gendeng? Menapa kowe sikatan nganggo driji?</i>	3. Are you stupid ? Why do you just brush your teeth with your fingers?

h. Taboo Words That Are Meaningless

Many taboo words have no meaning or meaning in the Javanese dictionary. These words, he said, are "*cok*", "*jancok*", "*nggateli*", "*taek*", "*kampret*", and "*nggappleki*". However, one of the taboo words popularly used by the Javanese people in East Java is "*jancok*". Based on research conducted by *Sriyanto* and *Fauzie* (2017), the word "*jancok*" is widely used by Javanese people living in East Java Province, both in cities and villages to express positive and negative things.

The results of the research also stated that the meaning of the word "*jancok*" can have a positive meaning ifthe pronunciation is intended for friendship in daily interactions. Meanwhile, the word "*jancok*" means negative if it is spoken in a state of anger and insult to others.

Table 8. Meaningless Taboo Words Sentence

JAVANESE	ENGLISH
1. <i>Cok/Jancok, kowe ora usah melu campur urusanku</i>	1. Fuck, you do not need to interfere with my matters
2. <i>Kelakuanmu iku wis nunjukno lek kowe pancen nggateli kok</i>	2. Your behavior shows that you shit
3. <i>Taek, omonganmu ora ana sing isa dicekel</i>	3. Dude/shit , your words have nothing to hold onto
4. <i>Kampret, aja wani-wani ngibuli aku</i>	4. Bat , do not ever lie to me
5. <i>Dadi uwong ojok duweki perilaku koyok nggappleki</i>	5. So, you do not have behavior like nggappleki

4.2.2. Analysis of Differences in Perspectives on the Use of Taboo Language Among Rural and Urban Javanese Communities

Anggraeni (2019) reported that East Java uses Javanese taboo words to swear, curse, or insult. Each of the swear words, cursing, and insults has different lexical variations. Swear words commonly used by the people of East Java come from the names of animals, food, and typical East Javanese terms. In addition, the people of East Java have a variety of insulting words that are often used in everyday conversation from the roughest to the smoothest.

The difference in views between Javanese people living in rural and urban areas in using taboo language occurs because of social order differences in the community. This happens because the Javanese people who live in rural areas still uphold language or manners in communicating. Meanwhile, Javanese people living in urban areas have less value, so slowly good language manners are starting to disappear. Javanese people living in rural areas consider that the pronunciation of taboo language in daily communication is a bad habit and consider that someone who often speaks the taboo language is not educated and has no manners. Although the word taboo is expressed with the aim of not being insulting or only expressed within the scope of friendship, often rural Javanese people still consider it to be an act that is not good for the social order among rural people.

Unlike the case with the Javanese people in urban areas, where the use of taboo words in daily communication is considered normal and has become a habit among the people. Javanese people in urban areas have the perspective that the use of taboo words in daily communication can become an identity or a characteristic of urban society itself. As one example is the people of East Java Province who are famous for the *Suroboyoan* language which is synonymous with the words "*cok*". Javanese people who live in urban areas are more concerned that the use of taboo language in daily communication cannot be a reference to assume that someone has bad behavior.

The results of the study above show that there are differences in views between Javanese people living in rural areas and Javanese people living in urban areas in using taboo words in daily communication. This can happen because of the differences in cultural and social values between the Javanese people in rural and urban areas, where the Javanese people who live in rural areas like perpetrating, socializing, and communicating are still guided by manners and uploads in the traditional Javanese order of life. The view of Javanese people in rural areas towards the use of taboo words among the community can be said to be a positive thing, because taboo words or swear words should be disrespectful words spoken directly in front of a general audience with the aim of not insulting though. However, on the other hand, the village community is related to the assumption that a person who uses the word taboo in communicating and interacting with others, is someone who has no manners and is not educated, this assumption is not true. Because a person's behavior cannot be judged only by the expression of words in communicating.

Meanwhile, Javanese people who live in urban areas have a different view from Javanese people in rural areas. This is because the Javanese people in urban areas have a manner value that is starting to disappear, in Javanese this is usually called "*wong Jowo lali jowone*". But in English, it means "*Javanese who forget their origin*". This is influenced because people in urban areas are more open and heterogeneous in accepting cultural differences from outside, so the original culture has been mixed or lost.

4.2.3. Factors Affecting the Used of Taboo Words Among Javanese People in East Java Province

a. Age

Age is one of the factors that influence the use of taboo language and language variations in people's lives. Age differences among people can also affect differences in speech style, variety of languages, and word selection when communicating with society in general. The use of language between adolescence and adulthood certainly has differences in the use of vocabulary, speech, and language style used in communicating. Usually, in adolescence, taboo language is more often used in communicating either with the aim of swearing, cursing, or just greeting peers. In adulthood, the use of taboo language among people is rarely found. This is of course also influenced by the development of the times that have always been running. In this case, that divides the age range into three clusters, namely the age range of 17-22 years, 23-30 years, and the age of 30 years and above.

Based on the results of a survey that has been conducted, the use of taboo language in the form of swear words, insults, and curses is the most rudely used by Javanese people in East Java Province. Some of these words include "*jancok*", "*asu*", "*matamu*", and "*raimu*". These words are a taboo language that is usually often expressed by Javanese people in East Java Province with an age range of 18-25 years or in the first cluster. In that age range, they use swear words or insults spoken more than three times when speaking in a day. In the age range of 26-30 years, Javanese people in East Java Province use swear words or taboo

languages and are reduced in the level of the rudeness of the words spoken. Usually, the words used in swearing at that age tend to use words such as "*goblok*", "*jambu*", and "*ndasmu*", where the level of hardness of the words used is more subtle than the taboo words spoken by the first cluster society. Gusnawati (2022) stated that with a more worldwide culture, the usage of politeness language, particularly among youths, has been deemed dangerous. The use of taboo language or swear words in the age range of 30 years and above is rare, and if encountered the use of words used is more subtle such as the words "*edan*" and "*udel*".

b. Education Level

The second factor influencing the use of swear words, cussing, or insults is the level of education in society. Differences in the level of education among Javanese people in East Java Province can influence someone to use swear words that are rude or subtle when interacting and talking to the community. In this case, it can be grouped into groups based on the level of education of the respondents regarding the often use of swear words. The grouping of education levels is divided into three levels, including the level of elementary school to senior high school programs, undergraduate program, and postgraduate programs (master and doctoral).

Based on the survey results, the use of taboo language or swear words in the level of elementary school to senior high school programs. The undergraduate program is used more often and the level of language used is cruder, such as "*jancuk*", "*asu*", and "*bajingan*". The factor influencing the level of use of swear words or swear words in the level of elementary school to senior high school programs is the development of the times that occur over time. Usually, the use of swear words at this level of education is not only used when interacting and talking to peers, they also usually use swear words when losing online games related to sensitive matters. The use of swear words or taboo words in the level of elementary school to senior high school programs is more often pronounced and usually pronounced more than three times a day when interacting and speaking. In the undergraduate program, the use of swear words and taboo language is usually the words spoken are more likely to be subtle compared to the level of elementary school to senior high school programs. Usually, they say the swear words "*kampret*", "*nggapleki*", and "*nggateli*", which are classified as more subtle than the words "*jancuk*" and others. Whereas in the postgraduate program, swear words, insults, cursing, or insults are rarely encountered in communicating or interacting. Even if encountered, the use of swear words and words used is more subtle and polite, such as "*udelmu*" and "*batukmu*" which are classified as subtle swear words and are still naturally used.

Factors The difference in the use of swear words or taboo language that occurs at the educational level greatly influences a person in speaking with the word. The level of elementary school to senior high school programs tends to say harsher swear words. This can be motivated by the environment or association of adolescents who are getting less and less. While at the level of undergraduate education. The use of swear words is more subtle than in the previous level of education. This is influenced by a person's maturity in getting along and interacting so that he is wiser in speaking and can filter out the good and bad things that affect him. Furthermore, in the postgraduate program, the use of swear words is rarely encountered and even if it is found that the words used are subtle and relatively reasonable. This is certainly influenced by a person's educational background and higher knowledge will form a better character, so they realize that saying swear words, cursing, insults, and insults is not part of them.

c. Work

Work is one of the things behind Javanese people in East Java Province using the word taboo in social interaction. The type of work and the environment can also affect the type of words and the intensity of the pronunciation of taboo words or swear words. Based on the identification results, there are three classifications of types of work. The first is the unemployed group, private employees, and/or housewives. The second is government employees, including employees of state-owned enterprises, government employees, soldiers/police, teachers and educators, as well as service employees who work in government institutions. The third is the group of entrepreneurs.

Occupational groups or classifications are used to make it easier to identify the use of swear words and their intensity among Javanese people in East Java Province. Based on the survey results, private workers and unemployed groups often use swear words that tend to be rude, such as "*jancuk*", "*cangkem*", and "*sikilmu*". Intensity the pronunciation of the word is also often spoken in everyday life by private workers and unemployed groups, while for the category of housewives, the use of swear words or taboo language is almost not found in the life of Javanese people in East Java Province, although some found types of words are used more subtly such as "*bathukmu*". Meanwhile, in the staff group, they tend to use more subtle swear words, and the intensity of pronunciation of the word is quite rarely found among Javanese people in East

Java Province. Usually, the words used are “katrok”, “ndeso”, and “kampret”. Usually, government employees rarely utter taboo words and/or swear words used more subtly, because the average job in the employee group comes from higher education graduates. Therefore, this affects their thinking and speaking. The next group of workers is entrepreneurs, where in this group the taboo words used can be categorized as rough values that tend to be lower. Usually, the use of swear words in this group of workers is used to greet friends or just to joke. The words used are usually “babu” and “bangsat”.

Based on the three types of work above, all groups of workers have spoken swear words or taboo language in interacting. It's just that the difference between the three groups of work is the intensity of pronunciation and the value of the type of speech spoken.

d. Social Views of Society

People's social views regarding the use of swear words or taboo language in interacting and communicating are also essential factors. There are several identifications of differences in social views about swear words, insults, and curses in East Javanese society. This can be classified into several views, including the use of swear words that are considered words that can familiarize a person. In addition, there are also swear words that are considered a sign of solidarity among Javanese people in East Java Province. The latter is the public's view regarding the use of swear words which are considered inappropriate and disrespectful words to say in speaking.

Based on the results of the survey, Javanese people in East Java Province use the word taboo as a word that can familiarize a person has a percentage of 30%. Javanese people in East Java Province think that swear words or taboo language are one of the factors that can familiarize friends with each other. There is not the slightest presumption that swearing words or taboo language are unkind and inappropriate to say in interaction. Meanwhile, people's views regarding the use of taboo language as a language that can strengthen solidarity get a percentage of 20%. The third group of social views, namely the social problems of Javanese people in East Java Province related to the use of swear words or taboo language in daily communication has a percentage of 50%. This shows that Javanese people in East Java Province think that swear words that aim to curse, insult, and are not appropriately spoken by anyone in front of the public, either in formal situations or informal situations.

From the identification above, it can be concluded that three classifications of community view groups related to the use of swear words among Javanese people in East Java Province. The percentage that has the greatest value with 50% is the public's view of the use of swear words that are considered inappropriate and disrespectful to say.

5. Conclusion

Word taboo in Javanese people living in rural and urban areas, it can be concluded that Javanese people in East Java Province use the word taboo in their daily communication. The expression of taboo words is a form of expression in talking about the situation and feelings that are being experienced.

There are differences in the analysis perspectives of taboo language users between Javanese people who live in rural and urban areas because the Javanese people who live in rural areas still uphold language or manners in communicating. Mostly, Javanese people in East Java Province have the view that swearing words or taboo language is speech words that should not be used in speaking and social interaction. This is of course also influenced by Javanese people in East Java Province still upholding uploads and manners in communicating and interacting daily. Thus, the taboo language spoken by the Javanese people also greatly influenced how they behaved and what they did.

References

- Allan, K., & Burridge, K. (1991). *Euphemism and dysphemism*. New York: Oxford University Press.
- Allan, K., & Burridge, K. (2006). *Forbidden words: Taboo and the censoring of language*. Cambridge University Press.
- Anggraeni, A. (2019). Identitas Gender dalam Penggunaan Kata-Kata Tabu Bahasa Jawa di Jawa Timur. *Deskripsi Bahasa*, 2(1), 68–75. <https://doi.org/10.22146/db.v2i1.345>.
- Gapur, A. (2024). *Disfemisme : dalam ragam bahasa pria Jepang pada manga*. Abdul Media Literasi. <https://amedialiterasi.com/index.php/Book/article/view/12>
- Gapur, A., & Dermawan, R. (2018). Dirty Words in Miki Yoshikawa's Yanki-Kun To Megane-Chan Comic (Review of Lexical Form). *Aicll: Annual International Conference on Language and Literature*, 1(1), 62–68. <https://doi.org/10.30743/aicll.v1i1.9>

- Gusnawaty, G., Lukman, L., & Nurwati, A. (2022). A closer look on linguistic politeness among Bugis youth: Tabék in a situational and philosophical context. *REiLA : Journal of Research and Innovation in Language*, 4(2), 219-231. <https://doi.org/10.31849/reila.v4i2.9870>
- Hikmah, I. (2019). Classification of swear words in Javanese used by East Java people. *Proceedings of the Fifth Prasasti International Seminar on Linguistics*. Atlantis Press. doi: 10.1111/j.1745-6924.2009.01115.x
- Janschewitz, K. (2008). Taboo, emotionally valenced, and emotionally neutral word norms. *Behavior Research Methods*, 40(4), 1065–1074. <https://doi.org/10.3758/BRM.40.4.1065>
- Jay, K. L., & Jay, T. B. (2015). Taboo word fluency and knowledge of slurs and general pejoratives: deconstructing the poverty-of-vocabulary myth. *Language Sciences*. <http://dx.doi.org/10.1016/j.langsci.2014.12.003>
- Jay, T. (2009). The utility and ubiquity of taboo words. *Perspectives on Psychological Science*, 4(2), 153–161. <https://doi.org/10.1111/j.1745-6924.2009.01115.x>
- Jay, T., Caldwell-Harris, C., & King, K. (2008). Recalling taboo and non-taboo words. *American Journal of Psychology*, 121, 83-103.
- Ljung, M. (2011). *Swearing: A cross-cultural linguistic study*. UK: Palgrave Macmillan.
- Perangin-angin, A. B. (2022). Teenage taboo jargon among high schoolers and undergraduates. *Talenta USU, *LingPoet: Journal of Linguistics and Literary Research*, 3*(2), 22-27.
- Pratama, D., Faoziyah, N., Siswanto, A., & Hikmawaty, H. (2022). Variasi Bahasa Remaja dalam Penggunaan Media Sosial. *Jurnal Konfiks*, 9(1). <https://doi.org/https://doi.org/10.26618/konfiks.v9i1.5455>
- Pujiono, M., Nasution, A. A., Taulia, & Gapur, A. (2023). *Tabu dalam Bahasa Jawa Deli: Kajian Sosiopragmatik*. PT. Literasi Nusantara Abadi Grup.
- Resticka, G. A., & Nurdianto, E. (2020). Kata Tabu dalam Bahasa Indonesia yang Mempunyai Makna Pelacuran (Kajian Leksikografi). *Seminar Nasional Pengembangan Sumber Daya Perdesaan dan Kearifan Lokal Berkelanjutan X*.
- Sriyanto, S. and Fauzie, A. (2017) “Penggunaan Kata œJancuk Sebagai Ekspresi Budaya dalam Perilaku Komunikasi Arek di Kampung Kota Surabaya”, *Jurnal Psikologi Teori dan Terapan*, 7(2), pp. 88–102. <http://dx.doi.org/10.26740/jppt.v7n2.p88-102>
- Stapleton, Karyn. (2010). *Swearing*. In Miriam A. Locher & Sage L. Graham (Eds.), *Interpersonal Pragmatics* (pp. 289). Berlin: Walter de Gruyter GmbH & Co.
- Wahyuni, W., Mahyuni, M., & Mahyudi, J. (2019). Ekspresi Tabu Bahasa Wanita pada Status dan Komentar di Jejaring Sosial Instagram. *LINGUA : Jurnal Bahasa, Sastra, Dan Pengajarannya*, 16(2), 285–296. <https://doi.org/10.30957/lingua.v16i2.608>
- Wardhaugh, R., & Fuller, J.M. (1986). *An Introduction to Sociolinguistics*. New York: Basil Blackwell.