

CHAPTER IV

FINDINGS AND DISCUSSIONS

The swear words uttered by the characters (Suro and Boyo) of animation films “*Grammar Suroboyo*” almost appear inside their conversation. They communicate each other with Surabaya specific language and completed by various swear words. The characters produce swear words for several different purposes and categories. Here in this chapter, the writer intended to categorize the swears appeared into the types of swear words, and then she interpreted the data and decided what the functions of the swear words are.

The participants whose data were taken contain main characters and other characters. The main characters are Suro and Boyo. Whereas the addition characters are Pak Waw, Pak Waw’s granddaughters and Wak Kaji Sapi’i.

The data below were taken from and according to the transcribed conversation.

4.1 Findings

4.1.1 Types of Swear Words

The writer classified four types of swear words, they are Obscenity, Vulgarity, Scatology, and Ephetets.

4.1.1.1 Obscenity

Obscenity swear words are emotive words that are mostly purposed to show the speaker's negative emotions. In this research, the only obscenity swear word is "*jancok*" and the short version of it, "*cok*".

- (1) Boyo : Koen eruh gak *cok* nang kene iki lontong balape
ciamik soro, mantap jaya
(Do you know *fuck*, it sells very delicious *lontong balap*, it is so tasty)
- Suro : Ojok nggedabrus koen
(Do not be balderdash)
- Boyo : Koen iku dikandani gak percoyo *cok* !
(I have informed you, but you are not believe me *shit*!)
- Suro : Iyo...iyo percoyo wes
(Ok...ok...I believe you)

In the conversation above, Boyo said to Suro that *lontong balap* (Surabaya traditional food) which they will buy to Pak Waw has delicious in taste. But, Suro did not believe what are Boyo said. Whereas, he had try to invite Suro to visit a best food stall in Surabaya that sells *lontong balap*. Boyo felt that Suro did not admire him and suddenly he swore because he was angry. He showed his emotion with uttered a swear word.

Jancok itself means sexual intercourse in rude Javanese and it is usually used to show the speaker's negative emotions like anger and frustration. The swear word *jancok* does not really have anything to do

with its literal meaning but the words contains something that makes the speakers feel relieved after saying it.

- (2) Suro : Lah...kok suwi yo?
(It has been too long)
- Boyo : Iyo **cok** suwi!
(Yah **fuck** it was so long)
- Suro : Oalah...yoopo seh Pak Waw iki tambah sip ae.
Dipoto pak ojok digambar, kesuwen mengko
(How it come Pak Waw, you were so bright. You should take our picture and should not draw us, it will be too late)
- (3) Boyo : Raimu **cok!** Gak ngono buktine delok'en ta koen iku, malah ngembangne kemampuan seni
(You cripple **fuck!** You are misunderstanding, let see that, it better to develop their art abilities)
- Suro : Halah...mengalihkan perhatian
(hmmm...you call away the attention)
- Boyo : Ssstt...ahh! Koen iku ngomong gurung mari, koen potong ae **cok!** Padahal kari titik. Paribasan aku ngising kari ngetok tok, koen maen potong ae. Sing ngising aku kok sing ngetok koen **cok!**
(hush! **Fuck!** I were speaking but you snapped nose off. It such I loosen the bowels and suddenly you cut off mistakenly)
- Suro : Iya deh...lanjut ngomongnya
(ok, please continue your explanation)
- (4) Boyo : Halo, Assalamu'alaikum. Halo...halo...halo
Jancok! Miss call tok **cok!**
Halo, Assalamu'alaikum
(Hello, peace be unto you. Hello..hello..hello
Fuck! It just a missed call **fuck!**
Hello, peace be unto you)
- (5) Boyo : Opo iki wocone **cok!**
(**Fuck!** How to read it)
- Suro : Muke gile lu Yo, itu bunyinya gua lagi soting tapi gak

- papa kalo lu ada perlu
(What a trouble you are, it means I am shooting a film but it does not matter if you have importances with me)
- (6) Boyo : Alon-alon *cok!*
(*Fuck!* Please be careful)
- Suro : Yo iki sing jenenge balapan
(it is a racing)
- Boyo : Ooo.....pengen *matek* ta *cok!*
(Ooo... *Fuck!* do you wanna die?)
- (7) Boyo : Koen iku loh *cok* urip kok mangan, turu, *nelek*.
Mangan, turu, *nelek*. Gak mbois blas *cok!*
(The way of your living just eating, sleeping, loosen the bowels. Eating, sleeping, loosen the bowels. *Fuck!* You are a second rater)
- Suro : Iyo iki, aduh Yo mules Yo
(Auch! I got a pain in my stomach)
- Boyo : *Jancok!* Koen *silitmu* dua tak boros *cok!* *Entutmu*
Badeg gak ilok
(*Fuck!* Your bottom is wasful! Your fart is very stench)
- (8) Suro : Santai Yo, *take it easy man*. Oke...berapa sih
Sebenernya dana buat Gedung Tosan?
(Please be relaxed, Yo. Take it easy man. Ok..how much is the fund to built *Gedung Tosan?*)
- Boyo : 1,5 miliar
(1,5 billion)
- Suro : ha...ha...ha
(ha...ha...ha)
- Boyo : Ojok ngguyu koen *cok!* Koen pikir aku guyon ta?
cok!
(*Fuck!* Do not be laughing off! Have you supposed it is a joke? *fuck!*)
- (9) Suro : Halaaahhh...yang penting gua *enjoy* lagi. Eh, *by the way* lo sekarang sibuk ngapain? Mending ikut gua aja

jadi artis di ibu kota. Nyanyi dangdut lah, ngebor lah, atau ikut audisi artis karbitan di TV juga boleh (my happiness is my priority. Hey, by the way, what is your activity now? It is better to you if you follow me to be an artist. You can singing *dangdut*, dancing, or registering yourself to be an instant artist in TV)

- Boyo : **Jancok...cok...cok!** Koen *raimu cok!* Aku sibuk nang Suroboyo **cok!** Wes kakean duit aku, sampek tak buak-buak (**Fuck...fuck...fuck!** You are cripple **fuck!** I am busy in Surabaya! I have much money, and I have trown them)
- (10)Boyo : Nggapleki! Pantesan saiki koen lek ngomong lo gua lo gua. Atek ganti jeneng pisan. Wes gak mbois blas **cok!** (Shucks! You are speaking in Jakarta style now. You also changed your name. **Fuck** you are a second rater!)
- Suro : Gaul Yo...gaul (it is impressive Yo...impressive)
- Boyo : Gaul raimu **cok!** Lairmu nang pasar turi ae ngomong lo gua. Mentang-mentang saiki pasar turi mari kobongan. **Jancok** iki! Wes lali yo ambek Suroboyo? (What a cripple **fuck** you are! You were born in *Turi* market actually, but you speak in those styles. It just because *Turi* market has burned away and you forgot Surabaya, you are **fuck!**)
- Suro : Muke gile, gitu aja dipikirin Yo. Gak usah emosi dong (Do not think about it, Yo. Do not be angry)

In conversation (2) Boyo and Suro asked Pak Waw to take their picture with a camera, but Pak Waw silent for a long time. Boyo was angry and unexpectedly he swore. Because he waited Pak Waw took their picture and the result is Pak Waw did not take their picture, but drew both of them. In conversation (3) Boyo uttered swear words because when he told to Boyo about his planning to build *Gedung*

Tosan building, suddenly he cut off Boyo's words. Boyo felt that Suro could not listen him well and he had not respectful. Then, Suro admitted that he had do wrongness to his friend. In conversation (4) Boyo was sleeping and suddenly he shocked by his hand phone. There was a calling from someone but it just a miss call. He was angry because there was a busybody annoyed him. In conversation (5) told that Boyo has received a message from Suro but he did not know what is the content of the message, because Suro wrote in Jakarta style. Boyo was angry to Suro because he does not usually write the message in that style. Yet, since Suro moved to Jakarta he was change himself for every aspect, and Boyo do not like those changes.

In conversation (6) Boyo imagines that he is in a racing car with Suro when they were eating *lontong balap*. In his imagine, Suro drives a car fastly and he was scaring an accident will be happened and affected their death. Boyo was angry to Suro and asked him to drive carelessly, but Suro obeyed what were Boyo said. In conversation (7) Boyo was sacrilege Suro because of his habitual. In daily life, Suro just eat, sleep, and loosen the bowels. So that, Boyo gave raspberry to him. When Suro and Boyo just finished their lunch, suddenly Suro produced his stomach gas. Then, Boyo was angry to Suro because he did not respect him. In conversation (8) boyo intended to borrow some money to Suro as a fund to build *Gedung Tosan*, because Boyo has not have money anymore. He wanted to borrow to Suro because he believe that

Suro has a lot of money to help him. Suro asked to Boyo how much money that he need, but after Boyo mentioned the number of the money, Suro laughed like a drain. Boyo was offended to Suro and he swore to him because he felt that Suro was arrogant and belittle him. In conversation (9) Suro phoned Boyo and asked his condition in Surabaya. Suro invited Boyo to look for a better job in Jakarta. He asked Boyo to be an artist there, he also asked him to join with some competition to be instant artist. Suro suggested to Boyo in order to his friend could have some activities. Boyo was angry to Suro because he considered that Suro has changed to be more arrogant since he was being an artist. So that, he disparage his friend. In conversation (10) At that time, Suro phoned Boyo to discuss about something. But there was an oddity with Suro. He has been living in Jakarta for few months and his language style has been changed. He speaks in Jakarta style. Not only that, Suro also changed his name in order to be famous in there. Boyo knows about Suro's change and he feels uncomfortable. It is because usually Suro speaks in Surabaya style. In that conversation, Boyo states his uncomfortably by uttered a swear word. He reminds to Suro that he was born in Surabaya exactly in *Pasar Turi* and it means that Suro did not properly to do that.

Cok comes from the swear words *jancok*. Just as *jancok*, *cok* does not serve its literal meaning. We can also see that the word does not have to be directed toward certain person. This type of swear word

occurs the most within the conversation and it can even be said attached to any kind of utterances. However, the word is swear word, it is badly seen by the society and it belongs to obscenity since it is derived from the word *jancok* which is also obscene swear words.

4.1.1.2 Vulgarly

Vulgarly swear words found here are quite various. The vulgarly swear words shown do not have to be strongly emotive, yet they show rudeness. In this research, the vulgarly swear words are *nggapleki* with the short version *gaplek* or *guaplek*, *nggateli* with the short version *gatel* or *guatel*, *cangkem*, and *matek*.

(11) Suro : Wes yo, Assalamu'alaikum
(Ok, Yo. Peace be unto you)

Boyo : Waalaikumsalam. Pancet ae *cok* mari mangan mesti
gak mbayar. ***Nggapleki!***
(Peace be with you. He never pays after having meal.
Shucks!)

In the conversation above, it tells when Suro and Boyo were at a traditional food stall. Boyo was annoyed by Suro because he never pays his refreshment when they are in the food stall. Suro always in a hurried when he has finished eat. So, Boyo swore by himself to show his dejected.

Nggapleki means impolite. *Nggapleki* is a kind of language that shows the rudeness of the speaker. The meaning in Indonesian was not a

part of obscenity, but when someone says the word *nggapleki*, the hearers will know right away that the word was full of emotion and rude.

- (12) Suro : Ya iyyalah gua punya banyak duit nih sekarang. *By the way*, nama gua sekarang Suro Sudiro lho. Secara Suro Sujancok kurang menjual tuh
(Certainly I have much money now. By the way, my name is to be Suro Sudiro, because Suro Sujancok did not popular)
- Boyo : *Nggapleki!* pantesan saiki koen lek ngomong lo gua lo gua. Atek ganti jeneng pisan. Wes gak mbois blas *cok!*
(*Shucks!* You are speaking in Jakarta style now. You also changed your name. *Fuck* you are a second rater!)
- Suro : Gua sekarang orang kaya Yo
(I am well off now)
- Boyo : *Jancok! Gatel!* Tambah gaya ae. Wes transferen nang rekeningku sing wingi ae *cok*
(*Fuck! Damn it!* You are more arrogant. You have to transfer your money in my bank account)
- Suro : Yaudah besok gua transfer. Yaudah, udahan dulu ya. Gua mau *shooting* lagi nih. *Bye*
(Ok, I will transfer tomorrow. I am going to continue my shooting. Bye)
- Boyo : Loh.. *jancok!* Arek iki wes lali gak salam *cok!*
Nggapleki!
(*Fuck!* He did not say greeting, *shit! Shucks!*)
- (13) Boyo : Hooaaamm. *Cok!* Bengi-bengi sopo iki *cok* sing nelpon? Halo...halo lho alah salah *cok*. Halo, Assalamu'alaikum sopo iki *cok!*
(Hooaaamm. *Fuck!* Who is call me by night? Hello..hello ach it is wrong, *shit!* Hello, peace be unto you, who are you?)
- Suro : Hoi, ini gua Yo
(Hey, it is me, Yo)
- Boyo : *Guaplek!* Asu

(Shucks! Dog)

In the conversation (12) tells that Suro showed his arrogance as an actor. He was success in Jakarta as a main actor in a film. He also told to Suro that he was changed his name because he feels that his name before was not good for his career. So that, Boyo swore to Suro for his arrogance. In that conversation, tells that Boyo wanted to borrow some money to Suro as a fee to build *Gedung Tosan* in Surabaya. Boyo in dead low water and he tried to debt some money to Suro. Yet, boastfully Suro said to Boyo that he does not need to borrow the money, he will give the money to Boyo freely. In the end of the conversation, Boyo annoyed with Suro because he did not say greeting in the end of their conversation. In conversation (13) it happens when Boyo was in a profound sleep, suddenly there was a calling in his hand phone, but he does not know who are calling him. Boyo feels annoyed with the phone call that bother him, so that he swore. Actually, the phone call is from Suro.

Gaplek comes from the swear words *nggapleki*. The words *gaplek* sometimes uttered with emphasizing to be *guaplek*. Based on Indonesia dictionary *gaplek* is a kind of food made of dehydrated cassava or sweet potato which peel and wash off first. This food has rough texture. The uttered word *gaplek* in the conversation contains certain emotion that shows the speaker's dejected.

(14) Suro : di Jakarta gua beruntung, gua ketemu sutradara terkenal trus ditawarkan main film horor. Maklum bioskop kita lagi musim jualan hantu. Udah nonton belum film 1 Suro? Yang main gua tuh. Suro main

film 1 Suro

(I am lucky in Jakarta, I met with famous film director then he asked me to play horror film. Opportunely horror films to be common interest. Have you watched *I Suro* film? I play in that film)

Boyo : Hiii...serem banget boook. *Nggateli* terkenal berarti koen *cok* saiki dadi artis
(Hiii...what a frightfulness it. *Shucks!* You are famous artist now)

(15) Boyo : Sopo iki *cok*?
(*shit!* Who are you?)

Suro : Ini gua Yo, masa' lo gak ngenalin suara gua?
(It is me, Yo. Why you are not acquainted in my voice?)

Boyo : Gua? Gua sopo yo? *Guatel* ta?
(Gua? Which one gua? Is it *damn it?*)

In conversation (14) Suro shares his experience at the first time to be an actor till right now he is a main actor in a booming film. He told to Boyo frenziedly and boastfully. Boyo was resentful heard Suro's story. He feels that his kindly friend has changed to be arrogant. So that Boyo quipped Suro with the curse. In conversation (15) Suro speaks in Jakarta style when he phoned Boyo whereas he never speaks in that style before. Boyo felt it was strange when his friend communicate with him in that style, so Boyo feigned he did not know who are in the phone while he swore.

Nggateli is the rude way of saying no good or something bothers in Indonesian. This is also a kind of language which has no offensive meaning in proper Indonesian, but considered offensive in the rude

version. Here, the word *nggateli* served the same function as the literal meaning.

- (16) Suro : Opo'o yo petis iku gak tau kari tampil nang masakan khas Suroboyo?
(Why does *sambal petis* always exist in every culinary food of Surabaya?)
- Boyo : Aku dewe yo penasaran *cok*. Kiro-kiro petis iku ditemukno sopo yo?
(*Fuck!* I am so curious to find out who the inventor of *sambal petis*?)
- Suro : Yo mbuh Yo, lapo awakdewe atek ngurusi teknologi penelitian petis barang?
(I do not know, too. Why we have to think about the history of *sambal petis*?)
- Boyo : Yowes, lek ngono gak usah kakean *cangkem* *cok*. Ayo ndang mangan selak keluwen *cok*
(okay, do not talk too much, *shit*. Let's eat)
- (17) Boyo : Sakjane gak popo she koen ngomong model ngono iku, tapi kupingku iki rasane koyo' disogrok tugu pahlawan. *Cangkemmu* pabrikan Suroboyo medokmu parah *cok!*
(No matter if you are speaking in that style, but my ears like get stabbed by heroes monument. You are speaking with a heavy Java)

In conversation (16) tells about Suro and Boyo are hang out together in a Surabaya traditional food stall. They discussed about *petis* (condiment of the fermented fish or shrimp) which always exist in every Surabaya traditional food. They angered and asked around who was discovered *petis* at the first time, so that its existence always appears for every Surabaya traditional food. Suro spoke on without stopping because he felt that *petis* gives a real treat in food. Unconsciously their food order had been come but Suro still continue his speaking. Then Boyo addressed

Suro with swearing because he had too much speaking and starting to enjoy their meal.

Cangkem means mouth in Javanese. This word used to swear and usually ended by the word *-mu* completely become *cangkemmu*. This word is the rude way to swear because in Javanese it means the cavity of mouth, the tongue and the teeth's place. Many people choose this word to curse because it has more rudeness for Javanese people.

In conversation (17) the condition tells that Suro has been moving to Jakarta for few months. So his language style has been changed to be Jakarta style. It was strange for Boyo as Suro's friend. He knows Suro as a Surabaya native born who are usually speaks in Surabaya style. Thus, when Suro spoke Jakarta style to Boyo, he was giving raspberry to him.

- (18) Boyo : Halo, Assalamu'alaikum
(Hello, peace be unto you)
- Suro : Hoi ini gua Yo
(Hey, it is me, Yo)
- Boyo : Gua? *Guaplek* ta?
(What is gua? Is it *shucks*?)
- Suro : Kenapa sih lo mesti gak ngenalin suara gua? Ini gua
Yo, Suro...Suro...Suro
(Why you are not acquainted in my voice? I am Suro,
Yo. Suro...suro...suro)
- Boyo : *Jancok* Suro. Koen kok gak *matek-matek*! Nang endi
ae? Jare kate dolen nang omahku? Sampek saiki tak
enteni kok gak dolen-dolen
(*Fuck* Suro. Why you have not face your *death*!
Where are you now? You said that you will be going
to my house, but you have not here yet)

- (19) Boyo : Alon-alon *cok!*
 (*Fuck!* Please be careful)
- Suro : Yo iki Yo sing jenenge balapan
 (It is a racing)
- Boyo : Ooo... pengen *matek cok!*
 (*Fuck!* Do you wanna *die?*)

In conversation (18) tells that suddenly Suro phoned Boyo after for few months he did not meet each other. It is because Suro has been living in Jakarta to look for better job. In their beginning conversation, Boyo did not know that it was Suro's voice. Then Boyo swore to remind Suro's promise that he will come to Boyo's house. But actually Suro has not fulfill his promise.

In conversation (19) Boyo imagines that he is in a racing car with Suro when they were eating *lontong balap*. In his imagine, Suro drives a car fastly and he was scaring an accident will be happened and affected their death. So that, Boyo swore to show his fear.

Matek means dead in Javanese. This word used to swear because it contains of rudeness when someone says it. If a someone utters this word, someone else will know that he is in an anger.

4.1.1.3 Scatology

Scatology deals with human's waste products and processes. There are two scatology swears found in the data, they are *nelek* and *entut*. Scatology swear words shown do not have to be strongly emotive,

but they show the speaker's discomfort to the hearer. They also as a tool for the speaker to commentate the hearer's bad habit.

- (20) Boyo : Koen iku lo *cok* urip kok mangan, turu, ***nelek***.
Mangan, turu, ***nelek***. Gak mbois blas *cok*
(Shit. The way of your living just eating, sleeping,
loosen the bowels. Eating, sleeping, loosen the bowels.
Fuck! You are a second rater)
- Suro : Iyo iki, aduh Yo mules Yo
(Auch! I got a pain in my stomach)
- Boyo : *Jancok!* Kon *silitmu* dua tak boros *cok*. ***Entutmu***
badeg gak ilok!
(*Fuck!* Your bottom is wastful! ***Asshole!*** Your fart is
very stench)

In the conversation (20) Boyo was sacrilege Suro because of his habitual. In daily life, Suro just eat, sleep, and loosen the bowels. So that, Boyo gave raspberry to him. When Suro and Boyo just finished their lunch, suddenly Suro produced his stomach gas. Then, Boyo was angry to Suro because he did not respect to him.

The word *nelek* comes from the word *telek*. The word belongs to the classification of scatology since it means human or animal's excretion. The word is related to something disgusting and bad.

Entut also belongs to scatology, since in proper Indonesia it means fart or stomach gas which a human will pass. The word *entut* comes from the word *kentut*.

4.1.1.4 Ephetets

Ephetets found here are mostly animal term like *asu* and *raimu*.

- (21) Suro : Cewek'e sing liwat yo ayu-ayu

(The girls who are passing here are beautiful)

Boyo : Tapi kadang yo onok sing *asu*! Sing dodolan endi yo?
(But most of them such as a *dog*! Where is the seller?)

In the conversation above, tells when Suro and Boyo are in a food stall. Boyo looked around and he was comment that there are many beautiful girls there especially in Surabaya. Yet suddenly Boyo perceived and said to Suro that there are a lot of beautiful girls but it is not rare they have nasty personality. So that Boyo named them as *asu*.

Asu means dog in Javanese. The word belongs to the category of ephites since it is a short word which is full of emotion. When someone utters this kind of swear, it is likely that there is some sort of negative feeling and he wants to release it.

(22) Suro : Alaaaahh...gak asik lu Yo. Kalo seneng-seneng cuma setengah-setengah mana bisa nemuin ajibnya? Orang duit dari keringet sendiri, ya dinikmati sepuasnya dong.
(Ach! You are not impressive, Yo. We cannot find the happiness if we do something by halves. We are looking for money by ourself, so we can waste it deservedly)

Boyo : *Asu*! Wes mboh *cok*! Ngomong ambek koen nggarai aku kudu ngising ae. Yo wong-wong sing apatis koyok koen iku sing nggarai nasib budayane awakdewe dicaplok negoro liyo. Iki lek dijarno-jarno terus isok-isok *grammar jancok'e* Suroboyo diserobot pisan ambek negoro liyo. Yaopo hayo?
(*Dog*! I do not care about you, *fuck*! I wanna loosen my bowels when we were talking together. The apathetic person like yourselve causing our cultures carried away by other nations. If we are doing nothing, Surabaya's language styles can be carried away by other nations, too)

In conversation (22) tells when Suro was became a famous artist in Jakarta. They invited Suro to enjoy his properties and happiness excessively without cogitate someone else that needed his helping. Boyo was peevish what are Suro says. He feels that his friend was changed to be apathetic when he was on top. Boyo expressed his emotion through swore to his friend, Suro.

(23) 1st Seller : Lah ngombene opo cak?
(How about the drink?)

Boyo : Es teh ae mbak loro
(Two glasses of ice tea)

Suro : Es teh'e sing manis koyok mbak'e yo?
(Please make our tea as sweet as you are)

2nd Seller : Halah..... sampean iki cak, isok ae
(You are attempt to flirt myself)

Boyo : **Raimu** cok senengane nggodani cewek ae
(You are a **cripple!** Fuck! You are supposed to flirt some girls)

The conversation above tells when Suro and Boyo are in the Pak Waw's food stall to buy *lontong balap*. Fortunately Pak Waw's granddaughter came and serve them. Suro agapes when he looked in to the girl. He tried to boast her when he ordered ice tea. He asked to the girl that he want to drink sweet ice tea as sweet as the girl. Boyo heard Suro's gibberish and he sacrilege him suddenly.

Raimu comes from the word *rai* which means face and *mu*, means you. so, literally meaning will be your face. Here, the insult appears as ephitets, because it consists of emotive short word. It is

directed to the target in order to show the speaker's feeling of frustration or anger toward to the target and to reduce the harmed feelings. Here in this conversation, the literal meaning has nothing to do with the purpose of uttering the swear word. It is only a word that contains emotion and directed to relive the dejected of the speaker.

- (24) Suro : Gile luh Yo, tujuh setengah derajat? Wah udah ngalahin menara Pisa dan gedung DPR tuh. Daftarin aja di keajaiban dunia sekalian. Udah gak usah diselesaikan Gedung Tosannya.
(You are crazy, Yo. What? *Gedung Tosan*'s declivity reaches seven point five degree? You have to register that building to be world of seven wonder. Ach! You do not have to continue the build up of *Gedung Tosan*)
- Boyo : *Raimu cok!* Lah terus yoopo nasibe arek-arek seni independen? Arek-arek iku wes soro kurang dukungan gak duwe tempat apresiasi. Ngono yo onok ae sing mbajak
(What a *cripple* are you, *fuck!* How about the destiny of independent youth generation? They have not spirit from the government and they do not have a place to develop their appreciation too)
- (25) Boyo : Ooo ngono ta *cok*. Tapi ngene *cok Gedung Tosan* iki penting banget gawe nampung kreatifitas arek-arek enom Suroboyo. Coba ta delok'en arek-arek lek malam minggu paling tok Taman Bungkul. Iku ae isine pacaran tok *cok*
(Yeah, I understand what you mean. But you should know the importances of *Gedung Tosan*. It is a place to increase the youth creativities. Most of the young generation spend their Saturday night by dating in *Taman Bungkul*. So, you have to realize the functions of *gedung Tosan*)
- Suro : Jangan salah Yo, di Taman Bungkul itu juga ada *car free day* tiap hari minggu. Ngaku aja kalo lu pengen punya pacar. He...he...
(Do not judge something just from the bad side. Every Sunday morning the government applies car free day

in *Taman Bungkul*. Please be admitted that you want to build *Gedung Tosan* to look for a girlfriend. He..he)

- Boyo : ***Raimu*** *cok!* Gak ngono, buktine delok'en ta koen iku. Malah ngembangne kemampuan seni
(*Fuck!* What a ***cripple*** are you! you should open your eyes that my purpose to build up *Gedung Tosan* is to expand the youth generation creativities)
- (26) Boyo : Weee...tambah mbois ae
(Hey, you look more impressive)
- Suro : Yo'I mbois jaya coi. *Out* yuk. *By the way*, gua kangen lho sama bapak penjual lontong balap
(Yah, of course man. Let's take a walk. By they way, I want to meet *lontong balap* seller)
- Boyo : ***Raimu*** *cok!* Senenge nggodani cewek ae
(What a ***cripple*** are you! I know your truly purpose. You want to flirt seller's granddaughters right?)

In conversation (24) Suro and Boyo talked about the building of *Gedung Tosan*. Boyo beefed to Suro and he wanted to share about the obstacle of the building of *Gedung Tosan*. He tried to communicate with Suro to look for the way outs of that problem. But, unexpectedly Suro asked to Boyo to dismiss his mission. Boyo was angry heard Suro's opinion. He supposed to his friend could help him, but Suro could not do what are Boyo wants whereas the building of *Gedung Tosan* is very important for the Surabaya youth development.

In conversation (25) Boyo told to Suro about his purposes to build *Gedung Tosan*. He wanted there will be a place to accommodate young generation creativity. Because Boyo felt that the government did not give a facility for the youth to develop their positive abilities. So,

Boyo has a mission to build *Gedung Tosan*. He also felt that the youth nowadays spare their time negatively, for the example they rare visit *Taman Bungkul* as a place for their dating. Yet Suro tried to refuse it, he explained to Boyo that every Sunday *Taman Bungkul* used to get on together doing sports there. Suro cracked a joke to Boyo that his perpose to build *Gedung Tosan* just to look for a girl friend. Heard Suro's statement Boyo was angry and swore to Suro, because he considered Suro spoke without thinking first.

In conversation (26) Suro invited Boyo to visit Pak Waw's *lontong balap* food stall. He said to Suro that he was very longing to Pak Waw and want to buy his food. Boyo did not believe what are Suro said, he knew that Suro likes to flirt some girls. Boyo presumed that Suro was not longing to Pak Waw, but he longed to Pak Waw's granddaughter. Knew that Suro fibbed to him, Boyo was dejected and swore to Suro.

4.1.2 The Functions of Swear Words

Anderson and Trudgill (1990) classified swear words into four types based on the functions, they are Expletive, Abusive, Humorous, and Auxiliary.

4.1.2.1 Expletive

Expletive expresses personal emotions. It expresses the speaker's emotions and it is not directed to anyone.

- (27) Suro : Wes yo, Assalamu'alaikum
(Ok, Yo. Peace be unto you)
- Boyo : Waalaikumsalam. Pancet ae *cok* mari mangan mesti
gak mbayar. **Nggapleki!**
(Peace be with you. he never pays after having meal.
Shucks!)
- (28) Boyo : Hooaamm. **Cok** bengi-bengi sopo iki *cok* sing
nelpon. Halo...halo. Lho alah salah *cok*.
Halo, Assalamu'alaikum sopo iki *cok*?
(Hooaamm. **Fuck!** Who is call me by night?
Hello..hello ach! it is wrong, *shit!* Hello, peace be unto
you, who are you?)
- (29) Boyo : Halo, Assalamu'alaikum.
Halo...halo...halo **jancok!** *Miss call* tok *cok!* Halo,
Assalamu'alaikum
(hello, peace be unto you.
Hello...hello...hello **fuck!** It just a missed call **fuck!**)
- Suro : Waalaikumsalam
(Peace be with you)

Conversation (27) tells when Suro and Boyo gathered in a food stall. They like eat *lontong balap* in there. Suro has a bad habit when he finished eat, he often leaves the food stall rashly without pay. So, Boyo always pays up Suro's cost. Then, Boyo grumbled and swore by himself for Suro's misbehavior.

In conversation (28) tells when Boyo was sleeping and suddenly he shocked by his hand phone. There was a calling from someone who did not know who he is. He dejected for someone who annoyed him. Later, he swore by himself because that person in his phone did not answer Boyo's ask.

In conversation (29) Boyo feels annoyed because he phoned by someone but there was no answer for him, whereas Boyo had said greeting. Boyo was respectful to the caller, but that person did not respect to Boyo. He just fad him and has an eye to joke. Suddenly Boyo swore by himself spontaneously.

4.1.2.2 Abusive

Abusive swear words seem to be the majority. They occur almost the whole time as the response of the actions or words that are done or said by someone else. Abusive is the swear words which are directed toward others. This kind of swear always needs target to whom the speaker can utter the swear words.

(30) Boyo : Koen eruh gak *cok* nang kene iki lontong balape
ciamik soro, mantap jaya
(This food stall sells very delicious *lontong balap*)

Suro : Ojok nggedabrus koen
(Do not talk too much)

Boyo : Koen iku dikandani gak percoyo *cok!*
(Why you did not believe me, *fuck!*)

Suro : Iyo..iyo percoyo wes
(ok..ok I believe you)

(31) Boyo : Alon-alon *cok!*
(*Fuck!* Please be careful)

Suro : Yo iki Yo sing jenenge balapan
(It is a racing)

Boyo : Ooo... pengen *matek* ta *cok!*
(Ooo...*fuck!* do you wanna die?)

- (32) Suro : Gile lu Yo, tujuh setengan derajat? Wah udah ngalahin Menara Pisa dan Gedung DPR tuh. Daftarin aja di keajaiban dunia sekalian. Udah gak usah diselesein Gedung Tosannya.
(You are crazy, Yo. What? *Gedung Tosan*'s declivity reaches seven point five degree? You have to register that building to be world of seven wonder. Ach! You do not have to continue the build up of *Gedung Tosan*)
- Boyo : **Raimu cok!** Lha terus yoopo nasibe arek-arek seni independen? Arek-arek iku wes soro kurang dukungan gak duwe tempat apresiasi. Ngono yo onok ae sing mbajak
(What a **cripple** are you, **fuck!** How about the destiny of independent youth generation? They have not spirit from the government and they do not have a place to develop their appreciation too)
- (33)Boyo : Ooo.. ngono ta *cok*? Tapi ngene *cok* Gedung Tosan iki penting banget gawe nampung kreatifitas arek-arek enom Suroboyo. Coba ta delok'en, arek-arek lek malam minggu paling tok Taman Bungkul. Iku ae isine pacaran tok *cok*
(Yeah, I understand what you mean. But you should know the importances of *Gedung Tosan*. It is a place to increase the youth creativities. Most of the young generation spend their Saturday night by dating in *Taman Bungkul*. So, you have to realize the functions of *gedung Tosan*)
- Suro : Jangan salah Yo, di Taman Bungkul itu juga ada *car free day* tiap hari minggu. Ngaku aja kalo lu pengen punya pacar. He..he..he
(Do not judge something just from the bad side. Every Sunday morning the government applies car free day in *Taman Bungkul*. Please be admitted that you want to build *Gedung Tosan* to look for a girlfriend. He..he)
- Boyo : **Raimu cok!** Gak ngono buktine delok'en ta koen iku. Malah ngembangne kemampuan seni
(**Fuck!** What a **cripple** are you! you should open your eyes that my purpose to build up *Gedung Tosan* is to expand the youth generation creativities)
- Suro : Halah...mengalihkan perhatian

(Hmmm...you call away the attention)

Boyo : Ssstt...ahh! Koen iku ngomong gurung mari koen potong ae **cok!** Padahal kari titik. Paribasan aku ngising kari ngetok tok, koen maen potong ae. Sing ngising aku kok sing ngetok koen **cok!**
(Hush! **Fuck!** I were speaking but you snapped nose off. It such I loosen the bowels and suddenly you cut off mistakenly)

(34)Suro : Ya iya lah gua punya banyak duit nih sekarang. *By the way* nama gua sekarang Suro Sudiro loh. Secara Suro Sujancok kurang menjual tuh
(Certainly I have much money now. *By the way*, my name is to be Suro Sudiro, because Suro Sujancok did not popular)

Boyo : **Nggapleki!** Pantesan saiki koen lek ngomong lo gua lo gua. Atek ganti jeneng pisan. Wes gak mbois blas **cok!**
(**Shucks!** You are speaking in Jakarta style now. You also changed your name. **Fuck** you are a second rater!)

Suro : Gaul Yo..gaul
(It is impressive Yo...impressive)

Boyo : Gaul **raimu cok!** Lairmu nang Pasar Turi ae ngomong lo gua. Mentang-mentang saiki Pasar Turi mari kobongan. **Jancok** iki! Wes lali yo ambek Suroboyo?
(What a **cripple fuck** you are! You were born in *Turi* market actually, but you speak in those styles. It just because *Turi* market has burned away and you forgot Surabaya, you are **fuck!**)

(35)Boyo : Duitku wingi loh pek-pek'en gak popo **cok**
(I will give you my money)

Suro : Gua sekarang orang kaya Yo
(I am well off now)

Boyo : **Jancok! Gathel!** Tambah gaya ae. Wes transferen nang rekeningku sing wingi ae **cok!**
(**Fuck! Damn it!** You are more arrogant. You have to transfer your money in my bank account)

- Suro : Ya udah, besok gua transfer. Ya udah, udahan dulu ya. Gua mau *shooting* lagi nih. *Bye..*
(Ok, I will transfer tomorrow. I am going to continue my shooting. Bye..)
- Boyo : Lho... *jancok!* Arek iki wes lali gak salam *cok!*
Nggapleki!
(*Fuck!* He did not say greeting, *shucks!*)

In conversation (30) tells that Boyo invited Suro for having meal in a *lontong balap* food stall which has great in taste. But Suro did not believe what are Boyo said, he said that Boyo was boastful him instead. Heard Suro's statement, Boyo was offended by his friend. He considered that Suro did not respectful his keenness. Boyo swore to Suro directly as an anger expression. He swore in order to Suro could respect the keenness of someone else.

In conversation (31) Boyo imagines that Suro and himself were in a racing car. Suro drove the car quickly and Boyo felt in a fear. Boyo tried to remind Suro to drive the car slowly, but Suro accelerated his car onrush precisely. Boyo was angry because Suro did not ride carefully. Boyo swore to Suro for his action which was endangered themselves.

In conversation (32) Suro and Boyo talked about the building of *Gedung Tosan*. Boyo beefed to Suro and he wanted to share about the obstacle of the building of *Gedung Tosan*. He tried to communicate with Suro to look for the way outs of that problem. But, unexpectedly Suro asked to Boyo to dismiss his mission. Boyo was angry then swore heard Suro's opinion. He supposed to his friend could help him, but

Suro could not do what are Boyo wants whereas the building of *Gedung Tosan* is very important for the Surabaya youth development.

In conversation (33) Boyo tried to explain to Suro about the function of *Gedung Tosan*. Boyo wanted to build a place where the youth in Surabaya could developed their art abilities through the existence of *Gedung Tosan*. So that, they can more active to do positive acts than negative acts. Boyo gives example through the existence of *Taman Bungkul* in Surabaya, that is a good place in Surabaya but the youth could not make the best use of that place. They use *Taman Bungkul* for having dating rather than benefited for other positive things.

Suro protest to Boyo because he just looked the existence of *Taman Bungkul* from the bad side. Suro explained to Boyo that every Sunday morning that place free from every vehicles to create clean surroundings. Suro was suspicious to Boyo and he supposed to Boyo that his purpose to build *Gedung Tosan* just want to look for girl friend. Boyo was very angry because of Suro's accusation. Then, Boyo felt annoyed and swore again because suddenly Suro cut off his words when he was talking to him.

In conversation (34) Suro showed off to Boyo for his properties after he was to be an artist. He told to Boyo about his success and he was changed his name in order to more popular. Boyo emoted with

Suro because of his arrogance. He swore and tried to remind Boyo that he was born in Surabaya and he should not forget from where he from.

In conversation (35) Boyo wanted to borrow some money to Suro as a fee to build *Gedung Tosan* in Surabaya. Boyo in dead low water and he tried to debt some money to Suro. Yet, boastfully Suro said to Boyo that he does not need to borrow the money, he will give the money to Boyo freely. Suro said to Boyo magniloquently, so that Boyo nauseated with Suro then he swore.

4.1.2.3 Humorous

The humorous swear words usually take forms of abusive swear words, but they serve opposite functions, humorous swear words are playful rather than offensive.

- (36) Boyo : Empek-empek campur sayur lodeh
(*Empek-empek* mixing with *sayur lodeh*)
Suro : Artinya Yo?
(What does it mean, Yo?)
- Boyo : ***Guaplek*** deh
(It is ***shucks***)
- Suro : He..he..he..bisa bercanda juga lu
(He...he...he you are kidding)
- (37) Boyo : Halo, Assalamu'alaikum
(Hello, peace be unto you)
- Suro : Hoi, ini gua Yo
(Hey, who are you?)
- Boyo : Gua? ***Guaplek*** ta?
(Is it ***shucks***?)

- (38) Boyo : Sopo iki *cok*?
(*Shit!* who are you?)
- Suro : Ini gua Yo, masa' lo gak ngenalin suara gua
(It is me, Yo. Why you are not acquainted in my voice?)
- Boyo : Gua? Gua sopo yo? *Guathel* ta?
(Gua? Which one gua? Is it *damn it*?)

In conversation (36) Suro and Boyo talk together and have a joke. When they have enjoyed their chat, suddenly Boyo played a limerick that shifted Javanese swear word to be a joke. Suro was interesting when Boyo said like that.

In conversation (37) and (38) they have similarity. It happened when Suro spoke in Jakarta styles as known as *bahasa gaul* (a language as used by the teenager in Jakarta which has special dialect and pronunciation). Heard what are Suro said, Boyo felt strange because usually they communicate in Javanese and Surabaya style. Yet since Suro has been moving to Jakarta, he looked so different especially his language style. So, Boyo often makes a joke to quip Suro with some swear words.

4.1.2.4 Auxiliary

Auxiliary swear words found in the conversation do not really have meanings. It occurs as attachments or as a reference toward others.

- (39) Boyo : Warung nang kene panganane gak cuma jajan gorengan karo mi instan *cok*, tapi onok panganan macem-macem khas Suroboyo
(This food stall has a lot of menu. It is not only sells

fried snack and instant noodle, but also there are many kinds of Surabaya traditional food)

Suro : Cewek'e sing liwat yo ayu-ayu
(The girls who are passing here are beautiful)

Boyo : Tapi kadang yo onok sing *asu*. Sing dodolan endi yo?
(But most of them such as a *dog*! Where is the seller?)

(40) 1st Seller : Pesen opo cak?
(What do you want to eat?)

2nd Seller : Dijamin mantap jaya
(Insurable that we sell delicious food)

Suro : Uayune rek...
(How cute are you)

Boyo : Iyo *cok* koyok bintang pilem
(*Fuck*, they look like artists)

(41) Boyo : Aku dewe yo penasaran *cok*. Kiro-kiro petis iku ditemukno sopo yo?
(*Fuck*! I am so curious to find out who the inventor of *sambal petis*?)

Suro : Yo mbuh Yo, lapo awakdewe atek ngurusi teknologi penelitian petis barang
(I do not know, too. Why we have to think about the history of *sambal petis*?)

Boyo : Yowes, lek ngono gak usah kakean *cangkem cok*. Ayo ndang mangan selak keluwen *cok*
(okay, don't take too long *shit*. Let's eat)

In conversation (39) Suro and Boyo were in a food stall. Boyo explained to Suro that there are many foods sell in there, not only instant noodle and fried snack but also Surabaya traditional food like *lontong balap*. Then Suro received Boyo's statement that there are many beautiful girls around there. He felt that that food stall is complete

and enjoy to visit. Later on Boyo commented it was right there are many beautiful girls, but some of them are not good women, and Boyo named them as *asu*.

In conversation (40) Suro and Boyo were in the Pak Waw's food stall. But unexpectedly Pak Waw's granddaughter appeared and served them. Suro and Boyo are amazed by the girl's beauty. Suro said that the girl is beautiful. Then, Boyo agreed with Suro's opinion while swearing. He stated that the girl was beautiful like an artist.

In conversation (41) Suro and Boyo are hanging out together in a Surabaya traditional food stall. They discussed about *petis* (condiment of the fermented fish or shrimp) which always exists in every Surabaya traditional food. They argued and asked around who discovered *petis* at the first time, so that its existence always appears for every Surabaya traditional food. Suro spoke on without stopping because he felt that *petis* gives a real treat in food. Unconsciously their food order had been come but Suro still continued his speaking. Then Boyo addressed Suro with swearing because he had too much speaking and started to enjoy their meal.

4.2 Discussion

Here, the writer will interpret the data. She will explain what swear words usually occur within the conversations and what the functions are.

4.2.1 The Swear Words Used by the Characters in the “*Grammar Suroboyo*” Animation Films

According to the data gathered, from ten types of swear words which are proposed by Jay Timothy, only four types occur, they are obscenity, vulgarity, scatology and epithets. The six types which are absent are profanity, blasphemy, slang, insult, slurs and taboo. The profanity and blasphemy are related to religion. As we know, in Indonesia religion holds very important role in the society and it is very sensitive to be discussed. Therefore, there are no swear words which are derived from here. Each religion in Indonesia has tolerance each other, it is prohibited to disfigure certain religion. So, there is no occurrence and use of the swear words from the type profanity and blasphemy here.

Different from profanity and blasphemy swear words which do not exist due to the people's consciousness toward the importance of religion in the society, slang swear words do not exist because the characters in the film are not actually familiar with slang words. They do not utter slang words very often either, and in the gathered data, there were no slang words used at all.

Insults swear words is the type of swear words which are pointing out of the target's weak point. They deal a lot which someone's personal characteristics and human's impairments. In the dialogues that are produced by the characters in the films do not show insult swear words because the relation for each characters are very close. The films tell us

about familiarity intern personal, so they do not utter insult swear words to other person.

The slurs swear words gain power from pointing out the target's characteristics from the ethnical side and it is related to someone's race. This type of swear words are absent from the data because the characters in those films are Javanese people. There is no other tribes beside Javanese, so the existence of slurs swear words do not exist here. The characters are in Java scope, therefore there is no target from other race to be the target.

Taboo swear is the type of swear words which are avoid to do or to say. As we know in Java the example of taboo thing is related to sex activity. The people in Java scope are mostly avoid to utter taboo words that are related to sex activity. In the films of *Grammar Suroboyo*, the producer did not enclose the used of taboo words because he produced the films with the purpose to entertain the viewer, so taboo words are absent there.

The first type of swear words that occur in the data is obscenity. There is only one word which comes from the type of obscenity, it is *Jancok* with the short version *cok*. The word *Jancok* and *cok* which mean sexual intercourse are the swear words that occur continuously in the conversation. The word *jancok* in the contexts do not serve its literal meaning. *Jancok* seems to be strong type of swear word that will harm the

hearer not from its meaning, but from the emotions which are carrying within.

In the conversations, we can see that *jancok* is uttered mostly not to insult the hearers. It is uttered to show the speaker's emotions which are mostly negative emotions. By saying the word, the speaker wants to show his surroundings that he feels discomfort, angry, frustrated, irritated or bothered and he also wants to relieve the inner tensions. All of the swear words speakers say that they tend to use swear words to show their emotions and use it as the tool to help them relieving the suppressed feeling. They all admit that swearing is somewhat effective to help them feel better.

From the type of vulgarity, the words *nggapleki* and *nggatheli* are two words that often occur. The speaker usually utters *nggapleki* with the short version is called *gaplek* or *guaplek*. Whereas *nggatheli* usually uttered *gatel* or *guatel*. *Nggapleki* and *nggatheli* both serve the functions of their literal meanings. *Nggapleki* which means impolite is said by the speakers toward the target who is considered impolite by the speaker, while *nggatheli* is used when the speaker feels bothered or discomfort by something that the target does or says. Beside of *nggapleki* and *nggatheli*, there are two words include vulgarity, they are *cangkem* or *cangkemmu* and *matek*. *Cangkem* is the rude way to swear because in Javanese it means the cavity of mouth, the tongue and the teeth's place. Many people choose this word to curse because it has more rudeness for Javanese

people. *Matek* means dead in Javanese. This word used to swear because it contains of rudeness when someone says it. If a someone utters this word, someone else will know that he is in an anger.

The swear words from the type of scatology are also found here and they seem to be the type of swear words which are purposed to insult the hearer. The common scatological swear words are the words *nelek* and *entut*.

Ephitet swear words appear in the conversations are short yet offensive. They are all directed toward certain people and mostly mentioning certain animal, like *asu* (dog). Animal terms are used as swear words here, since the speaker's purposes are to lower down the position of the targets. Humans were created with the higher status than animal. So, using animal terms toward other people is like equalizing the people's status with animal, therefore, it is considered rude and offensive. Ephitet, just like the other types of swear words, also appears to show the speaker's negative emotions and to give the feelings or relieved.

In the conversations, even though the swear words are continuously uttered and are directed towards each others, the speakers do not seem to be aware of the bad effects that may happen from uttering the words. The hearers also do not seem to be effected or insulted by the swear words uttered. We can see here that swear words nowadays are not only used and accepted negatively. Swear words also have become something that is culture-related, so, it is harder to ban its existence.

4.2.2 The Functions of Swear Words Used by the Characters in the “*Grammar Suroboyo*” Animation Films

According to Andersson and Trudgill (1990) the functions of swear words are mostly expletive and abusive. The result of the research tend directs to confirm Andersson and Trudgill’s statement. Based on the dara gathered, the characters in those films swear for the four functions; expletive, abusive, humorous and auxiliary. The kinds of expletive and abusive are mostly found in the data rather than humorous and auxiliary.

Expletive swear words found are not directed toward anyone. The swear words are not purposed to insult the other. The speaker only wants to express the emotions he is feeling and to help him him feel relieved. The occurance of expletive swear words can be authomatic right after the speaker feels uneasy feeling.

Abusive swear words always need someone else to be verbally abused. This kind of swear words dominates the conversations. The speaker mostly tries to insult others using certain emotive words. The speaker utters swear words to express his emotions, show his disagreement, or relieve his uneasy feelings that are caused by someone else’s actions or words. Although its main function is to insult the target, none of the participants feel harmed.

The speaker is also not being cautious with the effect of abusive swear words he uses towards others. It is because both of the speaker and the hearer realize that swearing has already become a common behavior and especially between friends. In a context where they are not fighting

against each others, the swear words exist as as the tool to show their closeness and togetherness as buddy, not as the tool to offend each others.

Humorous swear words in the data occur as minority. The aim of this swear words are not to harm others feeling instead, it can be used in humorous context where it plays a role as the word that makes the context sound inoffensive. Humorous swear word here is uttered casually by the speaker, it shows that this kind of swear word can only occur when the speaker and the hearers are close to and familiar each others, even though it said to be humorous, the speakers will be cautious with the effect of uttering it, and the hearers may get offended. Shortly, humorous swear words are purposed to show intimacy between the speaker and the herer.

In the data, the auxiliary swear words occur many times. However, not every time the word occurs is in the form of auxiliary. The auxiliary swear word, different from other kinds of swear words, it can be attached to a very plain context of conversation. The speaker of this swear word seem to be accustomed to uttering this swear word, so he can authomatically attach it to his every word in conversations. This kind of swear word, even though it is not offensive, is uttered toward persons the speaker has known well and who will not get offended, since the swear word is always considered rude anyway.

From how the existing swear words can serve a lot of functions and can occur within any kind of contexts, we can see that swear words's functions have really shifted from something which is always seen

negatively to something which is acceptable. The characters in *Grammar Suroboyo* films swear to show how close they are each others. Even though the swear words are supposed to be harmful and insulting the hearer, no one feels offended and no one is really angry.

Although the existence of swear words have been shifted from something negatively to something which is acceptable, but this case cannot accepted by our religion, Islam. We are as muslim ordered by Allah to speak rightly and well. As described in the surah Al-Hajj ayah 24 “And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy”, surah Ibrahim ayah 24-26 “Have you not considered how Allah present an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?. It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability”.