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SWEAR WORDS USED IN PASA LAUAK SUNGAI BARAMEH, LUBUK BEGALUNG DISTRICT, PADANG

TESIS



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ABSTRACT

The researcher analyzes the swear word categories, swearing types, swearing motives, functions of the utterance, and social values of swearing usage in *Pasa Lauak*, Sungai Baramah, Kecamatan Lubuk Begalung, Padang. It has purposes to show that swear words do not only have negative meaning, but also have positive meaning, and next, it shows the relationship between working condition and the usage of swear words.

Data are collected by using an observation method through recording, taking notes, interview and questionnaire techniques. It is analyzed by using a referential method through a pragmatics referential technique. Andersson (1985) and Hughes (1991) theories are used to analyze the swear word categories and the motives. Pinker (2007) theory is applied to explain the swearing types. Searle (1993) is used to analyze the functions of the utterance and Kluckhohn (2006) theory is applied to figure out the social values.

Based on the 31 data analyzed, it is found that 2 forms of swear words i.e. high swear words for 13 % and low swear words for 87 %. There are swear words categories (a) sexual organs, sexual relations 16 %, (b) religion 13 %, (c) excrement 16 %, (d) physically-mentally disabled 12 %, (e) prostitution 3 %, (f) drugs and crime 3 %, (g) skin color 3 %, (h) family member 10 %, (i) age level 3 %, (j) skin disease 3 %, (k) body size 3 %, (l) animal 7 %, and (m) height level 3 %. There are 4 swearing types found, such as abusive swearing 39 %, idiomatic swearing) 42 %, emphatic swearing 3 %, chatartic swearing 16 %. There also 3 motives found i.e. psychology motive 55 %, social motive 32 %, and working condition motive 16 %. There are 2 functions of the utterance i.e. directive for 16 % and expressive for 84 %. Then, there are 2 social values of using swear words i.e. the essence of human's relationship with others and the essence of human's relationship with time and place.

Based on the information above, it can be concluded that *Pasa Lauak* community is quite creative in creating the swear words. Working condition can make someone using the swear words in communication. Swear words may have negative impact, if the speaker means seriously to insult or mock his partner through his utterance. On the other hands, Swear words may have positive impacts if the speaker does not mean seriously about what he says. It is greatly influenced by the context of the utterance itself. The swear words happen when both of the participants have a solidarity or an intimacy each other.



ABSTRAK

Peneliti menganalisis kategori kata-kata sumpah serapah, tipe-tipe sumpah, motif-motif sumpah, fungsi-fungsi ujaran, dan nilai sosial dari penggunaan sumpah serapah di *Pasa Lauak*, Sungai Baramah, Kecamatan Lubuk Begalung, Padang. Penelitian ini bertujuan untuk menunjukkan bahwa kata-kata sumpah serapah tidak selalu bermakna negatif, tetapi juga bermakna positif, dan menunjukkan bahwa adanya hubungan kondisi kerja dengan penggunaan kata sumpah serapah.

Pengumpulan data dilakukan dengan metode observasi dengan teknik simak bebas libat cakap, teknik simak libat cakap, teknik rekam, catat, wawancara dan juga kuesioner. Data dianalisis dengan metode padan melalui teknik padan pragmatis. Teori Andersson (1985) dan Hughes (1991) digunakan untuk menganalisis kategori kata-kata sumpah serapah dan motif-motif sumpah. Teori Pinker (2007) dipakai untuk menjelaskan tipe-tipe sumpah. Teori Searle (1993) diaplikasikan untuk menganalisis fungsi-fungsi ujaran dan teori Kluckhohn (2006) digunakan untuk menelaah nilai-nilai sosial.

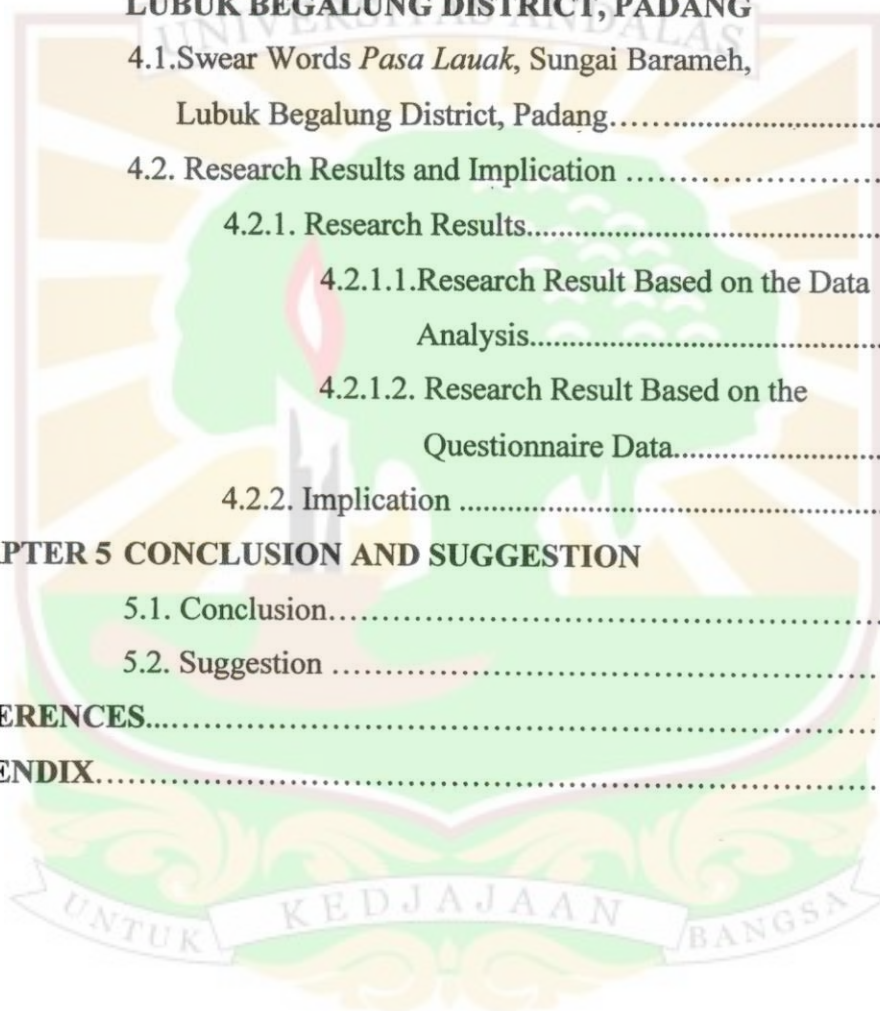
Dari 31 data yang dianalisis ditemukan 2 bentuk sumpah yaitu bentuk sumpah tinggi sebanyak 13 % dan bentuk sumpah rendah 87 %. Ada 15 kategori sumpah serapah (a) alat-alat seksual, hubungan seks 16 %, (b) agama 13 %, (c) kotoran 16 %, (d) cacat fisik dan mental 12 %, (e) prostitusi 3 %, (f) narkotika dan kejahatan 3 %, (g) warna kulit 3 % dan warna rambut 3 %, (h) anggota keluarga 10 %, (i) tingkatan umur 3 %, (j) penyakit kulit 3 %, (k) ukuran tubuh 3 %, (l) binatang 7 %, (m) ukuran tinggi 3 %. Ada 4 tipe sumpah yang ditemukan yaitu sumpah kasar (*abusive swearing*) 39 %, sumpah idiomatik (*idiomatic swearing*) 42 %, sumpah empati (*emphatic swearing*) 3 %, sumpah tidak sengaja (*chatartic swearing*) 16 %. Ada 3 motif sumpah yang ditemukan yaitu motif psikologi 55 %, motif sosial 32 %, dan motif kondisi kerja 16 %. Ada 2 fungsi ujaran yang dipakai yaitu ujaran perintah 16 % dan ujaran ekspresi 84 %. Selanjutnya, terdapat dua nilai sosial dari penggunaan sumpah serapah yaitu pentingnya hubungan manusia dengan yang lain dan pentingnya hubungan manusia dengan waktu dan tempat.

Berdasarkan informasi diatas dapat disimpulkan bahwa komunitas *Pasa Lauak* cukup kreatif dalam menciptakan kata-kata sumpah serapah dalam komunikasi. Kondisi kerja dapat membuat seseorang tersebut menggunakan kata-kata sumpah serapah. Sumpah serapah dapat bermakna negatif jika si penutur serius bermaksud mencaci atau memaki lawan tuturnya melalui tuturan yang diujarkan, tetapi sumpah serapah dapat juga bermakna positif jika si penutur tidak bermaksud memarahi, mencaci atau memaki lawan tuturannya melalui tuturan yang disampaikan. Hal ini, secara garis besar, dipengaruhi oleh konteks ujaran tersebut. Sumpah serapah terjadi ketika penutur dan lawan tutur memiliki rasa solidaritas atau hubungan yang dekat antara yang satu dengan yang lainnya.


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LIST OF ABBREVIATION



USH	:	Unshipper
USHS	:	Unshippers
USH 1	:	Unshipper 1
USH 2	:	Unshipper 2
USH 3	:	Unshipper 3
FA	:	Fish Agent
FB	:	Fish Buyer
FS	:	Fish Seller
B	:	Boy
B1	:	Boy
B2	:	Boy
P	:	People
Int	:	Interjection
Pron1	:	Pronomina 1
Pron2	:	Pronomina 2
Pron3	:	pronominal 3
SWo	:	Swear Word
Fat	:	Fatif
Part	:	Partikel
Neg	:	Negasi
Dem	:	Demonstratif
Num	:	Numeral
Prep	:	Preposition
NT	:	Nama Tempat
Sap	:	Sapaan

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CHAPTER I

INTRODUCTION

1. 1 Background of the Study

Communication plays an important role in society. By having a communication, a person can express and share his moods, knowledges, and ideas. Communication has three functions for people in their social life such as creating the problems, solving the problem, and becoming the mediator of every problem. Communication can happen everywhere, for example: in the offices, in the schools, in the libraries, and in the markets.

One of the media which is able to connect people in communication is a language. Language is one of the media by which one may communicate with others. Generally, people communicate with others by using a language. Language can be used in two ways, formal and informal situation. Most of people use formal language when they are talking in a classroom, a seminar and other formal conditions. On the other hand, people might use informal one when they are talking with their friends or with people in the same social class or in their daily talk. However, it can be simplified that using formal or informal language depends on the participants itself and the topic discussed.

Language is a means of communication which operates in a speech community. As a mean of communication, language can be divided into three namely, spoken, written, and gesture. Spoken is one of the communication forms

created by a speaker (s) and a listener (s) through air. Written is one of the communication forms produced by a writer to the readers through paper or graph. Gesture is a process of communication formed by a sender to a receiver through body movements. Meanwhile, as a system of communication, language is used in a great variety of situation.

Language is used by all types of people starting from child, teenager, adult, poor people, and rich people. It allows them to say things to each other and express their communicative needs. Language, as an interactional function, responsible for guaranteeing and maintaining the performance and tenacity of social communication (Tarigan, 1990). Wardaugh (1972) said that language is the cement of the society, allowing the people to live, work, play tell a truth or lies. He even added that sometimes language is used merely to keep the communication open. In simple, it means that language can be used for greeting, leave-taking, and small talk. In addition, the usage of language as a tool of communication will occur for a long duration and short duration which depends on the speaker or hearer maintaining their communication.

Wardaugh (1972) emphasized that the most interesting communication for people is communication of meaning. A language allows people to talk about anything within their realm of knowledge. Therefore, it is quite difficult for the people to understand or to answer a question related to the meaning. Sometimes people are offended when they answer some questions and sometimes, they just keep

silent when someone says something. It is in order to avoid miscommunication or misunderstanding.

Meanwhile, Chaika (1986) explained that language used is revealing and showing a given society is stratified such as lower class and upper class. By examining the speech activities different social groups will figure out the condition, values, and beliefs of each group. In the simple explanation, it means that the social situation determine what kinds of speech will be used and how speech develops to meet social need.

Coulmas (2005) divided the society into two types. They are middle class people and working class people. Middle class people are divided into three types such as: upper middle class people (owners, directors, and people with inherited wealth), middle middle class people (professionals, and executive managers), and lower middle class people (semi-professionals and lower managers). Working class people are divided also into three types such as: upper working class people (clerks, skilled manual workers) middle working class people (semi-skilled manual workers) lower working class people (unskilled laborers, seasonal workers).

One of the language functions is a tool to show one's expression or feeling of anger, happiness, sadness, and loneliness. In expressing it, people have many ways of using language and one of them is by producing swearing words. People always associate swear words with nasty words, which are not allowed to be used in a conversation or talk. Swear words are fascinating. Society condemns them, few admit use them, and still, everybody swears, at least occasionally. In simple words, swear

words are contradictive for people in communication. Swearing makes many people upset, annoyed, insulted, mad or even angry. It is really a verbal harassment if other people hear it.

Hughes (1991) commented that swearing draws upon such powerful and incongruous resonators as religion, sex, madness, excretion, and nationality, encompassing an extraordinary variety of attitudes, including the violent, the amusing, the shocking, the absurd, the casual and the impossible. It can be simplified that the usage of swearing will give negative impacts on the hearers.

Meanwhile, Dutton (2007) argued that swearwords have negative meanings because they are disgusting, rude, and offensive. He also stated that most people found words such as *fuck* and *cunt* offensive at least to a degree and associated negative ideas with those who used such words. Then, in British English at least, a person who uses swearwords refer to a person being, essentially, working class and, perhaps by extension, a person who is distant from the power centre of society. Based on the statement above, it can be concluded that the usage of swear words have negative effects for others and for the people who use the words are considered the people from low class people i.e. working class people.

There are some groups in our social life still consider that swear words are the appropriate media to express strong emotion and attitudes like sellers in the market, loaders/ workers , and also fish sellers. It is proved by the facts found in some communities. The nasty words can be heard on it. They do swearing whether to his or

her friends or even to the costumers. It signs that the people still use nasty words through swearing in their daily communication although it gives negative impacts.

Swear words are a natural part of our language, and they are undoubtedly one of the most efficient ways to do away with extra frustration or anger in difficult situations. It is added by Hughes (1991) who said that people swear *by*, people swear *to* (do something), people swear *at* (somebody or something) and sometimes people swear simply out of exasperation. It has even been suggested that swear words may be a factor in reducing stress (Crystal in Karjalainen, 2002). It means that because swearwords are still kind of our language, it is used by the participants intentionally or unintentionally. It could be influenced by the feeling of the participants themselves.

People know what nasty words are. Although they know the words but they keep using it in communication. One of the ways is through swearing. Nasty words are never studied in the school, universities, or classroom instruction and how to use them in communication. It means that people know and get the swear words are greatly influenced by their surrounding environments.

Swear words are not only used in negative meaning such as to insult people, to hurt someone, to put someone's down , but swear words can be used for positive one also. Jay, a psycholinguist of Massachusetts College of Liberal Art and Author of *Cursing in America*, (2006) says that overall, the scientific evidence suggests swearing is good for you. We are the only animal that can curse, he says, which

sometimes help us avoid physical violence. It allows us to express our emotions symbolically and at a distance.

Jay says, for example, when a woman was weaving in front of him on that road that morning, he was able to call her “dumb ass” instead of getting out of his car and biting her. In addition, Baruch (2007) stated that swearing is not always negative. It can be used to “enhance group cohesiveness” which is code word for kicking back and relaxing at lunch. It means that swear word can show familiarity, friendliness or identity among one community.

To see this phenomenon, the writer gives two examples of dialogue that occur in the fish market place in Sungai Baramah, Teluk Bayur.

For example:

(Context: There are many boats that carry the fish. They are going to pull over their boats. There is a child who is trying to get the dead fish under the water. His position is really disturbing for the boats to unship the fish. Then one of the unshippers says something to the boy)

B : (trying to get the fish under the water)

USH : *Oi.....anjiang. Taragak mati Ang? Kalualah Ang lai!*
Int SWo mau mati Pron2 keluar-Part Pron2 lagi
'son of a bitch. Do you want to die? Get out'! (strong intonation)

B : (keeping silent and getting out from the water)

Another example:

(Context: A fish boat pulls over. The unshippers unship the load by fish baskets. The fish baskets are lifted by two unshippers. There is an unshipper who is waiting his partner. He has tried to lift it himself but it is too heavy for him. From a distance, he sees a young unshipper that is walking to him slowly. Then he shouts to the boy.)

- B** : (walking slowly the unshipping place)
USH 1 : (strong intonation) *Oi..Kanciang! Ang ka maangkek atau indak?*
 Int SWo Pron2 akan mengangkat Konj Neg
Capeklah. Ang kecekan ringan ko?
 cepat-Part Pron2 katakan ringan Dem
Piss.! Do you want to carry it or not?Hurry up. Do you think it is light?
USH 2 : (keep silent and walk fast)

From the samples above, it can be seen that there are two swear words i.e. *anjiang* and *kanciang*. *Anjiang* is considered nasty, proscribed, disgust for minangnese people who are Moslem and it is also prohibited to be consumed. It is faeces for Islamic community. *Piss* is dirty water (urine) that comes from the human digest. It is also the human faeces.

Pasa lauak is located at Sungai Baramah, Lubuk Begalung, Padang. Because it is a fish auction place, it is absolutely the location close to the sea. The unshipping process is mostly started after *dawn service*. *Dawn service* is one of the praying that must be established by Moslem. This pray is held at the dawn time. It is around 04.30 AM until 05.30 AM. From the time until around 08.00 AM or 10.00 AM, the fish boats keep coming closer to the market. The fish have already been put into baskets. The unshippers stay in line in the edge of the sea. The unshippers must work fast because there are many boats must be unshipped soon.

All of the unshippers are male adults and teenagers. They must unship the fish by using some baskets to an auction place. This fish market is open every day as well as the unshipping process. Besides the unshippers, the boat members, there are also fish sellers. They sell the fish to the buyers in the big amount, per groups or even per

pieces. There are two types of the buyers. First is the buyers who want to buy the fish for their daily needs or consumption. Second one is the buyers who buy the fish in order to be sold back to the other people. Finally, there are also some people who are involved there as the foods and drinks servicer. They send some foods and drink to fish sellers in the morning and around 09.00 am, they will ask the money.

Based on the explanation above, it can be summarized that although people know that using swear words will create negative impacts, but for others, they still use it in daily communication. There are many motives or reasons why the fish market place community uses swear words in communication. One thing for sure is to get angry to someone.

The data above show that there are already two forms of swear words owned by the community in communication. In addition, the writer tries to find the relationship between the job risks and the occurrence of swear words used by the fish auction place community in communication. Finally, he wants to analyze the categories, types and the motives of using swear words the fish market place community.

1.2 Scope and Limitation of the Study

The scope of this research is focused on the usage of swear words used in *Pasa Lauak* Sungai Baramah, Lubuk Begalung District, Padang. The writer limits his research into swear words because he is interested in swear words phenomenon. People know that it is nasty words in communication, but in reality, people use it.

Then, many people think that the impacts of using swear words in communication always give negative impacts for the listeners. It triggers the writer to do the research on this subject finally.

Talking about the location of the research i.e. *Pasa Lauak* Sungai Baramah, Lubuk Begalung District, Padang, the writer has some reasons. He decides to select *Pasa Lauak* because it is one of the places where the nasty words quite often come up compared to the other places. Secondly, related to the people/ society, it is commonly found that low class people or working people often utter nasty words or impertinent words in communication while they are doing their jobs. It is related to the focus of this research that considers they are used to do it in communication.

Thirdly, it is about the work pressure that is quite high. Since the boats come to the port around 05.00 am or dawn time, the unshippers starts to work. There is no time to take a rest. They must move and unship the fish from the boat by baskets fast to the storages and selling spots. It is because the other boats keep coming and the sun will be rising. If the morning comes, the fish buyers and agents will come and stay in the selling spot. If the unshippers are late, many problems will come up such as lining boats, fish lost, and accidents.

In this analysis, the writer only discusses swear words that occur in Fish Auction Place (TPI) Sungai Baramah, Lubuk Begalung sub-district, Padang. This analysis will be discussed by using the theory of swear words categories by Andersson (1985), the theory of swearing types by Steven Pinker (2007), the theory of function of the utterance by Searle (1983), the theory of swearing motives by

Andersson (1985) and Hughes (1991), and the theory of social value classification by Clyde Kluckhohn.

1.3 Statement of Research Problem

Swear words are also called nasty or rude words of a language used by people in their social life. To make a clear analysis, the writer focuses his analysis on the following questions.

1. What are the categories of swear words uttered by Fish Auction Place community in communication?
2. What are the types of swearing uttered by Fish Auction Place community in communication?
3. What are the functions of swear words uttered by Fish Auction Place community in communication?
4. What are the motives of swearing uttered by Fish Auction Place community in communication?
5. What are the values of swear words uttered by Fish Auction Place community in communication?
6. What are the constraints of swear words uttered by Fish Auction Place community in communication?

1.4 Purpose of the Study

There are two purposes in conducting this analysis; they are general and particular purposes. Generally, it has three purposes. They are for the writer, for others and for Andalas University Institution. For the writer is to see the categories, types and the function of swear words. Second is to see the motives, values and

context of swear words happen. For others, scientist or common people, this study might show that swear words may not always have negative effects or impacts for others.

For the *Pasa Lauak* community, this research also wants to show them that although the usage of swearing in communication is not a big problem for the community but for other people who keep coming to the place, it is a serious problem for them because those words are not polite to use in communication. In addition, the usage of all swear words in communication, based on the research, does not always come to the positive impacts among them. There are many negative impacts also for their community. So, the usage of swear words have to be in the right place and right moment. For Andalas University Institution, academically, this study is subjected to fulfill one of the Post Graduate requirements.

Specifically, this study is purposed to prove that there is a relationship of working condition motives to the occurrence of swear words in communication. At last, for the *Pasa Lauak* community, the research has a function to show their solidarity through the language that they use in daily communication. Though they use swear words in communication, but it never gives anyone of them hurt feeling. Then, it also helps them to work fast and it can avoid them or even other people get injured while the working process. Meanwhile, for the fish buyers or customers, they do not need to feel worried to come to the place because the workers never use the swear words intentionally to them.

1.5 Significance of the Study

As stated above that human being should use language to interact with others. In his interaction, human being uses swear words intentionally or unintentionally to other people. Swear words may not belong only to certain groups because instead of thinking or realizing that swear words are pertinent language, nasty words, and rude words, it is also used by rich people until poor people or from adults until young children, or even from educated people until the illiterate people in communication.

Using swear words give negative impacts for the hearers, the people say so. They think that using the words will hurt someone's feeling. Through this research, the writer is going to show that although swear words have many negative impacts, he believes that it may have also the positive impacts in communication. It is in line with Baruch statement that swears words could show a group of cohesiveness and friendliness. Based on the phenomenon, he wants to figure out the evidences and he hopes the readers encourage themselves to have a deeper study about swear words.

1.6 Definition of Key Terms

The definition of key terms is very important in a research. These key terms will leave the readers or the same people who are interested in the same research having the same understanding or interpretation in seeing a term. If the key terms are not clear, it will make people similiarizing their terms with the writer terms. If they do so, they will misunderstand because the meaning could be different. In order to

avoid it, on this research, the writer uses some key words. They are swear words, type an category, community and *Pasa lauak*.

Swear Words : the bad or dirty words used by someone or a person who has a strong emotion or attitudes in order to curse, to insult or to mock , to offend someone or something which cannot be accepted socially and cannot be interpreted literally (Hughes. 1991)

Community : a specific group of two or more people who regardless of diversity of their backgrounds, has a sense of belonging an interdependence, and treats their members as brothers or sisters so that they are able to communicate effectively and openly (Hampton. 2004)

Category & Type: category is a word used for segregation predominated by a structure of thesis, research, functionalities, logical framework, and usually is on a crystal format, take for example: the caste categories, category of film, and category of study. Meanwhile, type refers to something that is to be more specific (Yahoo.answers. 2010)

Fish Market : a place for people to buy and sell fish. It is an integral part of public market. It is mostly located in the corner, and it is smelly and dirty (Prihatmaji and Rustiani (2007)

1.7 General Overview of *Pasa Lauak* and Its Processes

Pasa Lauak is located behind of the traditional market in Gaung of Sungai Baramah, Lubuk Begalung District, Padang. This place is also near to Teluk Bayur Port. It offers various sea fish from the small sizes into the big sizes. It is one of the places to buy or get the fresh and new fish in a big amount or small amount.

Every night the fish ships try to catch the fish. It may sail for 2 days minimally or even 9 days maximally. The ships will sail after the crews have prepared all of the sailing needs fulfilled in the morning after unshipping process. When the dawn comes, if the fish ships get many fish, the fish ship will anchor closely to the port and fish market place.

Then, all of the fish boats will go to the fish ships and they will load their boats with the fish. To make their job is easy; they put the fish into some fish baskets. Next, they will take it to the fish market place in order to be sold and to be saved in the saving place. There are three or four unshippers on the fish boat who carry the fish. Most of them are the fish ship crews.

After reaching the fish market place or selling spot, the unshippers will handle the fish. They will carry the fish basket to the saving place or to the selling spot. All of the decisions are decided by the fish agents whether they want to sell it or not. The unshippers carry the fish basket hand by hand. They must work seriously and carefully in order to protect themselves from injuries. At the time the fish amount are many and many fish boats need to be unshipped, the unshippers must work faster because the boat keeps coming and it is a good time for them to get much money.

Mostly the unshipping process will be finished around 9 or 10 am, but if the fish amounts are many they can work until night. After the unshipping process from the boats is over, the unshippers' job is also finished. Sometimes, some of them are still waiting in the saving place, in case there are some fish baskets need to be carried to out of the fish market place or to another place.

Next, one of the fish ship crews, called as *anak ula*, prepares all of the fish needs for the sailing at the night. Firstly, he will buy some block ices, and then he will carry it to the fish ship by using the fish boat. After that, he will buy some petrol and the crew's needs such as foods, drinks and meals. After all of the sailing preparations are complete, he will stay on the fish boat until night.

Talking about the selling spot, the area is not so large. It is around 6 m x 6m and it is built from cement. Some of its surfaces have some holes already, and it is finally filled by the sea water. When the selling process occurs, the fish are just put on the floor by the agents. Some of the fish are stringed, some of them are put inside the fish baskets, and some of them are just spread on the floor. The consumers or customers will take a look the fish carefully and sometimes they go round for several times in order to get the most fresh and cheapest fish.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Review of Related Studies

There are many linguists who have already conducted researches about swear words in movies, translations, but as far as the writer knows no one linguist who analyzes the categories, types, and motives swearing in the fish auction place until right now. The first is Dewaele (2004). The participants of the research were the speakers on multilingual languages such as: English speakers, Spanish, French, German, Dutch, Italian, Catalan, Russian, Finnish, Portuguese, Greek, Swedish, Japanese, and Welsh.

Data were collected from online webquestionnaires with 34 questions related to bilingualism and emotions. A total of 1039 multilingual contributed to the database (731 females, 308 males). He used population from 1039 multilingual which could be described as highly polyglot with 144 bilinguals, 269 trilingual, 289 quadrilingual, and 337 pentalinguals. The combination of quantitative data collected through Likert-scale type responses and of qualitative data collected through open questions makes it possible to draw a fairly detailed picture of multilingual speech behavior and perceptions.

In analyzing the data, the writer divided the data into dependent variables and independent variables. The quantitative analysis is focused on the dependent

variables. It uses the five-point Likert scale theory that has five responses. Meanwhile, the qualitative analysis is focused on the independent variables. Here, the data is related to the context of acquisition such as naturalistic, mixed, and instructed.

After describing the data, tests revealed that the perceived emotional force of swear and taboo words is higher in the L1 and gradually lower in languages learned subsequently. S-T words in the L1(s) are often preferred because of their greater perceived strength and exact calibration. S-T words in the L1(s) may be perceived by some participants as being too strong, hence their preference for S-T words in the 'other' language as these do not seem to have the same emotional force to the speaker.

In addition, many participants underline that swearing happens within clearly defined cultural contexts. Scripts for swearing differ between languages, not only in the metaphors used but also in what is deemed acceptable. In other words, multilingual do not simply use translation equivalents of S-T words in their different languages. Participants who learned their language(s) in a naturalistic or partly naturalistic context gave higher ratings on emotional force of swear and taboo words in that language than instructed language learners.

The second is Fägersten (2007). The speech community represented in this study is that of undergraduate students at the University of Florida (around 31,000 students) is comprised of approximately 68% Whites, 10% International students, 9% Hispanics, 6% African-Americans, 6% Asian-Americans and 1% American-Indians.

The data were collected through the questionnaire such as word-list ratings, dialog ratings; other featuring swearing utterances complemented by contextual information such as setting and interlocutor details.

The students were chosen randomly to complete six-page questionnaire. They were told only that the questionnaire dealt with a particular linguistic behavior. After completing the first two pages including demographic questions and the first rating task, the participants were given the opportunity to stop the process if they disapproved of or were uncomfortable with the subject matter.

Upon completing the questionnaire, the participants were therefore invited to take part in a voluntary follow-up ethnographic interview to discuss their answers and the topic of swearing in further detail. Each interview commenced in the same way, namely i.e. by having the informants describe the style of speech they use in informal, social interaction, as opposed to academic or professional.

In analyzing the data, he did not use any specific theory. After collecting the data from the questionnaire, He did the investigation based on the questionnaire. After selecting and analyzing it, he did the ethnographic interview with the participants in order to get the answer, responds and the topics of swearing in further detail. Finally, the result of interview and the questionnaire were combined in order to answer the topic of problems.

After describing the data, the research proves that context of utterance significantly affects the perceived offensiveness of swear words. The word-list and dialogue rating tasks also indicate variation in the evaluation of swear words

according to gender and race. Overall, females consistently rate the listed swear words as more offensive than males did.

The data analyzed in the present study suggest that the swear words devoid of context tend to be rated in terms of the context suggested by the evaluative adjective provided such as offensive, abrasive, and abusive. The traditional word-list method can neither account for the variations of swear word usage, such as literal or metaphorical usage, nor for the effects of variations in context, such as setting, topic and co-participants. The word-list and dialogue ratings tasks furthermore revealed that swear words used denotatively or injuriously are considered to be most offensive, while the metaphorical use of swear words in in-group, social interaction tends to be judged as least or not at all offensive.

Third is Karjalainen (2002). He collected the data from Swedish translations of J. D. Salinger's famous novel *Catcher in the Rye* by Birgitta Hammar in 1953 and by Klas Östergren in 1987. He used the descriptive-explanatory approach. In collecting the data, he used the distributional method. He had extracted all swearwords from Swedish translations, a total of 1576 swearwords.

Related to the data analysis, he divided the categories of swear words into (a) sexual organs, sexual relations, (b) religion, church, (c) excrement, (d) death, (e) the physically or mentally disabled, (f) prostitution, (g) narcotics, crime. He also used the Andersson's theory that talks about the motives of using swear words. They are psychological motives, and social and linguistic motives.

In addition, he used the quantitative and qualitative analysis. In quantitative analysis, he grouped the data and then he showed the result through the tables and diagrams. Meanwhile, in qualitative analysis, he explained the swear words one by one and put it into its categories. He also related the swear words with its using motives.

After describing the data, he finds that the Swedish language and culture are less prone to swearing than, for instance, the American English and culture. Translation is an ongoing battle between on the one hand, loyalty to the original text and its agenda or purpose, and on the other hand, loyalty to the target language, culture, society and their norms. He suggested that the explanation lies in the fact that cultures differ in many ways, especially in that there are culture-specific norms that govern behavior.

After describing the three researches above, the writer needs to see its surplus and weakness in order to be applied for his research. First is from the research of Dewaele. His research surpluses are through the questionnaire, he had already got many data. The collected data are analyzed by Likert-scale type responses. The responses have five responses need to be answered. Then, the results are made after the responses are already filled.

The weaknesses of this research are the researcher collected the data by having a questionnaire only. Actually, he needs to confirm to its sites because the site data are more real and more valid as the data. Data from the questionnaire can be used as supporting because in answering the data through the questionnaire, some participants might not be serious or even they do not know what the answers are.

In relation with the analysis, he only used Likert-scale type responses. It is not a completely theory but it is a form of responses. There are five responses from one question. The participants are asked to choose one of the answers given. Then, all of the participants' answers or responses are collected and it is finally becoming results of the research.

The contributions of the research to the writer's research are the questionnaire is needed to collect the data. Then, from the finding of the research shows that participants who learned their language(s) in a naturalistic or partly naturalistic context gave higher ratings on emotional force of swear and taboo words in that language than instructed language learners. It means that context is very useful both to influence creating the swear words and to understand the meaning or the motives of swear words used. It means that the contexts theory is needed to analyze the data.

Second is from the research of Fägersten. His research surpluses are by filling the questionnaire, the data are already collected. He knows that by filling the questionnaire, the data analysis is not complete. So, he used an interview, especially ethnographic interview to collect and drill the data from the random participants. The interview was commenced in the same way for all participants. The weaknesses of the research are the researcher did the research analysis without having any specific theories. He just investigated and analyzed the data through the questionnaire and interview data.

The contributions of the research to the writer's research are to collect the data; interview technique is needed to support the questionnaire technique. From its

findings, it proves that the results of the present study explicate the swearing paradox by providing evidence of a discrepancy between the type of swearing that is most characteristic of social interaction within the university speech community and the type of swearing which is typically presented in offensiveness ratings tasks. It means that in the speech communities there are some types of swear words used by them in conversation.

Third is from Karjalainen research. It states that the explanation lies in the fact that cultures differ in many ways, especially in that there are culture-specific norms that govern behavior. He used the theory of Andersson related to the type of swear words into (a) Sexual organs, sexual relations, (b) Religion, church, (c) Excrement, (d) Death, (e) The physically or mentally disabled, (f) Prostitution, (g) Narcotics, crime. In addition, he also used the Andersson's theory that talks about the motives of using swear words. They are psychological motives, and social and linguistic motives. It means that there are seven types of swear words and there are three motives of using swear words in communication.

Based on the facts above, it is very important for the writer to explain the categories, types and function and swearing motives of swearing in the fish auction place because, firstly, there are many types and categories of swear words might appear in conversation. It is because people just swear with everything he knows. Secondly, the users must have motives or reasons in using swearwords in communication. Finally, he is so interested to figure out of their motives.

Thirdly, context has important role in conversation. It really gives a meaning of the speaker's utterance and for the hearer, it helps him or her to interpret or understand what the speaker means in his/ her utterance. Finally, none of the researcher uses the type of swearing introduced by Steven Pinker who has divided the types of swearing into five types of swearing.

2.2 Theoretical Framework

2.2.1 Sociolinguistics

Sociolinguistics is a study of language in relation to the society (Hudson, 1980). Chaika (1989) also stated that sociolinguistics is the study of the ways people use language in social interactions of all kinds. It means that in analyzing sociolinguistics, the researchers will discuss two objects. They are language used and the society that uses the language in their daily communication.

Gregory and Carrol (1978) argued that language has a referential function. It names and describes things in the environment; language has a social function, establishing roles and relationships; language has its own way doing things and relating to the rest of our behavior. It can be summarized that language can refer to something both to things and its environment and it has also own way to express itself in communication.

Coulmas (2005) stated that language is social fact in that every language is a collective product, an artifact created by its speakers which, at the same time, enables higher forms of social planning and cooperation to evolve. It means that language is

created by people in order to communicate with others and besides creating it; they also maintain the language together. In addition, he also said that, speakers make choices. It can be explained that in communicating, the speaker has own right to choose and to use his language to others.

Hudson (1980) said that speech may also reflect the social relations between the speaker and addressee, most particularly in power and solidarity manifested in that relationship. "Power" is self-explanatory and "solidarity" is concerning about the social distance between people-how much experience they have shared, how many social characteristics they share (religion, sex age, region of origin, race, occupation, and interest), and how far they are prepared to share intimacies. It means that in having the conversation or communication, people can show his power or solidarity to its participants. The using of power and solidarity utterances depends on the speaker and addressee or the context of the conversation itself.

All of the people who are involved *Pasa Lauak* in Sungai Baramah, Padang can be categorized as the working class people. It is because most of them are still skilled manual workers, semi - skilled manual workers or even unskilled laborers. It is proved by their job performances. They still use the human power, hand by hand, to lift up or move up the fish from one place to another place and also most of the jobs are only focused on lifting up the fish from the boats to the spot places. It is emphasized back by Coulmas (2005) that working class people are divided also into three types such as: upper working class people (clerks, skilled manual workers)

middle working class people (semi-skilled manual workers) lower working class people (unskilled laborers, seasonal workers).

In addition, Hudson (1980) told that many families involved were typically working class in being part of a 'closed network'. It means that a network of people who have more contacts with other members of the same network than with people outside it. This affects the kinds of the relations they have, for, in a traditional working class, ties of friendship, work, neighborhood and kinship will all reinforce one another.

Then, he emphasized that one effect of belonging to such a closed network is that people who are very constrained by its behavioral norms and there is consequently little variation between members in their behavior (or at least in the norms which they accept). This being so, it might be expected to find a relatively high degree of conformity in speech, which is one type of behavior governed by norms. Conversely, people who do not belong to a closed network, or who belong to a network united by fewer type of bond, might be expected to show a relatively low degree of conformity to the speech norms of any closed network.

If Hudson uses the term of "power and solidarity", Chaika (1989) uses the term of intimacy and inferiority. He argued that formality/ inferiority implies distance. Both intimacy and insulting imply little social distance. Hence the same form can be used to insult and to show endearment. The insult occurs when the intimate form is used inappropriate to someone of equal or higher rank by one who has not been given permission to use it.

Based on the Hudson and Chaika opinions, it can be simplified that in conducting a conversation, people can show their power and solidarity or in another term their inferiority and intimacy to other people. Whether using solidarity/ intimacy or power or inferiority is greatly influenced by the context of the situation and the willing of the people itself.

2.2.2 Taboo

Before talking widely about taboo, it is better to know that taboo and taboo words are differ. Taboos are things or ideas that are discouraged or even forbidden in a society. Meanwhile, taboo words are words that are related to taboo topics or subjects and it is also unpleasant words because it can give uncomfortable feeling to other people. Taboo words usually talk about sex, body function, death, and religion.

Hughes (1991) stated that taboo words had been found by Captain of James Cook from Tongan into English in 1777. He also emphasized that taboos may be categorized as universal or societal. Universal means that all of societies have taboo words and societal taboos become revealing indicators of evolving social mores, and reflect differing attitudes towards major forces which sustain, alter or threaten life.

Wardaugh (in Chu, 2009) stated that taboo are established because people believe that such inappropriateness will bring harmful consequences to them either because of non-verbal or verbal behavior violates a code based on natural beliefs or it violates the moral code of the society. It can be concluded that taboo has negative

impacts for people and it appears in the form of non-verbal or body language and in the form of verbal behavior or utterances.

Hughes (1991) said that because the 'sacral' notion of language tends to be very powerful at primitive stages of society, taboos have traditionally grown up around offensive usages. Swearing is a violation of these taboos: the 'high' varieties violate the taboo of invoking the name of the deity, while the 'low' are often violations of sexual taboos. It can be summarized that between taboo and swearing have a close relationship since the occurrence of swearing in conversation by people is greatly influenced by the taboo (ideas and words) that has firstly been formed and used in a society.

2.2.3 Swear Words

Unlike most other language rules, people never study or learn about swear words whether in school, college, or classroom. Swear words are quite paradox. Instead of avoiding them in conversation, people use them in nearly every moment of every culture. Most of people use it to show his anger or frustration and the swearing itself has also many purposes or reasons in social interaction.

2.2.3.1 Categories of Swear Words

People associate swear word with a nasty word or inappropriate word, which is not allowed to be used in a conversation or talk. However, there are some groups considered that swear word are still the appropriate media to express strong emotion and

attitudes. One of the examples is the goods unshippers. It means that people can use swear words if they are angry and they can express their emotive feelings through swear words. In the development, it seems that swear words are more accepted by the society nowadays.

Swear words are nasty words used by someone or a person who has a strong emotion or attitudes in order to curse, to insult or to mock, to offend someone or something which cannot be accepted socially and cannot be interpreted literally. It means that there are some characteristics covered in the swear words such as: dirty words, a strong emotion person, used to insult or to offend someone or something, socially-unaccepted and literary-uninterpreted.

Dirty words mean nasty words. Those words are words that must not be uttered in communication because it gives a negative impact for other people. The people who hear the utterances will be offended or insulted by the speaker. A strong emotion person means a person who is in bad-tempered or being hurt by someone or something. A situation or condition can also make him or her to utter nasty words in communication.

Swear words have some functions in communication i.e. for insulting, mocking, offending or insulting people or something. It is socially-unaccepted and literary-uninterpreted. Socially-unaccepted means that swear words are words prohibited to use in social communication. People avoid using the words because it against their social norms. Literary-uninterpreted means that the meaning or the message of the speaker who is using the swear words should not be interpreted as it

is. The speaker might have another message or meaning when he utters the swear words.

Hughes (1991) stated that swearing can be divided into two. They are high swearing and low swearing, the sacred and the obscene. The high/ sacred swearing is language in its most highly charged state, infused with a religious force recognizable in the remote modes of the spell, the charm and the curse, from seeking to invoke a higher power to change the world, support the truthfulness of a claim. Basically, all of these varieties are profoundly serious because there is always the alarming possibility of the words coming true. The example is *drat*. The meaning is 'God rot your bones!'. The lower/ obscene swearing are physical faculties of copulation, defecation and urination. The example is *bugger off, son of a bitch*. The words could give a deeply wounding for the hearers.

Meanwhile, Anderson (in Karjaleinin, 2002) gave another opinion about swearing. He breaks the swearing into several categories. They are (a) sexual organs, sexual relations, (b) religion, church, (c) excrement, (d) death, (e) the physically or mentally disabled, (f) prostitution, (g) narcotics and crime.

Sexual organs swear words is one of the swear words categories that explains about the sex organs of human being for the reproduction system. The words, which belong to sex organs of being, are *cock, buttock, rooster, guts, cunt, and haystack*. Meanwhile, swear words of sexual relations are related to the sexual activities. The words are *suck* and *fuck*. Religion swear words is one of the swear word categories

related to religious things. The speakers use the words such as: *God, Jesus, Jesus Christ, Christ*, in swearing someone.

Excrement swear words is a kind of swear word that is related to the human wastes such as: *piss, shit, and feces*. Death swear words is a kind of swear words that talks about the life after death for example: *go to hell*. Physically or mentally disabled swear words are swear words that are related to the abnormalities of someone's conditions physically or mentally. The examples are *fucktard, wanktard, crap, stupid, weird, pathetic*. Prostitution swear words is a kind of swear words that are related to the job of illegal sexual relation. The words are *bicth, chick, and whore*. Narcotics and crime swear words is a kind of swear words that are related to the addictive drugs such as: *drunker, gambler and bastard*.

2.2.3.2 Types of Swearing

Steven Pinker in his book titled *The Stuff of Thought* (2007) breaks profanity down into five types. They are Dysphemistic Swearing, Abusive Swearing, Idiomatic Swearing, Emphatic Swearing and Cathartic Swearing. Dysphemistic swearing is one type of swearings that is an exact opposite of euphemism. It forces the listeners to think about negative or provocative matter when a speaker tells or informs something. The sample words of this type of swearing are *fuck* and *bitch*. The sample sentence of *fuck* is *He **fuckes** her*. The meaning of *fuck* in the sentence is a man rapes a girl. The girl that they are talking about could be a "whore" or a virgin. A clear context of the utterances can help the hearer to identify the girl.

Abusive swearing is one type of swearings used for abusing or intimidation or insulting others. The sample words of this type of swearing are you *mother fucking or mother fucker, son of a bitch, fuck you*. The sample sentence is *You are son of a bitch*. The meaning of *son of a bitch* in the sentence is the speaker insults the hearer because of his actions or something he has done.

Idiomatic swearing is one type of swearings used for swearing without really referring to the problem. In simple words, this swearing has nothing to do with the topic being discussed by the speaker to the hearer. This swearing is used only to arouse interest, to show off, and express to peers that the setting is informal. The sample sentence of it is *Oh shit, it is a nice car*. The meaning of *shit* in the sentence has nothing to do with the human waste. It is arousing interest or a surprise about the car.

Emphatic swearing is a type of swearing that has a function to emphasize something with swearing. It makes a thing that is being discussed looking over. The sample sentence of it is *it was so fucking big*. The meaning of *fucking big* in the sentence is the thing that is being discussed is very big. It does not mean to abuse or insulting.

The last type is chatartic swearing. It is a type of swearing used when something bad or unwanted condition happens such as: coffee spilling, hitting another car, etc for the speaker. He or she wants to show that he is in a negative emotion. The sample sentences of it is *damn this coffee*. *Damn* means that the speaker blames the coffee because it has already damaged or broken something on the speaker badly.

2.2.3.3 Motives of Swearing

When people talk about swear words, people always relate it to the nasty words. Some people don't want to use it because it is taboo words for them. They think that if they use the words in communication, people will be cornered and even other people will get angry at him or her directly. Although they have known or thought that the effects can hurt or make people angry but for some people the taboo words are still used in communication.

Andersson (1985) stated that there are three motives of people for swearing. They are psychological motives, social motives and linguistic motives. Firstly, psychological motives come from frustration or anger, arising from an unexpected event or shock, most people resort to swearing for an immediate vent of emotion. These swearwords are not deliberate, but come more as a reflex. He also gave an example for that. When someone gets one's finger stuck in the door to the pub or to the church, the swearword will come all the same. It means that psychological motives are motives that come from unhappy feeling (anger, shock, upset) of someone to meet a certain condition and it occurs merely as a reflex of a bad condition.

Secondly, social motives are the most common swearing pattern. Crystal (in Karjaleinin.2002) stated that social motives for swearing differ from psychological motives in that they involve more than one person, as social swearing depends on an audience to have any real function. For instance, someone may swear to assert his identity in a group, to indicate friendship, to mark social distance or social solidarity.

Swearwords may be used to assert and strengthen group identity i.e. to show their unity. It is emphasized by Crystal (in Karjaleinin, 2002) that when someone joins to a new social group, he/ she is very much influenced by the prevailing swearing norms within the group, and swearing has even been said to be contagious. Swearwords may be used as markers of friendliness in bantering remarks between friends, and they may even be used as terms of endearment. However, when swearwords are used in their social function without any attached negativity, it is clear that there has to be a certain understanding between the speaker and his/her audience.

The last is linguistic motives for swearing. Andersson (1985) said that someone is free to use any of the tens of thousands of words in his vocabulary, as long as he conveys the message that people wish to communicate. So, from a purely theoretical and linguistic standpoint, it could be stated that “What a very nice rocking chair” just as well as “What a fucking nice rocking chair” – both would be just as acceptable. It means that swear words are just as good and usable words as any others. It has a variety of ways of expressing ourselves, using different words, different grammatical structures. The style of using language or words for communicating is up to people, in what style he is relaxed or enjoyed using the language or words.

2.2.4 Functions of Utterance

Every utterance can have one or even many functions in daily conversation. Searle (in Levinson, 1983) divided that there are five basic kinds of action that one can perform in speaking through the utterances. They are representatives, directives, commissives, expressives, and declarations. Representatives is a type which commit the speaker to the truth of the expressed proposition, such as: stating, informing, suggesting, etc.

Directives is a type which attempts by the speaker to get the addressee to do something for example; requesting, asking, and ordering. Commissives is a type which commits the speaker to some future course of action, such as promising, offering, and praying. Expressives is a type which expresses a psychological state, for example: thanking, congratulating, and apologizing. The last is declarations which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistics institutions, for instance: declaring war, firing from employment, christening, and giving a name.

2.2.5 Social Value Classifications

Clyde Kluckhohn (in Muin, 2006) stated that there are five values in a social life. First is the the essence value of human's life. It means that a society consider that a life is bad, good, bad but human must give their efforts to have a better life. Second is the essence value of human's works. It means that a society consider the human's work make them life, give honour, and a life trigger to create another work. Third is

the essence value of human to time and place. It means that human thinks that the past time, the present time, and future time are important. Fourth is the essence value of human with nature. It means that human thinks firstly that nature is a great thing, so they must not fight it, secondly, they must fight the nature, or the last, they try to balance both of it. Fifth is the essence value of human's relationship with others. It means that human consider that the vertical relationship is important, horizontal relationship is more important, or being dependable is not a good action in life.

2.2.6 Context

Context is something needed to interpret the real meaning of participant's utterances. In getting a correct and appropriate meaning of an utterance, it is not suitable enough considering the literal meaning of the words only. By finding out and describing the context of the utterance, it will help the researchers to get the functions wanted. Generally, Tarigan (1990) stated that context is any knowledge background that might be owned and agreed together by speaker and hearer to support the hearer's interpretation to what speaker's says in a certain utterances.

Keraf (2004) stated that context can be grouped into two divisions. They are non-linguistics context and linguistics context. Non-linguistics context is a relationship among the elements which is in outside of the language, for example the social context. Linguistics context is a relationship among the language elements. It covers the relationship of word with phrase in phrases or sentences, the relationship among phrases in a sentence or text, and also the relationship of sentences in a text.

Firth (in Haliday and Hasan, 1989) described context of situation into four parts. They are participants, action of the participants, relevant features of the situation and effect of verbal action. Participants are the people who are related in statuses and their roles in society. Action is something that the participants doing, including both verbal and non verbal action. Relevant features of the situation are such the surrounding objects and events. Effect of the verbal action means that what changes were brought about what the participants in the situation had to say.

According to Hymes (in Rankema, 1993), the meaning of an utterance can be influenced by some factors, such as setting, scene, participants, ends, act sequences, keys, instrumentalies, norms, genres. He grouped it into a word namely "SPEAKING".

Setting means that an utterance is discussed by seeing the time, place, and other physical condition that are involved in the utterances. *Scene* talks about the setting of a conversation or utterances whether formal or informal used by participants in communicating.

Participants are the people who are involved in creating the conversation. It can be divided into two terms i.e. speaker or hearer, and addressor or addressee. The participants vary from the level of age, sex, and the background of education, jobs, and the place of living. The level of age is like adult, teenager, children and the sex is man and a woman. Related to the background of education, the examples are college students, senior high school, junior high school, and elementary school. Participants'

jobs can be grouped also like employee, farmer, fisherman, and seller. Finally, the place of living is like in the city, country, down town, and the seashore.

Ends are the purpose (s) of an utterance. It is true that when a speaker says an utterance, he may have one or more purposes in his utterance that he wants to deliver to someone. The purposes of the utterance are to inform, to corner, to apologize, to get angry, and others. To understand it, the participant should consider or comprehend the context of its utterance.

Act sequences consist of form and content of an utterance. In another words, it means the form and the message of the utterance. In one utterance, both form and message may be understood directly but sometimes it needs a clear context to understand the message. It is because in one utterance, the main point is not located in the form but it is in the content or the message of the utterance. Many people make a wrong conclusion because they misinterpretate the messages of the sentence or utterance.

Keys are related to the tone of the conversation. The tones of conversation are varied for examples mocking, serious, and joking. *Instrumentalies* consists of the channels of the conversation and the forms of speech. The channels could be in the form of written, and telegraph. Meanwhile, the forms of speech could be in the form of dialect, and standard language.

Norms are the rules in doing the conversation. It can be divided into two. They are norms of interaction and norms of interpretation. Norms of interaction is like interruption, questioning, and answering. Related to the norms of interpretation is

like a listener is suddenly looking away must be interpreted. The last is *genre*. It refers to the way of delivering the information such as: advertisement, and fairy tale.

Based on the information above, context can be divided into two functions. They are for the speaker and for the hearer. For the speaker, context are the elements that supports or makes an utterance appear in a certain condition in order the message sent to the hearer well. For the hearer, context is the elements that help them to understand, to interpret, and to comprehend the speaker's message.

After having discussing all the theories, the writer shows the procedures of how to handle the data. The function is to guide the researcher in analyzing the data. Meanwhile, for the reader or for people who are interested to the research, they can read easily the relationship of the data and the relevant theories and finally understand about the research. The relationships can be shown in the following picture.

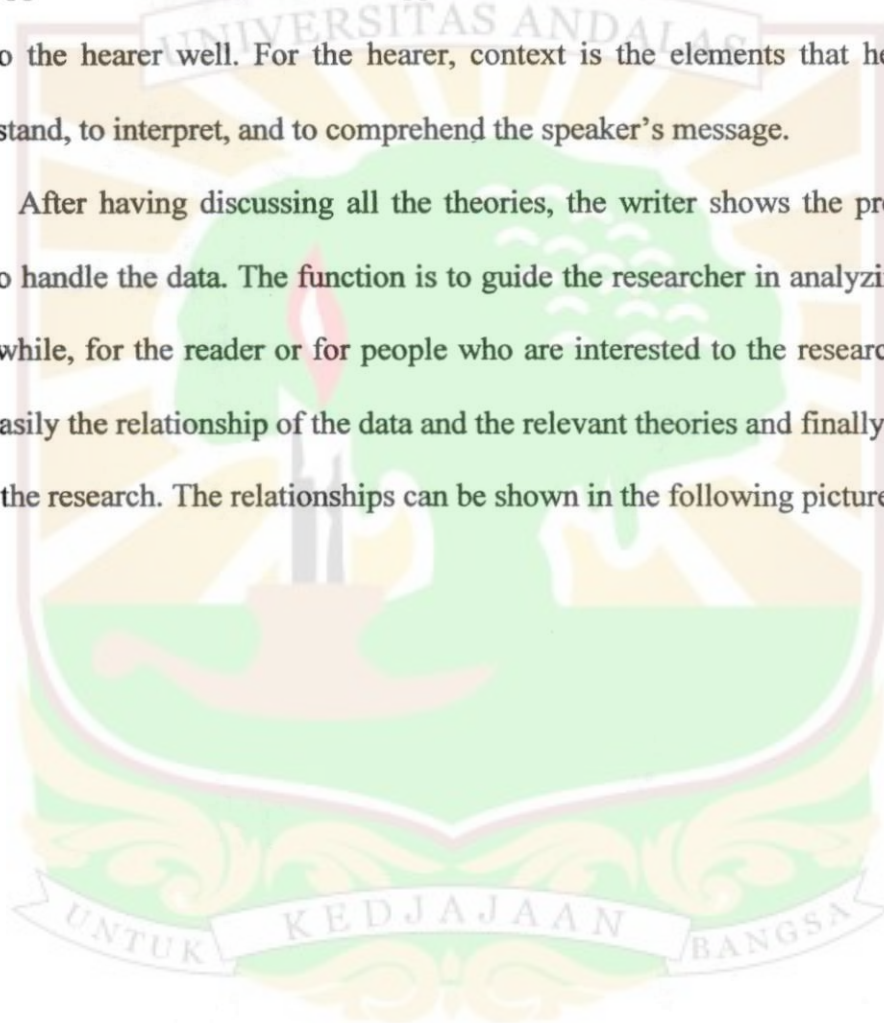
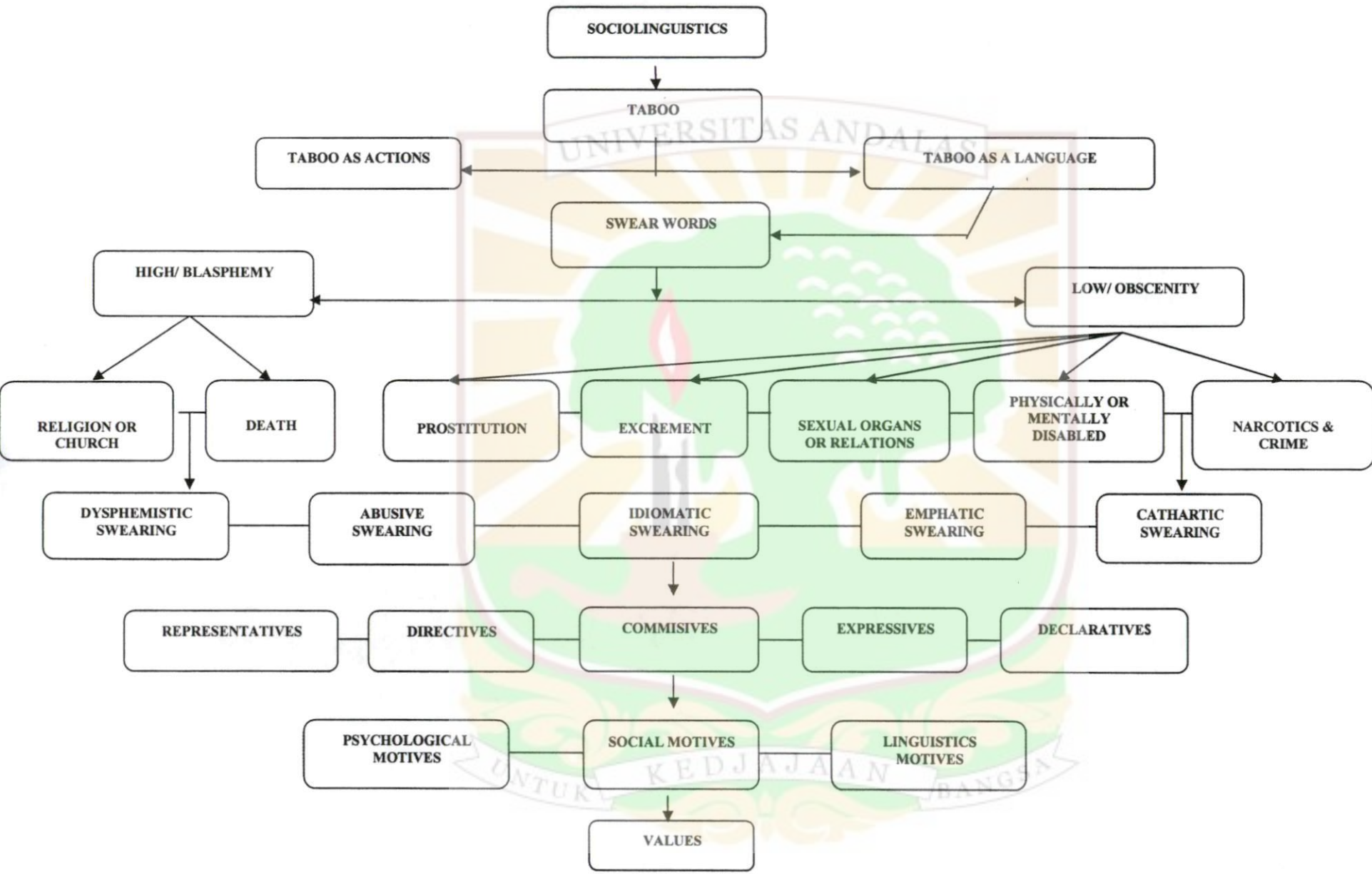


Diagram 1. The Relationship of Relationship Theories Related to Data Analyzing



After having the data, the data are firstly divided between taboo as a language and taboo as an action. In the research, the writer only focuses on taboo as a language as data and it is greatly related to swear words. Then, the data are normally divided into two i.e. blasphemy and obscenity. After that, it is determined its categories such as sexual organs, sexual relations, religion, church, excrement, death, the physically or mentally disabled, prostitution, or narcotics and crime. Next, data are also selected into its type of swearing. There are five types of swearing as explained by Pinker. They are dysphemistic swearing, abusive swearing, idiomatic swearing, emphatic swearing and cathartic swearing.

In the following step, data are separated its function based on the theory of Searle that has been divided into five functions. They are representatives, directives, commissives, expressives and declaratives. Then, data are also broken down into its motive in the communication. By concluding all the information, it is finally hoped that there are some cultural values found in the data analyzed.

CHAPTER III

RESEARCH METHOD

Knowledge influences the human's life. It is because knowledge is used for human and human's need in the culture. An increasing and developing knowledge shows that there are unseparated processes in its developing to human's life values. Everyday a new knowledge is found in many countries and it is published in mass communication. Some of the old theories are failed by new theories. Knowledge is consumed everyday by people and finally, they may use it in their social life.

As stated before, knowledge can't be separated from life's values. One of the ways to find the life's values is through the scientific way. Talking about a scientific way, it will be related to the three approaches such as ontological approach, epistemology approach, and axiology approach.

Ontological approach is an approach questioning the object analyzed by the knowledge. Talking about the research object, the writer is focused on the language used by the fish market unshippers in Sungai Baramah. Here, he feels strange when he comes to the site. People are taught to speak politely since they are child. People must not use swear words in having communication. If they speak rudely, people will get angry, but on the site, some people smile and even laugh to hear it. That's why he thinks that this research is quite phenomenal in a social life.

Epistemology approach talks about the origin, sources, method, structure, and validity of knowledge. Related to the research, this phenomenon will be conducted

scientifically in order to find the truth. In this research, the writer uses some methods and theories that support his ideas in order to figure out the phenomenon appearing in social life. Axiology approach is an approach that studies a value in general. It is questioning the function of the knowledge. In line with the writer's research, the writer wants to show to other people that swear words do not always mean bad meaning and swear words also has social values in a society.

3.1 Type and Design of the Research

This research is a qualitative research. A qualitative research also allows the researcher to gain access the motives, meanings, actions and reactions of people in the context of their daily life. The focus of it does not reveal causal relationships, but rather to discover the nature phenomena as humanly experienced. In essence, qualitative research is oriented toward the search for meanings, that is, the interpretation and meanings people give to events, objects, other people, and situations in their environment and its focus in the nature of phenomena of human beings.

3.2 Data and Sources of Data

Data are the most important component in the research because the research only can be continued by having the research data. If there are no data, the research is considered failed. According to Sudaryanto (1993) stated that data are the research object that are derived from a selecting process of any kind of utterances occurred on

the site. Data are the object of the research plus its contexts. Based on the statement above, it can be explained that the data of this research are all of the utterances related to the swear words used by the people who are working or involving in *Pasa Lauak* in Sungai Baramah, Lubuk Begalung, Padang plus the contexts of the utterances.

Talking about the source of data, according to Loftland (in Moleong, 1996), the sources of qualitative research data are for example: sentence or utterances, actions, written texts, photographs and statistics. Related to the writer's research, his sources of data are taken from the utterances and actions of the conversation among the fish unshippers, the fish unshippers with other people, the fish unshippers with the fish sellers and the fish unshippers with food and drink servicers in Sungai Baramah, Lubuk Begalung, Padang.

3.3 Method and Techniques of Collecting the Data

Related to the data collection, the writer uses the observation method. Here, he did the observation directly by himself to the site. The reasons of using the method are, firstly, it helps the writer to see the language phenomenon directly used by the people in order to have a communication. Secondly, it also helps the writer to figure out the hidden information of using swear words in communication.

According to Sudaryanto (1993) there are four techniques in collecting the data. They are: recording technique, participant observation technique, non-participant observation technique, and taking a note technique. Usman and Akbar

(2000) stated that there are four ways in collecting the data. They are observation (participant observation and non-participant observation technique), interview, questioner, and documentation.

Based on the information above, the writer uses some techniques in order to collect the data. They are observation (participant and non-participant), recording, taking a note, questionnaire and interview. Stainback and Stainback (1988) explained that in participant observation, the researcher observes what people do, listen to what they say, and participates in their activities whenever possible.

Data are taken from September 1st 2009 until June 30th 2010. The writer mostly comes to the site on Saturday and Sunday. Sometimes, he also does it on other days when he has no activities such as day off or holiday. The reason of collecting data mostly on Saturday and Sunday is because he also has to do other job i.e. teaching. In one week, the writer mostly comes to the site two until three times.

After reaching the site, the writer straightly goes to the auction place. He mixes with various people. He takes a look and observes all the activities at the site. He turns on the tape recorder in his cloth's pocket. He pays attention a lot to the conversation among the fish unshippers, the fish unshippers with other people, the fish unshippers with the fish sellers and the fish unshippers with food and drink servicers. If he finds that the condition is too crowded, he also writes the data and its context. He is not only focused on one spot. He also walks form one spot to another spot in order to get the various data.

After that, the writer uses questionnaire and interview technique. Before giving the questionnaire to the participants, the writer finds a researcher's assistance. He is someone who helps the researcher in facing the problem on the site. He is a driver for a local public transportation in the area. As a driver, he takes people from one place to another place. His transportation area is only around Sungai Baramah. Every morning, he always takes the unshippers from their house to the fish auction place and around 10.00 AM, they will go home by his car. The unshippers' houses are located separately on the Sungai Baramah area. If the unshippers have any party of program, he will be invited by the community.

After that, the writer must know first the number of unshippers who work in the fish auction place and all of them are around 25 or 30 unshippers. The reason of choosing the unshippers to find the data is because their contribution or involvement to the unshipping process significant. They are involved from the beginning until the end of the unshipping process. As matter of fact, they also have another job i.e. to be the temporary fish sellers. While waiting the fish boat, they will sell their fish in order to get additional money that they take from the fish boat before.

Then, the writer discusses with the research's assistance about to find and meet the informants. Based on his observation on the site, the writer explains some characteristics of the unshippers to him. After figuring out the problem, they come to the houses or cafe/ shop where the unshippers often spend their time after unshipping the fish baskets. Some of unshippers were available to be interviewed right away in

their houses and some of them were available to be interviewed on the seashore while they are fixing their fish net.

Before proposing the questionnaire, the writer, helped by the researcher assistance, explains about the coming to them. Then, some of them agreed to fulfill the questionnaire directly and conducted an interview right away after that, but for some of them were not available in the first coming. The agreement was made and then based on the agreement itself; finally, the questionnaire and interview were conducted.

Related to the questionnaire itself, it had ever been used by a group of YPPI (2006) of Petra Christian University in researching the usage of swearwords by elementary school students. The group wrote the questionnaire into two versions i.e. English version and Bahasa Indonesia version. It used note taking technique and questionnaire. Finally, the questionnaires were given to the students, the student teachers and the student parents.

Going back to the research, from 25 of the unshippers in *Pasa Lauak*, 15 of them fulfilled the questionnaire and only 8 of them were interviewed. Only 15 informants those were available in fulfilling the questionnaire. Meanwhile, for the others, they must do their jobs such as fixing the house, and accompanying the fish agent to go out of the city and they were not available for that.

For the interviewee, 8 of the informants were selected to follow the interview. The writer selected them based on his observations on the site and information from the research assistance also. There are some reasons of doing it. Firstly, they use

swear word often on the site. Secondly, they have various ages which is started from the old one until the young one. Thirdly, they have various swear words in communicating with other people. Finally, they are considered knowing about the appearance or usage of swear words on the site.

Before having an interview, the writer has already prepared a list of question. It has a function to guide or to remind him about the questions that are going to be asked to the participants. He asks the question based on the mood of the conversation at the moment. The question is not as direct as stated on the list of interview questions. He does the interview with the 8 informants right away.

Before coming to the interview, the writer explains first about the purpose of the coming to the site. Then he starts to address one by one. Finally the interview is running smoothly. He asks one question for all the participants. He lets the participants keep giving the arguments one by one while he is writing and recording what they are saying. He lets them sharing the answer the questions and he keeps the conversation running on.

3.4 Method and Techniques of Analyzing the Data

In analyzing the data, the writer applies a pragmatics identity method. It is one of the analyzing methods that explain about the meaning of a referent based on the context of the utterance. The reason of applying the method is because the writer wants to see clearly whether the using of swear words by the people who are working or involving in *Pasa Lauak* really mean to what they say or it refers to another thing.

Here, the writer uses referent technique in analyzing the data. This technique uses referents as the participants in comprehending the meaning. Next, it will show whether the referent is matched with its referee or the referent does not match with its referees. To explain it, the context of the utterance helps the writer to analyze it.

Related to the research, after having the data, the writer starts to do an analyzing process. The data are displayed one by one by having its context in order to get a good comprehension. To explain the data, all of the theories that have previously been mentioned are applied in order to analyze what the speaker mean in his utterance to the speaker (s).

3.5 Reliability

Although the term 'reliability' is a concept used for testing or evaluating quantitative research, the idea is most often used in all kinds of research. Patton (2001) states reliability is a factor which any qualitative researcher should be concerned about while designing a study, analyzing results and judging the quality of the study. Golafshani, based on the Denzin statement (1978), states that triangulation is used to achieve reliability and validity of a research from the qualitative researchers' perspectives which are to eliminate bias and increase the researcher's truthfulness of a proposition about some social phenomenon. Then, he states also (according to Creswell & Miller) triangulation is defined to be a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study.

Related to the research, the writer uses source triangulation in finding the data reliability. Patton (in Andriana, 2010) states that a source triangulation is comparing and re-check the degree of reliability achieved through a different time or tool in a qualitative research. After recording and taking notes the data, the writer conducts an interview and questioner. It has purposes to dig or to drill more hidden information. After gathering all of the information, he started to write the paper. Next, he compared what he writes and what happens on the site. He did re-observation to the data in order to make sure that what he writes is in line with the condition on the site. He also re-checked to the researcher's assistance and the workers itself about the findings of the research. Finally, he writes a complete paper.

3.6 The Method and Techniques of Presenting the Result of Analysis

According to Sudaryanto (1993) there are two methods in presenting the data. They are formal and informal methods. Informal method is related to present the data by using a language. On the contrary, formal method is related to the usage of sign and symbols to present the data. Related to the research, the writer uses English in presenting the data and other information. Then, he also uses some abbreviations in order to make the presentation effective and brackets to show the data.

CHAPTER IV

SWEAR WORDS IN *PASA LAUAK* SUNGAI BARAMEH, LUBUK BEGALUNG DISTRICT, PADANG

4.1 Swear Words in *Pasa Lauak* Sungai Barameh, Lubuk Begalung District, Padang

The analysis of the data follows the steps proposed by some theories that have been discussed in Chapter Two. The writer firstly describes the context of the utterance. Secondly, he explains the category of swear words and the type of the swearing. Thirdly, he describes what function and what the motive of the swear words is in conversation. Finally, he finds out what the values of swear words by considering and gathering all information happened in Fish Market Place. The data analyzed are signed by bold and italic printed sentences.

1. Datum 1

(Context: One boat pulls over to the port. It carries many baskets of new fresh fish. There are some people are on it. Some of the unshippers are already ready to unship the coming boat. After the boat reaches spot, instead of carrying out the fish baskets, one of the unshippers takes out some fish in order to be given to his friend for selling to the fish buyers.)

- USHS : (preparing to unship the fish)
USH 1 : (take out some new fish)
USH 2 : *O...i kanciang ang kecekan lauk ang tu? Latakan liak*
Int SWo Pron2 katakan ikan Pron 2 Fat letakkan lagi
'piss, do you think those are your fish? put it back!' (strong intonation)
USH 1 : (put the fish in back and unship the fish basket)

- USH 2 : *Pantek.....! capeklah! Ang ka maangkek indak?*
 Swo cepat-Part Pro2 akan Akt-angkat Neg
 ‘Ass...! *faster! do you want to lift it or not?*’
- USH 3 : (take the fish basket right away)

This conversation occurs when the boat has just reached the unshipping spot. The boat crew helps the unshippers to put the fish basket down to the saving place. At the time, he wants to help them, one of the unshippers take some fish from the basket. Finally he said “*O...i kanciang ang kecekan lauk ang tu? Latakan liak !*”. *Piss* or *kanciang* is one of the swear words. The category is excrement i.e. human’s urine. Its type is abusive swearing because he really hates with that unshipper’s action. He means to call him with the nasty word. Moreover, he thinks that he is going to lift the fish basket soon the boat reaches the unshipping place.

Actually, taking one or two pieces is okay, but they must ask the permission first and even, he is not working (based on the interview with informants). Related to the motive of swearing, “*kanciang*” is a psychological motive. It is proved by his red face, and the utterance “*put it back*” with a strong intonation. He tries to show his anger to the person. In addition, it is related also to the working condition motive. As stated before, the man is angry because he sees that unshipper is careless to work. Careless carrying the fish basket can break the arm because it is quite heavy and it must be carried with the same movement for all unshippers. If one man is slow to move, another man is difficult to walk. It is because they carry the fish basket hand

by hand. The function of “*kanciang*” in the utterance is as an expressive function i.e. showing his anger.

The second utterance “*Pantek.....! capeklah! Ang ka maangkek indak?*”. It has also a swear word i.e. *Ass* or *pantek*. It is a sexual organ category. Its type is still abusive swearing because he abuses him with the nasty word. He looks that man is not so serious to work. If he is not serious to carry the fish basket, it can endanger other people. They can be injured.

The function of the *pantek* swear words in the utterance is directive function i.e. to warn and order the man to work as soon as possible. It is proved his next statement “*capeklah !*”. Related to the swearing motive, it is psychological motive and working condition motive. Psychological motive is because he wants to show his anger to the unshipper that he must move soon. All of the fish baskets must be carried as soon as possible because the boats keep coming over the port. Working condition motive is they are in hurry right now to finish the unshipping process. If his friend is not serious in working, his hand can be injured or even broken. He uses a swear word “*pantek*” to him in order he got the point and understand straightly.

Based on the context above it can be seen that the *kanciang* is one of the excrement swear words which is in the type of abusive swearing and the motive of swearing is psychological motive because it comes from the psychological effect of the speaker in order to express his feeling about the condition. It has an expressive function i.e. to show anger to someone. Meanwhile, *pantek* is a sexual organ swear word which is in the type of abusive and it is a psychological motive because it

appears from psychological effect of the speaker in order to show his anger to the person. Then, it is related to the working condition motive because he must work serious if he does not want to get a serious accident personally and for grouply, the job will be finished soon. It has a directive function i.e. to order the people to work fast or as soon as possible.

2. Datum 2

(Context: The fish agent asks the unshippers to put his fish in the selling area. Many fish buyers want to buy his fish because his fish are new and fresh and also the fish are not so many for the day.)

- FA** : *latak an lah lauak tu kasiko a!*
letakkan Part ikan Dem kesini Fat
- FB** : *bara lauak ko saongkok?*
berapa ikan Fat seongkok
- FA** : *bai se duo ratuih limo puluah*
bayar saja Num
- FB** : *saratuih se baa?*
Num saja bagaimana
- FA** : *caliak lah lauak awak tu a. baru-baru ko mah.*
lihat Part ikan Pron 1 Dem Fat baru baru Dem Fat
- FB** : *jadi bara se jadinya?*
Jadi berapa saja jadinya
- FA** : *kok ka iyo, bai se duo ratuih duo limo*
kalau memang jadi, bayar saja Num
- FB** : *maha bana mah. Ndak tabali do* (Then he goes away)
mahal benar Fat. Neg terbeli Fat
- FA** : *E..... poyok. Inyo kecekan lauk a nan bajua ko.*
Int SWo, Pron3 katakkan ikan apa yang dijual Dem
Aybitch. what kind of fish she thinks that I am selling now.
- USH** : *Gilo e mah. Den raso inyo indak tahu jo lauk tu do.*
Gila Pron3 Fat Pron1 rasa Pron3 Neg tahu dengan ikan Dem Fat
that woman is sick. I think she does not know about the fish
takah itu pulo harago kini.
seperti Dem pula harga kini

FA *and it's the condition right now*
 : (shaking his head)

The conversation happens when the unshippers have put the fish in the selling spot. He puts it there because the fish buyers have come to the boat and directly take the fish basket for themselves. His fish are fresh and new and only a few of boats caught the fish in the night before. So, the amount of fish in the market is not so much. The fish buyers must compete to get the fresh and good fish among them. In this condition, the price of the fish can be higher than normal price.

At the time, the fish buyer bargains the price of his fish; the agent easily says the higher price of the fish to the customer. Hearing the price, the fish buyer, of course, is surprised because in the normal day, she can get cheaper than that. If the price is higher, she is afraid she can't resell it again to the local people. Seeing the customer leaves the place, the fish agent says "*E..... poyok. Inyo kecekan lauk a nan bajua ko. Bitch* or *poyok* is a swear word. It is included into the prostitution category. The type of swearing is abusive swearing. It is because he insults the fish buyer with the nasty words. The fish buyer is not a prostitution girl but he calls so. The function of the swear words in the sentence is as an expressive function i.e. getting angry or showing anger to the related person.

The appearance of the second utterance from the fish agent's unshipper is greatly influenced by the first utterance. The unshipper also upsets to see the running condition. That's why he says "*Gilo e mah. Den raso inyo indak tahu jo lauk tu*

do. ". *takah itu pulo harago kini*. Sick or *gilo* is a swear word. It is a swear word because he swears the woman by saying *gilo*. The woman is not sick. He is healthy actually. The problem is she just doesn't want to buy the fish because the price is higher. *Gilo* means crazy or nut here and the unshipper thinks that she is like that.

The category of the swear word is the physically or mentally disabled. The type of swearing is still abusive swearing because it is greatly influenced by the last utterance. It is also because he calls or thinks that woman is nut but the fact is on the contrary. The function of the swear word is as an expressive function i.e. getting angry or showing anger to the woman.

The motives of swearing of the two swear words are psychological motives. It is because both of them, the fish agent and the unshipper, show his bad mood or bad feeling to the fish buyer. They are angry because the buyer thinks that the fish price is very expensive and moreover, she does not try to bargain the fish. The buyer's action is really making both of them angry because in their mind, the price of the fish is okay already. The amount of fish is very limited. So, it is normal to increase the price a little bit. In addition, just leaving the place with no bargaining is not a good thing because the transaction is not finished yet. She can bargain still.

Based on the interview with informants, it shows that mostly the fish agents don't want to decrease the price of the fish too much. Then, if the buyer keeps bargaining the fish with the lower price, the fish agent will be easily angry and the swear words appear. The worst one is the fish agent will sign the buyer and for the next time, they will never sell the fish to the buyer anymore. If this condition

happens, it will make a problem for the fish buyer later. She can't get the fish with the lower price, the fish agents will offer them always with the high price. Of course, she can't afford it. For the agent, if he can't sell the fish in the selling spot, he will ask his men to save it in the saving place and then he will sell it to the big party sellers or he will sell it in another cities or areas.

Based on the context above, it can be concluded that *poyok* is prostitution swear word which is in the type of abusive swearing, the swearing motive is psychological motive. It has expressive function i.e. to show anger. Meanwhile, *gilo* is a physically or mentally disabled swear word which is in the type of abusive swearing and the motive of swearing is psychological motive because he wants to show his upset, anger, or bad feeling to the fish buyer.

3. Datum 3

(Context: One of the fish unshippers is counting his money. While he is doing it, one of his friends is coming to him.

- USH 1** : E.....*pantek, banyak pitih ang ma*
 Int SWo, banyak uang Pron3 Fat
Ay.. ass, you have so much money (smiling)
- USH 2** : E.....*kontol dek ang. Kalau aden nan punyo ko a,*
 Int SWo bagi Pron3. Kalau Pron1 yang punya Dem
Ay, what a cock you (smiling) *If I have much money,*
indak ka di siko den do.
 Neg akan Prep sini Pron1 Dem
I will not be here now.
- USH 1** : (laughing)

This conversation occurs while the unshipping process is finished. Each of the unshippers will get some money for the salary. One of the unshippers sees that his friend is having much money. He says “e.....*pantek, banyak pitih ang ma. Cunt* or *pantek* is a sexual organ swear word (as discussed before). The type of swearing is idiomatic swearing because it is only arousing the speaker’s interest about something i.e. having so much money. It is for surprising his friend who is counting his salary for today. The function of swear word in the utterance is as an expressive function i.e. to hint his friend. It is proved by his smiling to friend and his laughing is at the end of conversation.

The motive of swearing is social motive. It is because the speaker’s utterance does not insult or intimidate the hearer. He never means to insult his friend with the nasty words. He just wants to greet or address his friend who is counting and having some money. He does not look like angry to his friend of having some much money. It is only to tighten or to build a good social relationship among them.

The other man, his friend, is surprised and then he says “e.....*kontrol dek ang. Kalau aden nan punyo ko a, . Cock* or *kontrol* is a swear word. It is a man’s sexual organ. The type of the swear word is idiomatic swearing i.e. one type of swearings used for swearing without really referring to the problem. He knows that his friend is making a joke at him by hinting him while counting the money. He never mocks or hints his friend with the nasty word. Then, that’s why he replies his friend’s joke by saying “*Kalau aden nan punyo ko a, indak ka di siko den do*”.

In another meaning, it means, *what for should I unship here, if I have already had much money*. The function of the utterance is as an expressive function i.e. to complain about the speaker's statement. The swearing motive is a social motive because he does not mean to hurt his friend. He just wants to reply his friend's joke. It means that they want to build a good social relationship.

Based on the interview, the informants say that most of the unshippers have many bad attitudes. They often do gambling and drinking the alcohol, if they have already got much money. They gamble in the daylight or after working and at night they will do gambling and drinking. They will spend their money for gambling and drinking because they think that tomorrow they can get much money back. Sometimes, at the time, they do gambling, they will play until having debt. They only think for today and tomorrow.

So, in relation to the utterances uttered by the two participants, the speaker asks him to do gambling because his money is enough to play but the hearer says that if he has much money, he will go for gambling or drinking. Because the unshippers are not formal or registered, they can go everywhere and anytime he wants. If he does not want to carry the fish basket anymore, it is not big problem. The others will take the chance. The more they work, the more they get the money.

Based on the context above, it can be simplified that *pantek* is a sexual organ swear word which is in the type of idiomatic swearing and the motive is social motive. It has a function as an expressive function i.e. to hint someone. Meanwhile, *poyok* is a sexual organ swear word also which is in the type of idiomatic swearing.

The swearing motive is a social motive because it shows a social relationship among the participants in communication. "When someone is swearing to you, your friend will swear also to you". It has a function as an expressive function i.e. to complain about someone's statement.

4. Datum 4

(Context: The unshippers have already finished unshipping the fish basket. They want to take a rest or to go to the selling spot. One of the unshippers is going to the selling spot to see his friend selling the fish)

USH 1 : *O...i. kaliang. Pai ka ma ang? Ndak ka maangkek ang?*
 Int SWo pergi Prep mana Pron3 Neg akan mengangkat Pron3
Ay...nigger, where are you going? Wont you lift the fish?

USH 2 : *pantek ayah ang dek ang. Kapa ko ka den angkek dek*
 SWo ayah Pro3 Prep Pron3 kapal Dem Prep Pron1 angkat Prep
ang lai
 Pron lagi
your fucking father, I will lift the boat instead.

The conversation happens while the unshippers are waiting another boat coming to the spot. One of the unshippers goes to the selling spot in order to see that the fish given to his friend before is already sold or not. It is normal for the unshippers to take two until three pieces from the fish basket but they must ask for the permission first. The sold fish will be additional money for the unshippers besides carrying the fish baskets.

One of the unshippers shouts his friend when he wants to go to the selling spot. He says " *O...i. kaliang. Pai ka ma ang? Ndak ka maangkek ang? Nigger* or *kaliang* is a swear word. This is a skin's color category. The type of swearing is

idiomatic swearing because he asks his friend to stay in the spot because the boat is coming soon actually. When the boat reaches the edge of the water, it must be lifted soon because another boat is coming also and the amounts of the unshippers who want to replace are many.

His fish with his friend must become money at the end. That is a real thing. He never means to mock his friend by using the word. Actually, he does not ask his friend where to go. That's why he continues his following utterance. It can have a meaning that if you really want to lift still, don't go anywhere anymore because the boat is approaching. They must be walking hand by hand to lift it.

The swearing motive of the swear word is social motive. It appears from the social relationship. The word has a function to increase a social responsibility and solidarity among the unshippers. It is proved that his friend is not hit or reprimanded by him because calling him like so. This statement is supported by the information from the interviewee who says that among the unshippers, it is normal to swear each other. It is a "hello greeting" among them. On the contrary, if he unknown person swears at one of them, perhaps all of them will hit the person. The function of the swear words in the utterance is as an expressive function i.e. to greet each other.

When his friend hears it, he also says "*pantek ayah ang dek ang. Kapa ko ka den angkek dek ang lai. Your fucking father* or *pantek ayah ang dek ang* is a swear word. The category is a family member. Its type is idiomatic swearing because he does not mean to talk about his father. He is just upset with his friend who questions his will to lift the fish basket. He knows that his friend making a joke and

not even mocking or hinting his father because there is no boat coming and there is no any fish basket to lift. That's why he replies his friend's joke with a joke also. It is like he says" *kapa ko ka den angkek dek ang lai* ". To lift up the boat is impossible because it is heavy. So, it is clearly a joke. The function of swear word in the utterance is as an expressive function i.e. to complain to his friend because there is no any fish basket to lift up. The motive of swearing is social motive because it has a function to increase a social relationship stronger. It can be proved that they don't hit each other or angry each other.

Based on the context, it can be concluded that *kaliang* is a skin's color category which is in the type of idiomatic swearing and its motive of swearing is to increase a social relationship. It has an expressive function i.e. to address someone. Next, *pantek ayah ang dek ang* is a family member category which is in the type of idiomatic swearing and its motive is social motive because they want to build a social relationship. It has an expressive function i.e. complain about someone's statement.

5. Datum 5

(Context: The fish seller asks the fish buyer because she seems to buy fish. The fish itself are still in the bucket. Then the fish buyer asks the price of the fish.)

- FS** : *lai ka mambali lauak ni* (in the bucket)?
apa akan membeli ikan Sap
- FB** : *bara ko?*
berapa Dem
- FS** : *bai se limo puluah ka sadoalaha*
bayar saja Num untuk semuanya
- FB** : *maha bana mah, bara pulo ka dijua beko lai.*
mahal benar Fat berapa pula akan dijual nanti lagi

- FS** : *O...Tuhan. Indak maha bagai ko do. Caliak lah dulu. Banyak Int tuhan Neg mahal begitu Dem Fat lihat Part dulu Banyak isie ko.*
isinya Dem
O....God. It is not so expensive, please take a look carefully. The fish are many actually. (with a begging intonation, he puts out all of the fish from the basket)
- FB** : (after few minutes, she leaves the place)

This conversation occurs in the fasting month. One of the fish sellers sees one of the fish buyers (a woman) interested with his fish. Then, he offers it to her. When the bargaining process is running, she says that the price is too expensive. As the fish buyer, it is normal for her to bargain such like that. Who knows, the fish seller agrees about her price. In another side, the seller also does not want to put his price lower too much because he knows that his fish are good and fresh. It can be sold higher later.

Actually, he can't stand anymore with the utterance of the woman. Because he knows that on the day is a fasting day, he says "*O...Tuhan. Indak maha bagai ko do. Caliak lah dulu. Banyak isie ko.* God or Tuhan is a swear word in the category of religion. The type is emphatic swearing because the fish seller wants to emphasize that the offering price is not expensive compared to the amount and quality of the fish he has.

The function of the utterance is as an expressive function i.e. to beg to the fish buyer to believe what he says. The motive of swearing is psychological motive. It is because he is frustration with the fish buyer who cannot accept his explanation.

Based on the context above, it can be concluded that *God* is a religious swear word which is in the type of emphatic swearing and the motive of swearing is psychological motive. It has an expressive function i.e. to beg to someone.

6. Datum 6

(Context: The fish seller spreads his fish in the selling spot. Many fish buyers want to buy his fish because his fish are new and fresh)

- FS** : (trying to set out the fish nicely)
- FB** : *bara bali e saongkok ko?*
berapa beli nya setumpuk Dem
How much is a bunch?
- FS** : *bara takao mambali?*
berapa mampu membeli?
how much is your budget?
- FB** : *duo limo se ba a?*
Num saja bagaimana?
How is about twenty five thousand?
- FS** : *bara? Duo limo?*
berapa Num
sorry? Twenty five thousand?
- FB** : (nodding his head)
- FS** : *bai se lah saratuih, kalau lai katuju*
bayar saja Part Num kalau iya setuju
if you are really serious to buy, just give me one hundred thousand
- FB** : *maha mah* (then he goes away)
mahal Fat
too expensive
- FS** : *e.....urang gaek.....*
Int orang tua
Ay old man.

The conversation happens on the selling spot. All of the fish sellers put their fish on the floor. So, the buyer can see the quality and quantity of the fish itself before doing the bargaining. Mostly, the fish sellers put his fish into piles. Each pile

can have a different fish or even the amount and quality of the fish. One of the fish buyers comes to the fish seller. He wants to bargain of his fish. The fish buyer is an old man.

After several processes of bargaining, both of the parties can't have a deal. The old man, as the fish buyer, offers the fish very low. He thinks that his offer is already suitable with the fish. The effect is the selling process does not happen. Because the buyer does not want to buy and even thinks that the prices is so expensive, it makes the fish seller says " e.....*urang gaek*. *Old man* or *urang gaek* is a swear word because it is used to swear someone. The category is the age level. The type of swearing is *abusive* swearing. It is because he really insults him with his age condition with the word.

The function of the utterance is as expressive function i.e. to get angry to the buyer. It is because he offers too low and he does not look the condition of his fish. The motive of swearing appears from his psychological effect. He is really frustation about hearing the fish buyer's offer. He does not consider his fish condition and the price he offers. The fish buyer only stands with his price. Based on the context, it can be concluded that *urang gaek* is an age level swear word which is in the type of abusive swearing and the motive of swearing is psychological motive. It has an expressive function i.e. to show anger to someone.

7. Datum 7

(Context: The unshippers have already finished unshipping the fish basket. Suddenly, one of his friends comes to the unshipping area with tidy clothes. He is surprised seeing him because he wears a good cloth to work)

USH 1 : *Oi...Cirik. gagah kini mah. Ndak ka maankek ko?*
Int Swo gagah kini Fat Neg akan mengangkat Dem
ay...shit, you are so good looking today. Wont you lift the fish?
(beating his friend's shoulder)

USH 2 : *badan den panek dek karajo tadi. Bisuak se lah*
badan Pron1 letih karena kerja tadi. Besok saja Part
my body is so tired because of the last working. Tomorrow could be.

This conversation happens when the unshipping process is finished a few. The unshippers are waiting the boat approaches the edge of the spot. One of them sees one of his friends, who is an unshipper also, wears a good cloth to the spot. He is quite surprised seeing his friend and then he says "*Oi...Cirik. gagah kini mah. Ndak ka maankek ko? Shit* or *cirik* is excrement. The type of the swearing is idiomatic swearing because he does not really mean that his friend such like that. He is only surprised about his friend's coming which is not as usual. As discussed above, it is a greeting for his friend who has just coming to the unshipping place. It is also proved by beating of the speaker to the hearer friendly.

The function of the swear word in the utterance is as an expressive function i.e. to address his friend. The motive of swearing is social motive. It is because the appearance of the swear word has no function to harm or swear his friend. It is only to show his friendship to his friend. It is proved that his friend is not angry with him. Based on the context above, it can be concluded that *cirik* is excrement swear word

which is in the type of idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to address someone.

8. Datum 8

(Context: The fish baskets have already been moved all. Some of the unshippers stay still on the boat by collecting the remaining fish on it. There is a fat unshipper on the boat who is calling his friend to ask about the fish that he keeps to him before.

- USH 1 : *Oi...panau. dima lauk balatakan tu?*
Int SWo dimana ikan diletakkan Dem
Ay....panau, where do you put my fish?
- USH 2 : *di kotak ko, gambuang a.*
di kotak Dem, SWo Fat
I put it inside the box, fatty

This conversation occurs after the unshipping process is finished all. As informed before, the unshipper can take two or even some of the fish from the fish basket for his additional money. Some of the unshippers collect the spreading fish on the boat that fall when the unshipping process is running. One of them keeps some fish with his friend and his friend keeps his fish when he does the unshipping process.

Then, he (fat man) asks his friend (small white spots man) about his fish. He says “ *Oi...panau. dima lauk balatakan tu?* . *Panau* is a kind of skin disease. It is like small white spots in our body. Mostly, it strikes the human’s face, neck and even the back. If someone gets this disease, his skin will be itchy and he loves to scratch it. So, the category of the swear word is a skin disease. The type of swearing is idiomatic swearing because although his friend gets the disease, he never means to

discuss about his friend's disease. He only uses it for calling his friend by using the swear word.

The function of the swear word in the utterance is as an expressive function i.e. to greet or address his friend. The motive of swearing is social motive because never means to hurt his friend by using such like that. He only uses that swear word as the calling name for his friend. Based on the interview information, some of the unshippers have its familiar name and his familiar name is more famous than his real name. All of them often greet or address his friend by using the familiar name.

Although it is quite bad name, there is no hurt feeling or even physical contact among of them. They are already used to it since the first coming to the place. In addition, the recruitment process of becoming the unshippers is based on the friendship and family or relatives. If someone wants to work there without any knowing of one of the members of the community, it is really difficult to get work but if one of the members brings someone to work there, all of them will allow it because among of them there is a mutual respect. So, it is normal found that in the place some family members work together such as parent in law and son in law, father and son close and far relatives. By having such condition makes their friendship, family and sense of belonging is very strong. The most common effect is when one of them swearing another, another person will reply back with swearing. There is no hurt feeling for that.

So, when his friend swear him by saying *panau*, the man replies it by saying "I put it inside the box, fat". *Fatty* or *gambuang* is a body size of someone. So, the

swear word category is a body size. The type of swearing is still idiomatic swearing because it is a continuation of the same event. He calls that man by swearing him *gambuang* it is only for replying his friend's greeting or addressing. He never means hinting or mocking his friend body, although he is fat. It is only a familiar name for them. The function of the swear word in the utterance is as an expressive function i.e. to greet or address each other. The motive of swearing is social motive because it is only to show his friendship and family between both of them. The hearer does not get angry to the speaker when he says the word and on the contrary.

Based on the context above, it can be concluded that *panau* is a skin disease swear word which is in the type of idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to greet or address someone. Next, *gambuang* is a body size swear word which is in the type of idiomatic swearing and the motive is social motive also. It has an expressive function i.e. to greet/ address someone.

9. Datum 9

(Context: One boat pulls over to the port. It carries many baskets of new fresh fish. There are some people are on it. Some of the unshippers are already ready to unship the coming boat. One of the unshippers gets into the boat to help his friends unshipping the fish basket. While unshipping, another boat is also coming.)

- USH 1 : *capek lah. Ko kapa ka tibo lo a.*
cepat Part Dem kapal akan tiba pula Fat
be hurry. The ships are going to come
- USH 2 : (running to the side of the boat to unship the fish)
- USH 1 : *E.. kanciang. takapik jari den*

Int SWo terjepit jari Pron1
Ay.. piss, my finger is pinched (shaking his hand and taking a breath)

USH 2 : inyo tu nan maegang se a
Pron3 Dem yang menarik saja Fat
that man just pulls it

USH 1 : e.. *baruk elok-elok lah karajo. Jaan asal maegang se.*
Int SWo baik-baik Part kerja jangan asal menarik saja.

Ang kecekan ringan ko?
Pron3 katakkan ringan Fat

USHS : *Ay...monkey, work well! Don't just pull it!. Do you think it is light?*
(work seriously)

The conversation occurs when the unshipping process is running. They must carry the fish basket fast because another boat is also coming. One of them stays on the boat to put the fish baskets down and others are lining in the edge of boat. When the unshipping begins, the finger of one of the unshippers is pinched by the fish basket. Then, he says “E.. *kanciang takapik jari den* (shaking his hand and taking a breath). *Piss* or *kanciang* is an excrement of swear word.

The type of swearing is chatartic swearing. It is because he swears caused by something bad happen i.e. his finger is pinched. The function of the utterance is as an expressive function i.e. to get angry to the people who cause it. The motive of swearing is psychological motive because he really means to swear the person or people who make his finger pinched. He really hates that condition because it makes his finger is hurt and swollen.

Hearing the swearing makes one of the unshippers afraid and then he tells that someone behind him pulls the fish basket strongly and suddenly. Knowing the condition that they work carelessly, he says another utterance “e.. *baruk elok-elok lah karajo. Jaan asal maegang se. Monkey* or *baruak* is an animal category of swear word. The type of swearing is still abusive swearing. His second utterance is greatly influenced by having a bad event before and also his fish utterance. He really means to swear that all of them are monkey. He is really angry because of this condition; he can't lift or carry the fish basket well on the day.

The function of the utterance is as an expressive function i.e. to remind all of the unshippers to work well because if they don't work it carefully, it will endanger other people. There are two motives of swearing influencing automatically. First is psychological motive. It is because he still feels angry to the unshippers because they have made his finger is hurt. Second is working condition motive. All of the people are serious in working. None of them is not serious. He tells him to work well in the unshipping process. The things that they are carrying need a serious job. They must consider other people also. They can't just pull and carry the fish basket without considering other people's condition or readiness. They must work in orderly.

Based on the context above, it can be simplified that *kanciang* is an excrement swear word which is in the type of abusive swearing and the swearing motive is psychological motive i.e. to show his anger to others. It has an expressive function i.e. to show anger. Meanwhile, *baruak* is an animal swear word which is in the type

of abusive swearing and the motives of swearing are psychological motive and working condition motive. It has an expressive function i.e. to remind the people.

10. Datum 10

(Context: It is a fasting month. After the unshippers do their job, one of them comes to one of the houses near the area in order to get a drink. After taking a glass of mineral water, he comes out while carrying the bottle. One of his friends who taking a rest outside surprises to see him)

USH 1 : (coming out from the house while carrying a glass of mineral water)

USH 2 : *e.....setan. lai puaso ang ko? Ko indak ado ang a.*
Int SWo apa puasa Pron3 Dem ini Neg ada Pron3 Fat
Ay.. satan, are you fasting?. You don't have this one (pointing his head)

USH 1 : (keeping silent and going inside)

This conversation happens while people are doing their fasting. After finishing the unshipping, one of the unshippers goes into a house and then he comes out while drinking a glass of water in front of people. Based on the writer's observation on the site, some of them don't do fasting. Their reasons are heavy working, influenced by the environment and seldom fasting.

So, when of the unshippers sees this condition, he says "*e.....setan. lai puaso ang ko? Ko indak ado ang a.* Satan or setan is a religius swear word. The type of swearing is abusive swearing because he similiriazze his action with the Satan who doesn't do fasting and never respect others. The function of the swear word in the utterance is as an expressive function i.e. to get angry/ show anger to the person who drinks a glass of water in front of people. The motive of swearing is psychological

motive. It is because he wants to show his anger to the person. He hates to see the person who never respects other people fasting.

Based on the context above, it can be seen that *setan* is a religious swear word which is in the type of abusive swearing and the motive of swearing is psychological motive of the participant disturbed by another person's action. It has an expressive function i.e. to show anger to someone.

11. Datum 11

(Context: One boat is pulling over. A man who is on the boat sees a boy who is trying to collect the falling fish from the fish basket inside the water. He is afraid that his boat will hit the boy.

- B** : (collecting the falling fish inside the water)
USH : *oi...anjiang. kalualah ang dari aia tu lai. Inyo antak*
Int Swo keluar-Part Pron3 dari air Dem lagi. Pron3 tabrak
kapalo ang dek kapa ko a, baru tahu ang.
kepala Pron2 Prep kapal Dem Fat baru tahu Pron3
Ay.. dog, get out from the water! If your head is hit by this boat,
then you will know what the feeling is.
- B** : (running away from the water)

The conversation occurs while the boat is almost approaching the unshipping spot. The man on the boat looks at there are two boys collecting the falling fish from the basket and one of them really endangers himself, if he does not know that the boat is coming because he is sinking and looking at to another side of boat. Seeing this condition, the man is shouting the boy by saying “ *oi...anjiang. kalualah ang dari aia tu lai. Inyo antak kapalo ang dek kapa ko a, baru tahu ang.* Son of a *bitct* or *anjiang* is an animal swear word category.

The type of swearing is abusive swearing because he really means to swear the boy as *dog*. He really hates his action because it can cause serious problem for him and for the boy also. The function of the swear word in the utterance is directive function i.e. to order the boy to get out from the water soon. It is proved by his following statement “*oi...anjiang. kalualah ang dari aia tu lai*”. The motive of swearing is psychological motives. It is because he is really angry to the boy who can make endanger his body and even his life. Meanwhile, he himself does not realize it. In addition, it is also part of working condition motive because the situation such like that can endanger the boy’s life. He uses the swear words in order the boy to move from the place right away and besides that he also wants to save him from injury and for him, actually, to prevent the accident.

Based on the context above, it can be concluded that *anjiang* is an animal category of swear word which is in the type of abusive swearing and the motive of swearing is psychological motives and working condition motive. It has a directive function i.e. to order the boy to get out from the water.

12. Datum 12

(Context: After the unshipping process is finished, some boys are trying to collect the falling fish from the water. Sometimes, they can get some new and fresh fish. If they get it, they will come to the selling spot to wait for another boat coming or sell also their fish, although it is only a little.

- FB** : *lai ka bajua lauak tu?*
 apakah akan dijual ikan Dem
 will the fish be sold?
- B** : *indak!*
 Neg

- No.
- FB** : *pakak ang mah. Indak nio pitih ang?*
 SWo Pron2 Fat Neg mau uang Pron2
you are asshole..dont you want money?
- B** : *indak dijua do.*
 Neg dijual Fat
 I wont sell it.
- FB** : (walking away)

This conversation takes place on the selling spot. A young boy is sitting on the selling spot area with his friend in order not to disturb the unshippers working. He is sitting while holding some fresh and new fish in his hand. A few minutes to go, one of the fish buyers, a woman, is trying to offer his fish because she sees his fish are fresh and new. Next, the boy says that the fish are not for sale.

Based on the writer's observation on the site, if the boys get some fish, sometimes, he will sell it and sometimes he will bring to his house for cooking later. The fish buyer likely forces the boy to sell his fish by saying "*pakak ang mah. Indak nio pitih ang?. Arsehole* or *pakak* is a mentally disabled swear word category. The type of swearing is abusive swearing because he really means that the boy is stupid. He is considered stupid by the fish buyer because he does not want to get some money from his fish. Perhaps, the fish buyer thinks that boy needs money but the fact is on the contrary.

The function of the swear word in the utterance is as an expressive function i.e. to mock or insult the boy because he does not want to get some money from his fish. The motive of swearing is quite clear i.e. psychological motive because the fish buyer is frustration to see the boy's action. She thinks the boy just wants to sell it for

her. Based on the context above, it can be seen that *arsehole* is a mentally disabled swear word which is in the type of abusive swearing and the motive of swearing is psychological motive. It has an expressive function i.e. to mock or insult someone.

13. Datum 13

(Context: It is around 9 A.M. All of the boats that carry the fish basket have already been unshipped all. The fish agent who wears a pilgrimage hat talks to two of his friends (unshipper) about carrying the fish to another place by using a car after paying the salary.

- FA** : *ko pitih ang a ini uang Pron2 Fat this is your money*
- USH 1** : (counting his money and then he says) *bara baagiah ko? Berapa diberi Dem How much?*
- FA** : *eh.....co caliak ? Int coba lihat Sorry?*
- USH 1** : (showing his money)
- FA** : *ko limo puluah lai a. Dem Num lagi Fat Fifty thousand more*
- USH 1** : *e....buya ya. Int buya Fat ay....buya.*
- FA** : *lai bisa baok lauk ka Pasa Raya jo oto? apa bisa bawa ikan Prep NT Prep mobil can you take those fish to Pasa Raya by car?*
- USH 1** : *bisa, pitih eh nyeh. bisa, uang int I can. It is a matter of money only.*
- USH 2** : *e.....pantek dek ang. Lai ba sim ang? Int SWo prep pron2 apa memiliki sim Pron2 ay....cunt , do you have a driving license?*
- USH 1** : *mambaok oto se murahnyo! membawa mobil saja murah-Fat just driving a car is easy*

This conversation occurs at the time the unshipping process is finished. The fish agent is giving the unshippers' salary. He is used to wearing pilgrimage hat to go to the fish auction place. Besides giving a salary, he also needs someone to take the fish into another place by using a car. This problem is urgent for him. The effect is when he gives one of the unshipper's salary, he does not focus and the result is he pays the man's salary lesser than when he should get.

Knowing his salary is not suitable with his effort, he says "e....*buya*". *Buya* is a preacher calling in Islam. The category of swear word is religion because *buya* is still a part of religious things. The type of swearing is idiomatic swearing. It is because he does not mean to insult him. He does not talk about religious thing. He just laughs his mistake of giving him some money. It can be assumed that perhaps in his opinion that fish agent, called as *buya*, must not make mistake. The function of the swear word in the utterance is as an expressive function i.e. to hint him for his mistake in giving the amount of salary. The motive of swearing is social motive. It is because he only addresses his boss by using his familiar name. It is to tighten and show his good relationship.

At the time, he discusses about the man who can help him to take the fish to Pasar Raya, one of his unshippers agrees to help but the problem is he does not have the driving license. His friend knows that he does not have the driving license. That's why he says "e.....*pantek dek ang. Lai ba sim ang? Cunt* or *pantek* is a sexual organ swears word. The type of swearing is idiomatic swearing because he does not get

angry to friend. He is only to make him shy or to make a joke in front of his boss. It is likely he knows that his friend does not have the driving license.

The function of the swear word in the utterance is as an expressive function i.e. to hint his friend in front of his boss. The motive of swearing is social motive. It is because he just reminds his friend about the requirement of driving. As if he gets captured by the police later, he will be into big problem. That's why he hints him by using the utterance. He cares about his safety later.

Based on the context above, it can be seen that *buya* is a religious swear word in the type of idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to hint someone. Meanwhile, *pantek* is a sexual organ swear word which is in the type of idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to hint someone.

14. Datum 14

(Context: After unshipping the fish, the fish agent will give some money to the unshippers. After giving some money to some of them, he does not have small changes anymore. He asks one of them to get the small change.

USH 1 : *bia den tuka a.*
 biar Pron1 tukar Fat
let me change it

FA : *e.....godok kama lo paja tu pai? Den takaja a.*
 Int SWo kemana juga Pron2 Dem pergi Pron1 buru-buru Fat
Ay....cunt. Where does he go? I want to go somewhere soon.

USH : (keeping silent)

FA : *e....mande ya.*
 Int Sap Fat
Ay.....mother (scratching his head by hand)
Lai bisa yang cari nyo?
 apa bisa yang cari Pron3

Can you find him?
USH 2 : (going to find his friend)

The conversation occurs after the unshipping process is finished and it is the time for the fish agent to pay the salary. The fish agent does not have small change anymore, and then he asks one of his men to change it. Because the man is too long to get the small change he says "e.....*godok. kama lo paja tu pai?Den takaja a. Cunt or godok* is a female sexual organ. So, the category of swear word is a sexual organ.

The type of swearing is chatartic swearing. It is because he gets something that he does not predict or want. He must go somewhere as soon as possible. The function of the utterance is as an expressive function i.e. to blame the situation or condition that he does not want it. The motive of swearing is psychological motive because he is frustration with the happening condition. He thinks that this job has wasted his time.

The effect of it, the second utterance appears, he says " e.....*mande* (scratching his head by hand) *lai bisa ang cari inyo? Mother or mande* is a family member. So, the category of it is family member swear word. The type of swearing is still chatartic swearing. It is a continuation of his bad feeling since the beginning. The function of the utterance is as an expressive function i.e. to blame the person because he takes so many times to change it. It is also proved by his utterance that asks another person to find him. The motive of swearing is psychological motive. It is because he is still frustration to wait and wait for the first unshipping coming to him with small changes.

Based on the context above, it can be seen that *godok* is a sexual organ swear word which is in the type of chatartic swearing and the motive of swearing is psychological motive. It has an expressive function i.e. to blame the situation. Then, *mande* is a family member swear words which is in the type of chatartic swearing and the motive of swearing is psychological motive. It has an expressive function i.e. to blame someone.

15. Datum 15

(Context: The fish agent who paints his hair orange asks the unshippers to put his fish in the selling area. Many fish buyers want to buy his fish because his fish are very fresh and the kinds are many also.)

- USH 1** : *dima lataknyo?*
Prep-Dem letaknya
Where is it?
- FA** : *disitu se a* (pointing one spot)
Prep-Dem saja Fat
Just put it there
- USH 2** : *kalau iko ?*
Konj Dem
How is about there?
- FA** : *disiko a.* (pointing another spot)
Prep-Dem Fat
Put it here
- USH 3** : *disiko kan?*
Prep-Dem Fat
here, right?
- FA** : *e,...siko latakan a. itu ndak ka dijua doh.*
Int Dem letakkan Fat Dem Neg akan dijual Fat
.put it here! It wont be sold..
- USH 3** : *e....bule ya.*
Int SWo Fat
Ay.....albino (while taking a breath)

The conversation happens when the unshippers are being ordered to put the fish into piles on the floor. The orange hair fish agent asks his unshippers to put the fish with the different places. It has purpose to make the fish buyers are easy to select and buy the fish later. Once, the unshipper puts the fish in the appointed location but at the end, the fish agent asks him back to move it in another place because the fish are not for sale. This condition makes his unshipper says "e.....*bule* (while taking a breath). *Bule* or *albino* is a swear word in the category of hair color. It is included as hair color because it is a common calling for the people who have a painted-haired colored.

The type of swearing is idiomatic swearing because he does not mean to swear him by using the word. He is just frustrated because the fish agent does not tell him the correct place. The effect is he has to move it again and to lift it takes energy also. The function of the swear word in the utterance is as an expressive function i.e. to complain about his boss action. The motive of swearing is psychological motive because he is frustration to have the condition.

Based on the context above, it can be simplified that *albino* is a haired-color swear word which is in the type of idiomatic swearing and the motive of swearing is psychological motive. It has an expressive function i.e. to to complain about someone's statement.

16. Datum 16

(Context: There is no boat coming anymore for unshipping. Then, one of boat men takes some block ice form the ice seller on his boat. The distance between his boat and the block ice place is quite far and it must be pulled with a hook as long as the way. The way itself is full of people.

- USH** : *awas,awas....!* (pulling the block ice with a hook)
 awas awas
 watch out!!!!
- P** : (people dont give him a way to pull the ice)
- USH** : *e.....mande. barek.....barek.....*
 Int Sap berat berat
 Ay.....mother. heavy.., heavy..,
- P** : (people are likely not listening)
- USH** : *deh Tuhan. Awas....awas.....*
 Int tuhan awas awas
 Ay.....God. watch out.., watch out.., (rising his voice)
- P** : (just give him a small way and then the way is full of people back)
- USH** : *e.....kanciang. awaslah.. Es ko barek ko ma.*
 Int SWo awas-Part es Dem berat Dem Fat
 Ay....piss. watch out. This ice so heavy.
- P** : (people give him a way)

This conversation happens when all of the boats are finished to be unshipped and all of the unshippers want to take a rest in the nearest shop and want to go home. All of the boat must be prepared by the boat crews about its supplies for catching the fish at night. The supplies itself are petrol, ice, food and drinks. The first thing must be loaded is the block ice. It has a function to keep the fish not to be bad. Based on the interview, the ice role is very important for the ship because it will keep the quality of the fish and to protect the fish not to be bad after reaching the port. The fish ships can go back to the port around 10 days for the long one and 1 day if they have a good luck.

The ice loader/ boat crew has bought the block ices and then, he wants to take to the ship by using the boat. Before reaching the boat, he must pass the small and crowded way to go there. During the pulling process, he always reminds the people in order not be hurt or hit by the ice or even his hook. At the time, there are many people are passing the way. He has already said *awasawas....!* to the people, but likely, the people are not listening to what he said.

He keeps pulling the heavy block ice to the boat and after sometimes, he says “ *e..mande. barek., barek! Mother or mande* is a family member swear word. The type of swearing is chatartic swearing because he finally gets an unwanted condition where people are many passing his way. The function of the swear word in the utterance is as a directive function i.e. to order the people to give him a way soon because they have blocked his way. The motive of swearing is psychological motive and working condition motive. It is psychological motive because he is so frustration with the situation which make him having the problem and working condition motive because during the pulling the ice, he must take care not to hit or hurt people. If someone is hit by the ice, his leg could be swollen or broken and if the hook is freely loosen, it can injure people. For him, it is also danger because, he must pull it by bending a little bit and if suddenly someone block him in front, he will fall to the ground and the hook will be released and finally hit the people. Based on the writer’s observation, sometimes the way is not so full of people but sometimes, the way is very full and even for the people who want to go to the selling spot must walk slowly.

Because the people do not likely listen what he said, he says another utterance “O.....*God. awas..,awas.., God or Tuhan* is a religious swear word. The type of swearing is chatartic swearing because he still swears because of his bad condition or unwanted situation. It is a continuation of his first utterance. The function of the swear word in the utterance is as a directive function i.e. to order the people back to give him a way soon. The motive of swearing are psychological motive because he is angry with the situation such like that and working condition motive because he is really afraid of hurting people whether by block ices or the hook itself. That’s why he keeps swearing in order the people give him a free way.

After two utterances, likely people still don’t care about him, he says “e.....*kanciang. awaslah.. Es ko barek ko ma. Piss or kanciang* is excrement swear word. The type of swearing is abusive swearing because he really insults or swears the people by using the word that keep blocking him to pass the way. The function of the swear word in the utterance is as an expressive function i.e. to show his anger/ get angry to all people who block him often. The motive of swearing is working condition motive. It is because he wants to show or tell to the people that his running job is risky. His working condition right now is very serious and dangerous. It is proved by his following utterance i.e. *es ko barek ko ma*. He wants to emphasize to the people giving him a way because he does not want them to be hurt.

Based on the interview with the informants, the accident had ever done once to a woman. The block ice hit her leg, then she fell to the ground and finally her mouth wounded. She complained to the block ice carrier because he had hit her. The

man said he had already reminded her but she did not hear it. Finally, the quarrelling happened and the result was the woman secured herself with her own money to the hospital because the ice loader did not have money to help her and he convinced himself that he had reminded the front people.

Based on the context above, it can be concluded that *mande* is a family member swear word which is in the type of chatartic swearing and the motives of swearing are psychological motive and working condition motive. It has a directive function i.e. to order people to give a way soon. Then, *Tuhan* is a religious swear word which is in the type of chatartic swearing and the motives of swearing are psychological motive and working condition motive. It has a directive function i.e. to order people to give him a way. Finally, *kanciang* is a excrement swear word which is in the type of abusive swearing and the motive of swearing is working condition motive. It has an expressive function i.e to show his anger to the people who have been blocking his way.

17. Datum 17

(Context: Two boys are staying among the unshippers. They pick the falling fish from the fish basket. After the unshipping process is finished, they keep picking the fish. There are some fish on the boat. One of them takes a fish and puts it into his plastics. One of the unshippers sees his action)

B1 : (picking up the falling fish from the water)

B2 : (picking up the fish on the boat)

USH : *O..i. yo bajiangana bana parangai ang. Latakanlah baliak.*
 Int Int SWo benar tingkah laku Pron2 letakkan-Part kembali
Cubo ang ulang jo lai. Barangkek lah ang lai.
 coba Pron2 ulang juga lagi berangkat-Part Pron2 lagi

***Ay.., you are bastard. Put the fish back! Dont repeat again!
Go away!***

This conversation occurs at the time the two boys who are staying in the unshipping spot pick the fish and put it into the plastic. This bad action is done by one of them after the unshipping process finished. It has been told before that some unshippers keeping their fish on the boat. One of the unshippers sees this boy's action and finally he says " *O..i. yo bajiangan bana parangai ang. Latakanlah baliak. Cubo ang ulang jo lai. Barangkek lah ang lai. Bastard or bajiangan* is a swear word in the category of crime.

The type of the swearing is abusive swearing because he really swears him by using the word. He really wants to say that boy is bad. The function of the utterance is as an expressive function i.e. to blame the boy for his stupid action. The swearing motive is psychological motive. It is because he wants to show his anger to the boy of what he had already done i.e. stealing. The fish are already belonged to someone. Moreover, they can't take the fish from the boat right away; they must ask the permission first.

Based on the context above, it can be concluded that *bajiangan* is a criminal swear word which is in the type of abusive swearing and the motive of swearing is psychological motive. It also has an expressive function i.e. to blame someone or other people about their action.

18. Datum 18

(Context: The unshippers have already got their salary. Some of them are selling fish that they take from the boat before in order to get some money. Some of them want to go home because there is no job anymore. One of them forgets to take his fish that he keeps on the boat.

- USH 1 : *pulang lai*
pulang lagi
why don't you go home?
- USH 2 : *yo*
Iya
okay
- USH 3 : *e.....kantuik. lupu lo lauk den a. tunggu sabanta.*
Int SWo lupa pula ikan Pron1 Fat tunggu sebentar
ay.....fart. I forget to take my fish. Wait for me a second.

This conversation occurs when all of the unshippers want to leave the unshipping place. Their job is finished for today. When one of them want to go home, he says “*e.....kantuik. lupu lo lauk den a. tunggu sabanta.*” to his friends. *Fart* or *kantuik* is excrement swear word. The type of swearing is chatartic swearing because he swears to himself for his mistake i.e. forgets to take his fish from the boat. It means that he swears because he gets an unwanted condition or situation.

The function of the swear word in the utterance is as an expressive function i.e. to blame the speaker itself. The motive of swearing is psychological effect because it happens just more as a reflex of his mistake. Based on the context above, it can be concluded that *kantuik* is excrement swear word which is in the type of chatartic swearing and the motive of swearing is psychological effect. It has an expressive function i.e. to blame someone or other people.

19. Datum 19

(Context: The unshipping process is finished. Some of them want to go to the small cafe. Some of them want to take for a while to wait another boat coming.

USH 1 : *O...i pendek. Pai kama ang lai?*
Int Swo pergi kemana Pron2 lagi
Ay..short. where do you go?

USH 2 : *ka lapau ko a, Andi otrek. Pai ang?*
Prep warung Dem Fat Nor SWo pergi Pron2
To cafe. Andi Otrek. You go?

USH 1 : (smiling)

This conversation occurs after the fish unshipping process is finished. The unshippers leave the place to go to their house or to small shop. Then, one of the unshippers says something to his friend. He says "*O...i pendek. Pai kama ang lai?* *Shorty* or *pendek* is a height size of someone. So, the category of swear word is height level. The type of swearing is idiomatic swearing because he just wants to greet his friend. He does not mean to swear him because of something bad. He only wants to greet him with his familiar name. It is proved from his friend answer that also calls him with his familiar name. As discussed before, addressing someone with his familiar name is normal for them.

The function of the swear word in the utterance is as an expressive function i.e to address his friend. The motive of swearing is social motive because he uses the word in order to show his close relationship with his friend or he wants to build a good relationship with his friend. In addition, addressing by having that way is

normal for them. They will never get angry or complain because that is their familiar name when they are working.

After his friend calls him with his familiar name, he also calls his friend with his familiar name. It is like his utterance "*ka lapau. Andi Otrek. Pai ang?*" There is a swear word in the utterance i.e. *otrek*. *Otrek* means move backward. His friends call him by using the name because his front teeth grow backward. It is already known by his friends since he starts to work in the fish unshipping or fish auction place. So, it can be concluded that the swear word category is physically disabled.

The type of swearing is idiomatic swearing. It is because he does not really mean to swear it. He just wants to reply of his friend's greeting. It is proved by his next utterance that he wants to invite his friend to go somewhere. If he gets angry to his friend, he will not invite him to go somewhere. The function of the swear word in the utterance is as an expressive function i.e. to address his friend back. The motive of swearing is social swearing because he does not show his anger to his friend. He shows his close relationship to his friend. It is proved by smiling of his friend at the end of conversation. If they hate each other, there will be no smiling and fighting must happen.

Based on the context above, it can be concluded that *pendek* is a height level swear word which is in the type of idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to address someone. Next, *otrek* (backward growing teeth) is a physically disabled swear word which is in the type of

idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to address someone.

20. Datum 20

(Context: After unshipping the fish, the fish agent will give some money to the unshippers. One of the unshippers has already got his money. Suddenly a piece of his money falls. His friend takes it and tells him that his money already fell.

USH 1 : (a piece of his money falls and he does not realize it while walking)

USH 2 : *Oi...sela. pitih ang jatuh a. ko inyo a.*

Int SWo uang Pron2 jatuh Fat Dem Pron3 Fat

Ay.....cross eyed. You drop your money. Here it is

USH 1 : *tarimo kasi*
terima kasih

This conversation happens when one of the unshippers is counting his salary for today's job. When he is doing it, suddenly a piece of his money falls to the ground and his friend who sees it taking the money and giving it to him. Then, he says "*Oi...sela. pitih ang jatuh a. ko inyo a.* Cross eyed or *sela* is a physically disabled swear word category. The type of swearing is idiomatic swearing because he does not mean to swear or insult his friend. He just wants to tell or inform his friend that his money falls.

The function of swear word in the utterance is as an expressive function i.e to inform to his friend about his money. The swearing motive is social motive because it is more related to social thing. He does not want his friend's money lost. He tells or informs it in order to build a good social relationship between them. It is proved by his friend's answer thanks. Based on the context above, it can be concluded that *sela*

is a physically disabled swear word which is in the type of idiomatic swearing and the motive of swearing is social motive. It has an expressive function i.e. to inform someone.

4.2 Research Results and Implication

4.2.1 Research Results

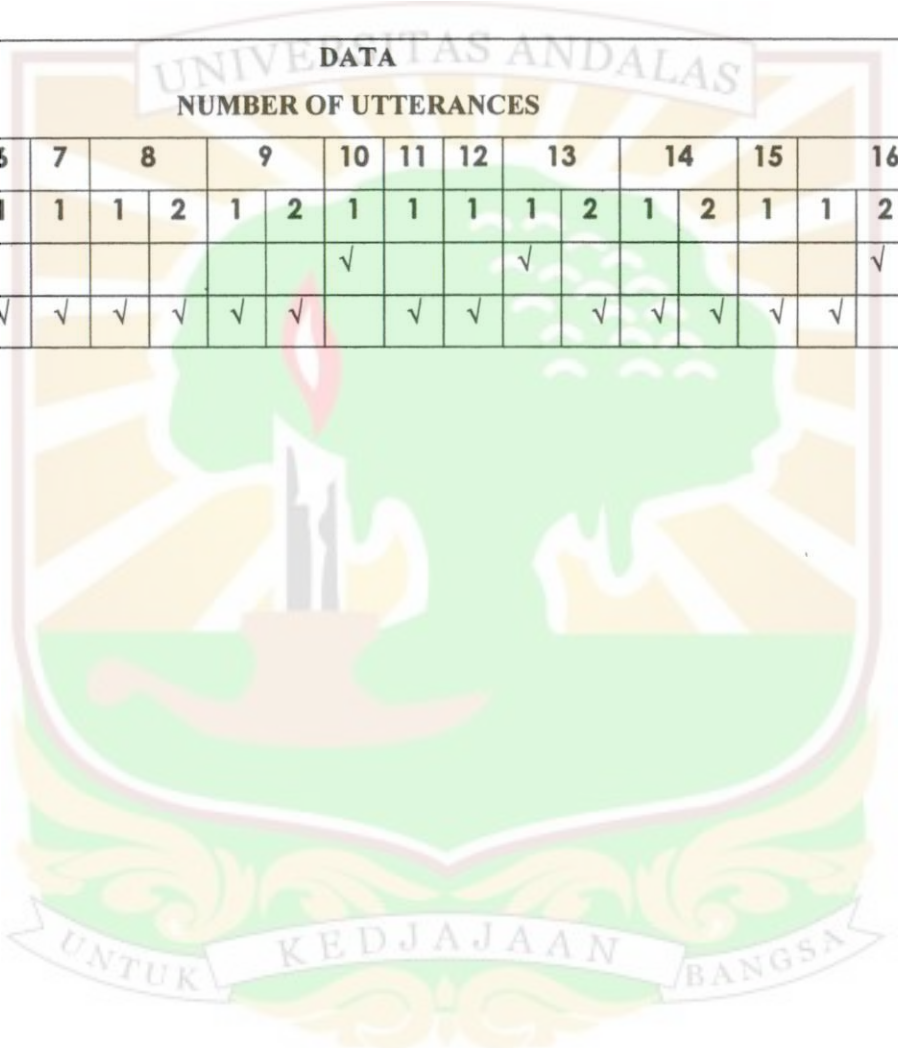
4.2.1.1 Research Results Based on the Data Analysis

After observing the data, the writer discovers that there are many new types and categories of the swear word. The writer also found that working condition motive is also involved in creating the appearance of swear word in communication. From the whole analysis, it can be seen in the following tables below.



Table 1: The Percentage of Form of Swearing Occurence

FSW	DATA																												(P)		
	NUMBER OF UTTERANCES																														
	1		2		3		4		5	6	7	8		9	10	11	12	13		14		15	16		17	18	19			20	
1	2	1	2	1	2	1	2	1	1	1	1	2	1	2	1	1	1	2	1	2	1	1	2	3	1	1	1	2	1		
HS									√						√			√					√								13
LS	√	√	√	√	√	√	√	√		√	√	√	√	√	√		√	√		√	√	√	√		√	√	√	√	√		87



FSW = Forms of Swearing
HS = High Swearing
LS = Low Swearing
P = Percentage

According to the table above, it can be seen that there are two forms of swear words occur in the Fish Market Place, Sungai Baramah, Lubuk Begalung District. They are high swearing or sacred swearing and low swearing or unsacred swearing. The occurrences of high swearing are few in conversation among the *Pasa Lauak* community. People are also afraid swearing with high swearing because the swearing could happen for the people. It is also greatly influenced by the religious background of *minangkabau* people that your words are your pray. So, when they are uttering the words, even the swear words, they are afraid that their words are blessed by the God.

Meanwhile, the low swearing is often used in the conversation on the site. It proves that people love to swear with nasty words than sacred words. Firstly, it is caused by the crowded place. On the site, there are many people who keep walking and moving fast in order to go in and out of the *Pasa Lauak* looking for their daily needs. The place is quite small compared to the people who are working there or even for the people. It makes people move slowly to the place. Secondly, it is about the tenseness. The unshippers try to finish their job as soon as possible because if they work late, there are many problems will come out. If they work late, the ships keep coming in line on the spot. In addition, they will finish their jobs rather late and they get only a little money.

Table 2 : The Percentage of Categories of Swear Words Occurrence

CSW	DATA																												(P) %				
	NUMBER OF UTTERANCES																																
	1		2		3		4		5	6	7		8		9		10		11	12	13		14		15	16				17	18	19	
1	2	1	2	1	2	1	2	1	1	1	1	2	1	2	1	1	1	1	2	1	2	1	1	2	1	2	3	1	1	1	2	1	
SO/SR	√				√	√																											
R									√						√					√						√							
E	√														√												√			√			
D																																	
/MD																															√	√	
PR																																	
N&C																																√	
SC									√																								
FM																																√	√
AL																																	√
SD																																	
BS																																	
A																																	
HC																																	
HL																																	

CSW = Categories of Swear Words D = Death SC = Skin Color BS = Body Size

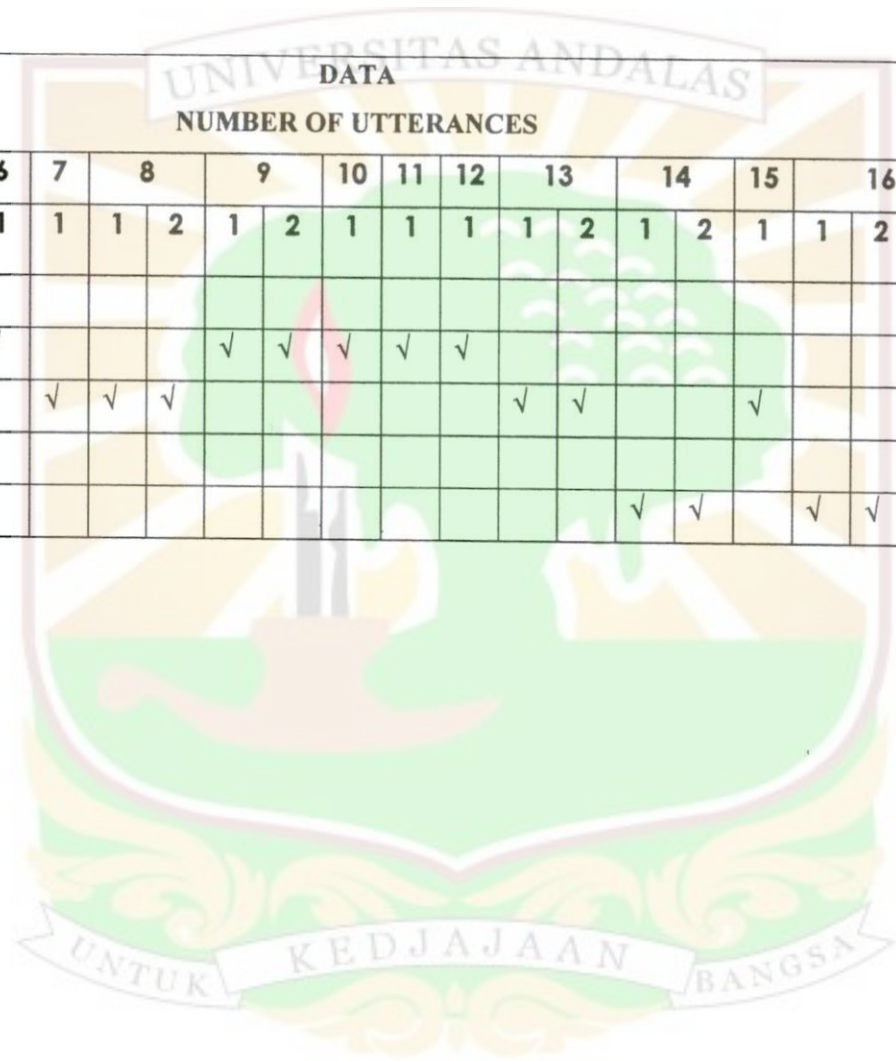
According to the table above, it can be seen that the categories of swear words in *Pasa Lauak*, Sungai Baramah, Lubuk Begalung District consist of fifteen categories. They are (a) sexual organs, sexual relations, (b) religion, church, (c) excrement, (d) death, (e) the physically or mentally disabled, (f) prostitution, (g) narcotics and crime, (h) skin color, (i) family member, (j) age level, (k) skin disease, (l) body size, (m) animal, (n) hair color, (o) height size. There are eight new swear word categories are used for communication on the site. They are, (h) skin color, (i) family member, (j) age level, (k) skin disease, (l) body size, (m) animal, (n) hair color, (o) height size. By appearing the new categories in the conversation can be concluded that people could swear with every word they like or want to tell. The swear words mostly come from their surroundings because it is easy to use for them and it greets to the point right away. In addition, swearing is not longer taboo for them to use in conversation because they think that it is normal and even habit for them in daily conversation.

It also can be seen that most of the participants use excrement and sexual organ/ sexual relations of swear words category to swear people. None of the participants uses the death of swear words category. It can be informed that people tend to use nasty words to swear people. Perhaps, the speakers want the hearers get the message straightly and directly when the speakers use the swear words to them. In addition, by having no participant use the death swear words category shows that people could be afraid of using it. If someone swears others by using death swear word category, he or she is afraid that his/ her word will happen later.

Table 3: The Percentage of Types of Swearing Occurrence

TSW	DATA																												(P) %		
	NUMBER OF UTTERANCES																														
	1		2		3		4		5	6	7	8		9	10	11	12	13		14		15		16		17	18	19		20	
1	2	1	2	1	2	1	2	1	1	1	1	1	2	1	2	1	1	1	1	2	1	2	1	1	2	3	1	1	1	2	1
DS																															
AS	√	√	√	√										√	√	√	√	√								√	√				
IS					√	√	√	√						√	√	√							√	√					√	√	√
ES									√																						
CS																					√	√		√	√			√			

- TSW = Types of Swearing
- DS = Dysphemistic Swearing
- AS = Abusive Swearing
- IS = Idiomatic Swearing
- ES = Emphatic Swearing
- CS = Cathartic Swearing
- P = Percentage



According to the table above, it can be seen there are four types of swearing used by the participants on the site. They are abusive swearing, idiomatic swearing, emphatic swearing and chatartic swearing. Dysphemistic swearing never occurs in the conversation. Perhaps, the people dont want to force the other people thinking about negative or provocative matter when a speaker tells or informs something. Idiomatic swearing is the type of swearing which is often used in in the conversation. It is because most of the people who work in the fish auction place show their close relationship, unity, and friendship among others. Based on the interview, it has been mentioned that the swear words are “greeting” among the people on the site. They dont have any hurt feeling because most of them are friends and even siblings/ families.

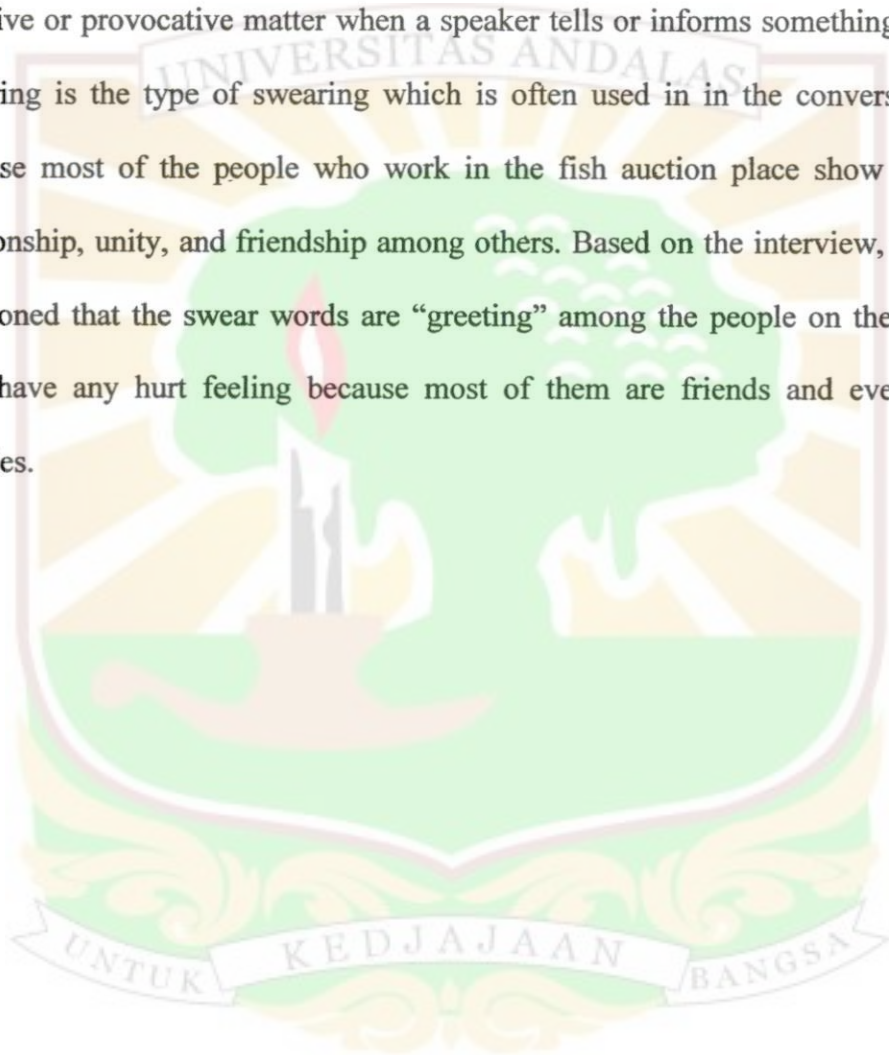
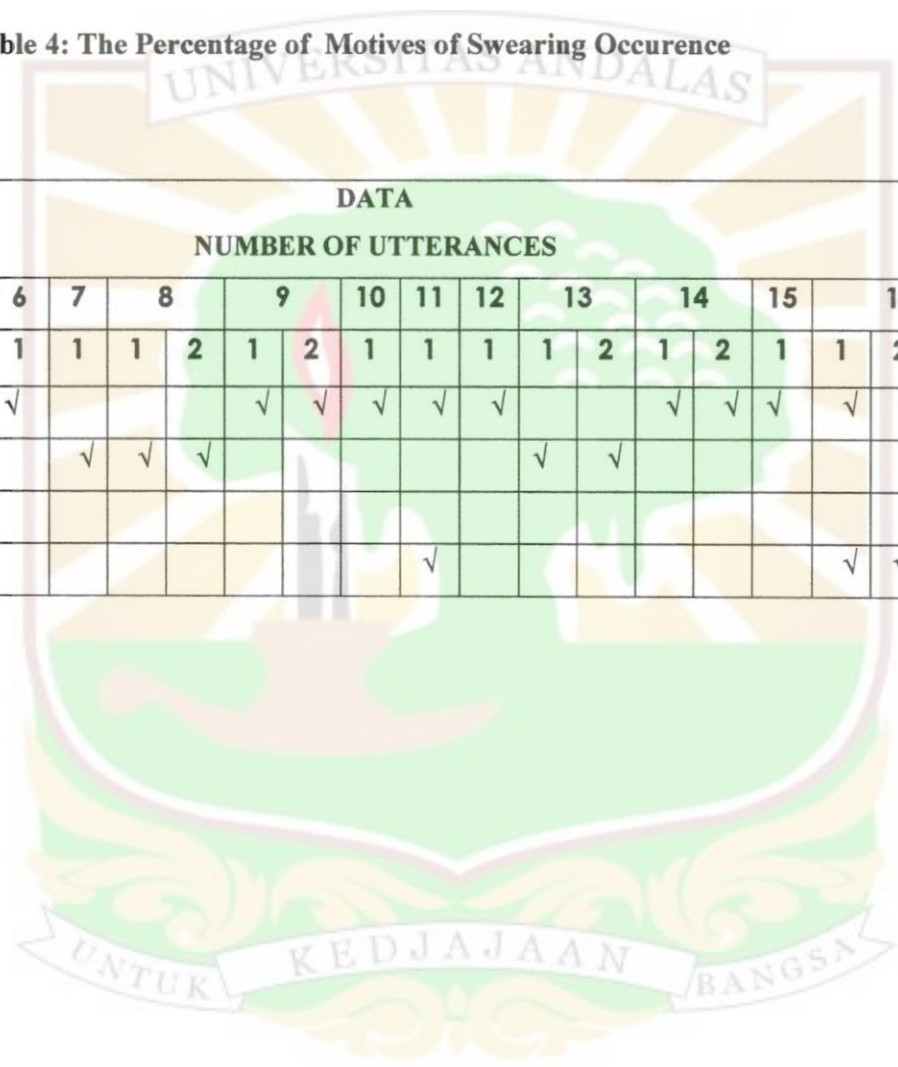


Table 4: The Percentage of Motives of Swearing Occurrence

MSW	DATA																												(P)					
	NUMBER OF UTTERANCES																																	
	1		2		3		4		5	6	7		8		9		10		11		12		13		14		15	16			17	18	19	
1	2	1	2	1	2	1	2	1	1	1	1	2	1	2	1	1	1	1	2	1	2	1	2	1	1	2	3	1	1	1	2	1		
PM	√	√	√	√					√	√					√	√	√	√			√	√	√	√	√	√		√	√					55
SM					√	√	√	√				√	√	√					√	√										√	√	√		32
LM																																		0
WCM		√															√									√	√	√						16

MSW = Motive of Swearing
 PM = Psychological Motive
 SM = Social Motive
 LM = Linguistic Motive
 WCM = Working Condition Motive
 P = Percentage



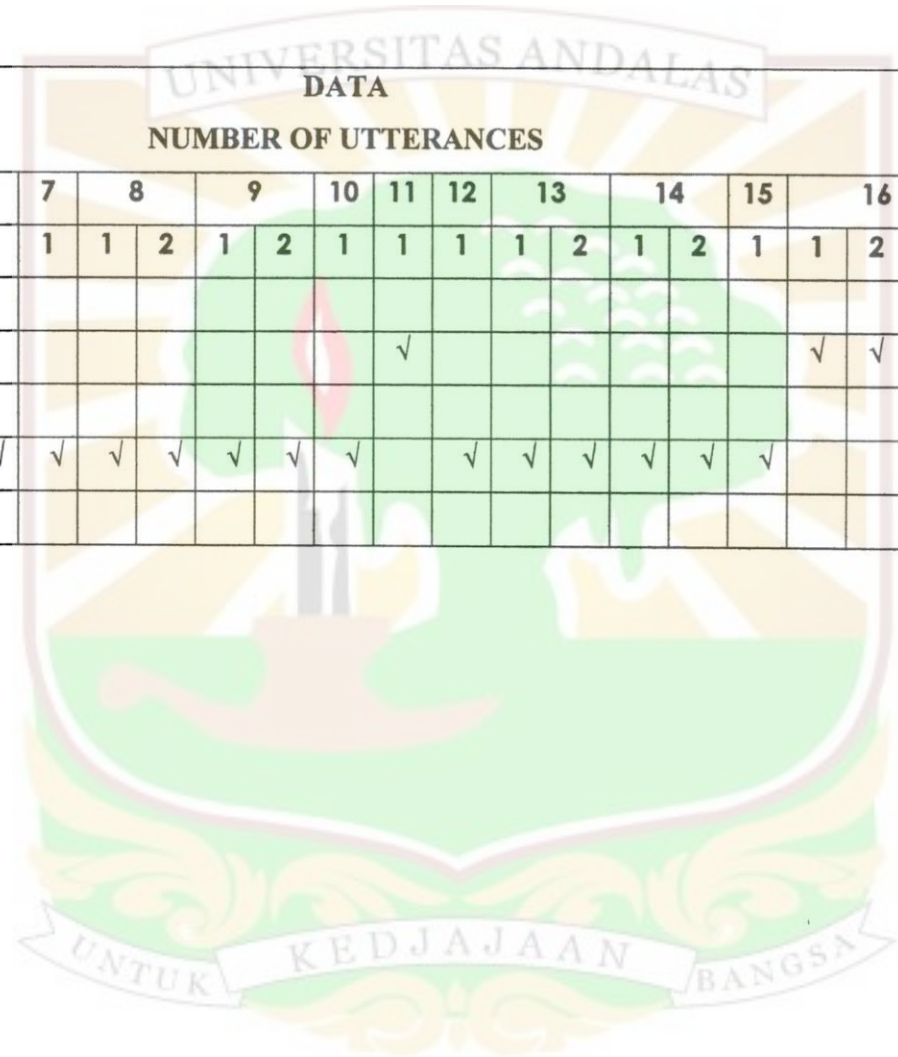
According to the table above, it can be seen that there are three motives of swearing occur on the site. They are psychological motive, social motive, and working condition risk motive. Working condition is a new motive of swearing found on the site. It happens because it triggers the workers to use swear words in communication. They have much tenseness in working and they must work fast in order to create the other problem come and also to get much money on the day. Linguistic motive never occur in the process of communication on the site. It is because the people never modify or renew the way of saying or telling swear words. All of the swearings have a particular motive in the communication and there is no relation found in line with the linguistic motive.

Psychological motive is the swearing motive which is often used in the communication. It may be caused that the job's condition on the site is not comfortable. The place is quite small for the workers to do their job. Then, many people just walk as they like. Seemingly, they don't care about the risk, such as hit by the fish baskets or the ice blocks. At last, the tenseness between the fish seller/ fish agent and fish buyer are quite high. The fish sellers/ fish agents try to sell the fish as high as possible in order to get much money. On the contrary, the fish buyers try to bargain the fish as low as possible in order to get many fish to sell or consume.

Table 5 : The Percentage of Function of the Utterance Occurrence

FU	DATA																												(P)	
	NUMBER OF UTTERANCES																													
	1		2		3		4		5	6	7	8		9	10		11	12	13		14		15	16			17	18		19
1	2	1	2	1	2	1	2	1	1	1	1	2	1	2	1	1	1	1	2	1	2	1	1	2	3	1	1	1	2	1
R																														
D	√													√										√	√					
C																														
E	√		√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√		√	√	√	√	√	√
Dc																														

- FU = Function of utterances
- R = Representatives
- D = Directives
- C = Commisives
- E = Expressives
- Dc = Declaratives
- P = Percentage



According to the table above, it can clearly be seen that there are two functions of utterance occur on the site. They are expressive function and directive function. Expressive function is used in order to express the feeling, emotion, condition of workers such as happiness, upset, and anger in the working process. By having many expressive functions of the utterance, it shows that people use swear words in conversation as a mean to express his/ her feeling at the time in line with moment.

They may express the swear words intentionally or accidentally. Intentionally means that they really mean what they express at the time to his/ her participants. Unintentionally means that they just express their feeling through swearing whenever they like. They have no specific reason to swear. Related to directive function, it can be influenced by expressive function. It may be triggered by the expressive utterance firstly. Because the participant knows that the speaker is getting angry or even serious in his words, they must do the job as the speaker says. Most of the directive functions of the utterance appears related to the job risk on the site.

4.2.1.2 Research Results Based on the Questionnaire Data

1. Have the respondents ever used the swear words to other people?

- All of the respondents said *yes*.
They have used swear words.

2. How often do you swear?

- seldom	:	---
- sometimes	:	2
- often	:	10
- always	:	3

3. Do your friends do swearing?

- never	:	---
- a few	:	2
- many	:	13

4. What is your opinion about the usage of swear words in the communication?

- bad	:	2
- good	:	---
- normal	:	10
- depends on the situation	:	3

5. What do you feel when unknown person uses nasty words on you in the conversation?

- very angry	:	15
- upset	:	---
- normal	:	---

6. What do you feel when your friends use nasty words on you in the communication?

- very angry	:	---
- upset	:	5
- normal	:	10

7. Where do you swear?

- working place : 15
- at home : 5
- shop : 10
- everywhere : ---

8. Where do you often do swearing?

- working place : 15
- at home : ---
- shop : ---
- everywhere : ---

9. What makes you do swearing on the working place?

- job risk : 4
- job responsibilities : 3
- bad job ways : 15
- swearing habit : 15
- friend's bad greeting : 15
- job's pressure : 15
- money's need : 15
- bad attitudes : 3
- customer/ people bad attitudes : 10

10. What makes you often do swearing on the working place?

- job risk : 4
- job responsibilities : ---
- bad job ways : 15
- swearing habit : 15
- friend's bad greeting : 5
- job's pressure : 15
- money's need : 5

- bad attitudes : ---
- customer/ people bad attitudes : 15

11. Where do you get the swear words?

- a. families : ---
- b. friends : 10
- c. environments : 15

12. What words do you often for swearing?

- *piss* : 15
- *ass* : 15
- *bitch* : 4
- *sick* : 2
- *cock* : 8
- *black* : 5
- *fucking father* : 7
- *God* : 5
- *old man* : 2
- *shit* : 10
- *panau* : 3
- *fat* : 11
- *monkey* : 5
- *satan* : 7
- *dog* : 10
- *stupid* : 5
- *buya* : 2
- *cunt* : 10
- *mother* : 5
- *bule* : 1
- *bastard* : 2
- *fart* : 1
- *short* : 5
- *otrek* : 8
- *cross-eyed* : 8

13. In what condition do you swear?

- | | | |
|----------------|---|-----|
| - angry/ upset | : | 15 |
| - shock | : | 7 |
| - happy | : | 10 |
| - sad | : | --- |
| - anytime | : | --- |

14. In what condition do you often swear?

- | | | |
|----------------|---|-----|
| - angry/ upset | : | 15 |
| - shock | : | 5 |
| - happy | : | --- |
| - sad | : | --- |
| - anytime | : | --- |

15. According to you, what are the motives of using of swear words in the communication?

- | | | |
|--|---|-----|
| - to show an anger/ upset | : | 15 |
| - to warn people for dangerous job risk | : | 5 |
| - to show maturity | : | --- |
| - to show impressive styles | : | --- |
| - to show a close relationship/ intimacy | : | 15 |
| - to show a habit among friends | : | 15 |
| - to make people more understand | : | 6 |

16. According to you, what are the motives of using of swear words often in the communication?

- | | | |
|--|---|-----|
| - to show an anger/ upset | : | 15 |
| - to warn people for dangerous job risk | : | --- |
| - to show maturity | : | --- |
| - to show impressive styles | : | --- |
| - to show a close relationship/ intimacy | : | 15 |

- to show a habit among friends : 15
- to make people more understand : ---

17. According to you, what are the values of using swear words in communication?

- a. the essence value of human's life : ---
- b. the essence value of human's works : ---
- c. the essence value of human with nature : ---
- d. the essence value of human time and place : ---
- e. the essence value of human's relationship with others : 15

According to the data above, it can be seen that all of the informants, young ones or old ones, use swear words in their communication. Eventhough, some of them realize that using swear words is bad, but they keep using it for communication. It is caused by the people who work or involve on the site using swear words. Based on the informations from the interview, in fact, the usage of swear words itself are only in the community (among the people who work and get involved on the site). They said that the using of swear words on the site could make the job running fast, increase the spirit, lose the weariness, make a joke for loosing the stress, and show intimacy among them. Likely, all of the workers or people who get involved on the site know this condition. It is proved by there is no body contact or fighting among them. There is no hurt feeling because they always meet the same people all days. In addition, most of them are relatives or siblings.

On the contrary, when unknown person or people use swear word to the fish agents, fish unshippers or people who get involved on the site, they will get angry to her/ him or even they will fight him or her. It happened once when a man swore to

one of the unshippers because he was hit by the fish baskets. The unshippers came to him and the body contact happened for a moment. The fighting or bad mood appeared because they did not know each other or did not have any relationship. Then, the stress level of the unshippers was quite high.

Based on the place of swearing, most of them said that they often do swearing in the working place/ site. They don't deny that they also do swearing at home, shops, other places. They swear at home and shops because the "bad habit" (using swear words in the working place) influences the way of their communication. The highest frequency of swearing is on the site. There are many triggers of using swear words on the site such as high stress level/ job's pressure, mistakes/ bad job ways, jokes, friend's greeting, swearing habit, fast working process, uncooperative attitude, job risks, money's problem and customers' or people bad attitudes. When they are working, those components may combine at once.

From all of the swearing triggers, it is found that bad job ways, swearing habit, job's pressure, and customers' or people bad attitudes are the highest factors in triggering the using of swear words in communication on the site. Bad job ways can make the worker or other people injured. When they are doing their job, they must work carefully, whether carrying the fish baskets hand by hand or block ices. These kind of jobs can break the unshippers' arms if they don't work serious and for other people can give a very serious wound.

Swearing habit is the second factor. Based on the interview, swearing is a "morning greeting" for them. It means that whenever they meet on the site, they will

greet their friends with the swear words. Job's pressure is the third factor. Since the fish boats pull over to the border, the unshippers have started to do their job. They will carry the fish baskets hand by hand from the boat to the selling spot or saving places. This job must be conducted seriously and carefully because it can give the unshippers or even the other people injuries or wounds. Then, they also must work fast because the fish boats will keep coming to the border. If they work slowly, there are many problems will come such as the ship-lines, boat crew's complaints, fish agents' anger, unshippers' complaints.

Some of the workers also said that job risks, friends' bad greeting and money's need are the triggering factors, although the percentages are not high. Job risks are like the sprained hand, painful fingers, scratches, and wounds. Based on the interview, some of them said that the problems (sprained hand, painful fingers, scratches, and wounds) are normal on the site because all of them are the workers/laborers. It is signs for the fish unshippers.

Customers' or people bad attitudes are also one of the factors that makes the participants using swear words. Based on the interview, it is found that sometimes, the fish customers/ fish buyers often bargain the fish too low and sometimes they just want to ask the price without trying to do bargaining. These conditions make the fish agents or the fish sellers feel upset. But if it is seen from the fish buyers or customers, the condition is normal because they will resell it to other people or for the consumers, it can save their money.

People who walk or pass the selling spot also can make the participants using swear words. At the time, the unshippers are working, most of the people dont care. They just walk as they like. They likely dont listen the workers' warning. If it seen from the side of the people who pass the selling spot area, they could not be blamed also because the location and the way are very narrow. They also can not move fast because there are many fish sellers on the right and left of their side. Sometimes, people stop there for buying some fish.

As sated before that among the unshippers often use swear words for greeting. Most of the swear words used are nasty words. This bad greeting is not a big problem for them because this kind of greeting is quite normal. They dont feel hurt or insulted by his friends' greeting. So, when one of them greets another worker with nasty words, he will also reply with nasty words.

Money is actually also a problem for them. They work hard in order to get much money. Based on the interview, it is found that for the married men, money is used to feed their families and for the unmarried men, it is for having fun such as: gambling, alchohol drinks, expensive clothes or jeans. When it is saturday or sunday, mostly the number of the unshippers who work on the site increasing highly. It is because they might have a party at night among the workers. They will do gambling and even until their money is finished.

The workers dont want also to buy a standard clothes or jeans to wear. They will buy the branded ones. They compete to wear expensive jeans or clothes among them. Moreover, they dont want also to have standard handphones. They buy the

expensive ones. They are quite shy if they wear or have the standard ones. Perhaps, the outsiders will consider them as arrogant people. But if it is compared to their salary, they absolutely can buy the branded or expensive ones. It is because their salary is quite higher there. They can earn 100.000 or 150.000 rupiahs per day. Moreover, when fish baskets are many and it forces them to work until night, they will have much money. In such condition, they can earn 200.000 until 300.000 rupiahs a day. On the contrary, sometimes, when there is no fish, they could not earn any cent of it. But this condition quite seldom happens.

As stated before that all of the participants use swear words in their communication. They get swear words from their friends and mostly from the environment. It is because in their environment, they will speak freely and there are many various friends. By having such conditions, there are many categories of swear words appear in their conversation.

There are many swear words used by the participants/ workers on the site. There are 25 swear words appear in their conversation. From the 25 words, it can be seen that some of the words are often used by the participants in the communication. They are *piss*, *ass*, *cunt*, *fat*, *shit*, and *dog*. *Piss* and *shit* are in the category of excrement, *ass* and *cunt* are in the category of sexual relation or sexual organ, *fat* is in the category of body size, and *dog* is in the category of animal. If it is compared to the data, these questionnaire data show the same result.

There are three conditions for the participants to use swear words in conversation. They are angry/ upset, shock, and happy. Angry or upset conditions are

the conditions which often cause the participants to use swear words in their communication. It may be caused by the job's pressure, job risks, fish customers/ people bad attitudes and fast working.

Actually, there are five motives of swearing appear on the site. They are to show an anger/ upset, to show an intimacy, to show a habit among friends, to warn the people, and to make people more understand. There are three motives of swearing that often cause using of swear words in the conversation. They are to show an anger, to show an intimacy, and to show a habit among friends.

Most of the workers on the site is firstly motivated by an anger. It has some functions for them i.e. to warn the people/ workers, to make people/ workers more understand, to order working fast, and to prevent injuries/ wounds. Then, showing an intimacy is the second motive. It has been stated before that there is no hurt feeling or bad mood when one of the workers swears his friend. There is no fighting or physical/ body contact among them. It is because they are families or siblings. When one of the workers has no money, his friends will lend him some money or even they give it for free. Whenever they see one of his friends does not some, they will offer it to him. If he says, he has not eaten yet, they will buy him a package of rice. In the community, they also follow activities together such as football competition, party, and wedding party. It can be concluded they are friends at the happy and sad moment together. These conditions finally make or create swearing habit for them.

Based on the questionnaire, there is a social value of using swear words for communication i.e. the essence value of human's relationship with others. It is

similar with the clannish value. Based on the data analysis and interview informations, this value really often happens or occurs in the conversation on the site. There are some evidences showing the application of the value. First is using swear words among the workers do not create a physical contact or fighting among the workers. Second is using swear word is a kind of "morning greeting" for workers on the site. Third is using swear word is showing their intimacy or close relationship.

Meanwhile, after analyzing the data, the writer also finds that there is another social value of using swear words for communication i.e. the essence value of human to time and place. The occurrences are almost in all of the research data. Based on the data analysis, it can be figured out that the time and place influences dealing with the unshipping process or working on the site are significant.

Related to the time, it often makes the workers to use the swear words. It is because the workers must work as fast as they can. If they work slowly, it will make the other unshippers wait for them too long and the boats will keep coming to the spot. If it happens, the boats workers will also get angry to the unshippers. Based on the interview, the workers say that if they work or walk slowly in working, many problems will come. First thing is the anger of boats members. It is because they have sailed for many days, though sometimes it takes only two days or even one day only. They want to take a rest soon and reach their homes.

Second is the anger of the fish agents. They will get angry if the fish are late to be unshipped because they do not only sell the fish on the market itself, but they also sell to places like: Pasar Raya Padang, Pariaman, Pesisir Selatan and the like.

They also must sell to the local buyers and to the resellers. They don't want if they fish are not fresh anymore when it reaches the unshipping spot. It is because the fresher of the fish, the more the price is.

Third is about the money. Some of unshippers get a monthly payment, while the others get the money based on his job. For the monthly-paid unshippers, they must put the fish to the storage as soon as possible in order to keep the fish fresh to sell or in order to protect it from the stealing. For the daily-paid unshippers, they get much money, if they also work much. If they only work a bit, they also get little money. So that's why they work hard in order to get much money and to have a pleasure in the afternoon or even at night.

Then, dealing with the place, it also gives a significant effect of the occurrence of swear words in working. It is a universally truth that people on the market or even on the *Pasa Lauak* are various. Focused on the *Pasa Lauak* only, there are many kinds of people coming to the place everyday. As stated above that this place is very narrow for the people to stay in one place and doing bargaining. People keep coming to the selling spot, the unshippers keep unshipping the fish, the sellers and buyers do bargaining, the boats members are going home, the children who take the fish to sell, the fish thives who are always paying for the chance are the condition that commonly happen on the site everyday. Those facts make people easy to get angry or to be hot-tempered. Moreover, it is accumulated by the jobs of the unshippers and the orders of the fish agents. So, it can be concluded that time and place are also the two factors which create the occurrences of swear words in communication on the site.

4.2.2. Implication

The basic difference between human with other cultures is that human is a cultured creature. It is because human has a mind or thought. By having it, human can create various cultures. Human is also well-known as social creature. It means that they must live together with others in one group which is familiarly called as society. Then, as a creature that creates the cultures, they also try to fulfil their daily needs.

Because they try to fulfil their daily needs, it must have a way to communicate or interact with other people. One of the ways is by using language. There are some functions of language in a society. They are as a tool of expression and as a tool of communication. As a tool of expression, human uses language for expressing their psychological aspects and as a tool of communication, human uses language for having relationship or communication with others.

Swearing is a part of language used by the human to communicate with others. Swearing is one of the controversial of language phenomenon in the world. There are some arguments shows it. First is swear words are known as nasty word, but instead of stopping or prohibiting people to use the words, some people use it in communication. Likely, they do not care if the listeners or other people will be hurt or even be angry when they are using it in communication. For them, swearing is better because it can help them to show their anger or bad mood rather than they fight or do a body contact with the people.

Second is swearing is never taught in the school and at home. Parents and the school teachers also never teach them about the words. If it says so, where do the swear words come from? Based on the readings and data, it shows that someone's language is greatly influenced by his/ her environments. In this place, children will know and study different things i.e. something that they never get at home or school. If it is not known by the parents or by us, finally, swearing will be a habit in communication. If it is already a habit, this problem will be difficult to let it go.

Third is swearing used by various ages, class, and background of people. It is started from children until old people. These words do not only belong to men but also to women. Not only poor people do swearing in conversation, but the middle class until the high class people do so. Educated and uneducated people also use the words in communication. People are from city or people are from countries also use swear words in their communication.

Fourth is swearing almost happens all over the cultures. Perhaps, the type and categories or form of the words are different from one culture to another culture. Swearing is part of the language used by human to express his or her emotion in communication. Language is created by human. It means that humans are quite free to use any words or any language to use in their daily communication.

At last, people argued that using swear words in communication will merely hurt the people's feeling, make someone angry, and insult or mock other people. However, some people said that swearing helps them to loose their problem. Instead of fighting, it is better to show his bad mood through swearing. Swearing is also a

way to show cohesiveness or united of a group. So, swearing is paradox in a communication.

After conducting the reasearch, there are many important things need to be informed or even to be explored more deeply. For this part, it is better to divide the explanation generally and spesifically. In generally, the research explains the general view of people about swearing in communication and in spesifically, the research explains the condition of application of swearing or swear words on the site.

As stated before, most of people think negatively when someone or even a group of people uses swear words in communication. They said that the language is not proper or good to be used in communication because it can give negative impacts for the hearers such as hurt feeling, dissapointed, upset, or even body contact. They are afraid of using the words in communication.

On the contrary, based on the research observation and results, it is found that the people who are involved of working on the site consider that the usage of swear words have positive impacts for them. Swearing or using swear words can remind people of getting injuries or accidents. It has a function to have a joke between the participants and even it shows a close relationship among the participants. It is the same with the Hudson (1988) comment who said that told that many families involved were typically working class in being part of a 'closed network'.

On the site, it can be seen that there are many workers or people who use the swear words in communication but they have never had any body contact among them. It is because by the working recruitment process. Most of the workers who

work on the site are families. It is very difficult for the new comers to get inside or to work there. By having this close relationship, it is very difficult for one and another to get angry seriously. It is in line with the Hudson said about "power and solidarity or Chaika said "intimacy or inferiority." On the site, it can be seen that all of the participants shows more solidarity or intimacy relationship than power or inferiority in communication. There is no social jealousy or even fighting on the site. There are only close relationship, intimacy, and familyhood among the participants. They take and give in any condition. They go together to attend the party or ceremony. In a simple way, it can be stated that swearing occurs at the time the people tend to use intimacy or solidarity than power or inferiority in a conversation.

Spesifically, there are some strong points that can be concluded from the research. Firstly, low swearing is mostly used by the participants in comunication. It is because the participant does not swear seriously to them. Most of the swearing words are used to show intimacy, and make a joke. If God's name involved, likely, they are afraid to use it because the people believe that our utterances are our praying to God.

Secondly, there are many categories of swear words used by the participants on the site in their communication. There are fifteen of categories that appear during the research while Andersson only shows seven categories. By seeing the dynamicization of language, this development is progressive because it shows that there are various words used by the participants or people to express his or her

emotion during the communication. It also shows that the participants are creative in creating the swear words.

Thirdly, the occurrence of swearing or swear words in communication on the site is not merely having no purpose, but it also has some factors that make someone or people use swear words. People easily judge someone uneducated person because he uses swear words to others. It might have the trigger actions in which the swear words finally come out. The trigger actions might be like: too much bargaining, don't want to give ways, and don't care about the injuries or accidents.

At last, as stated above that the occurrence of swear words are not merely accident, but it might be created on purpose. It is also the same with the social value of swearing. At least, there is one of social value clearly seen on the site i.e the essence of human's relationship with others. In words, it means that there is a familyhood or solidarity values among the participants or the people on the site. It is quite well-known that the attitudes or behaviors of the people on the site are bad or even rude. This statements can be broken if the other people try to give a deep look to their activities, the way of working, and friendship. The solidarity among the workers is quite higher. They help their friends who don't have money. They let someone working if he is one of his friends. They never compete to work each other. Their principle is "if you are strong, you can carry many fish baskets as many as you can". Although the principle is like that but they always share about the job. They share the jobs although the amounts are not so many.

Finally, it can be concluded that the swearing cases are not only as simple as people think. May people think that swear words are nasty words, forbidden words, improper words or whatsoever, but there many important things or positive things that have been waiting to discover actually. So, it is better to pay attention first about what is going on than giving a direct judgement about something.



BAB V

CONCLUSION AND SUGGESTION

5.1 Conclusion

In this analysis, the writer has analyzed the swear words used in *Pasa Lauak*, Sungai Baramah, Lubuk Begalung District, Padang. After analyzing the data, it can be summarized some important conclusions from the research. Firstly, there are two forms of swear words used in the Fish Auction Place, Sungai Baramah, Lubuk Begalung District, Padang. They are high swearing or sacred swearing and low swearing or unsacred swearing. The occurrence of high swearing and low swearing in the conversation is 13 % and 87 %. By having 87 % of the occurrence percentage of low swear words shows that most of participants or people on the site do swearing with nasty words.

Secondly, there are fifteen categories of swear words occur on the site. This condition shows that the people on the site are very creative and quite unique to make swears word in conversation. The fifteen categories are sexual organs, sexual relations 16 %, religion, church 13 %, excrement 16 %, death , the physically or mentally disabled 12 %, prostitution 3 %, narcotics and crime 3 %, skin color 3 %, family member 10 %, age level 3 %, skin disease 3 % , body size 3 %, animal 7 %, hair color 3 %, height size 3 %.

Sexual organs or sexual relations and excrement swear words are the highest occurrence in the conversation. Death swear words do not appear in the conversation.

It is because the participants or people on the site are afraid to use the words. It is caused by the proverb “ your words are your pray”. If someone swears his friends with the death swear words, he or she is quite afraid if what he says will come true.

Thirdly, there are four parts of swearing types used by the participants on the site. They are abusive swearing, idiomatic swearing, emphatic swearing and chatartic swearing. Their occurrence percentages in the conversation are abusive swearing for 39 %, idiomatic swearing for 42 %, emphatic swearing 3 %, and chatartic swearing for 16 %. Idiomatic swearing is the highest swearing type used on the site. It shows that the participants or people there use swear words in order to show their unity, solidarity or friendship among others. Dysphemistic swearing never occurs in the conversation. It might be caused by the will of the participants or people on the site who dont want other people give about negative or provocative matters about other people.

Fourthly, there are three motives of swearing occur on the site. They are psychological motive, social motive, and working condition motive. Their occurrence percentages are psychological motive for 55 %, social motive for 32 %, and working condition motive for 16 %. Psychological motives is the highest motive of swearing used by the participants on the site. It may be caused by the job's conditions (small selling/ working spot, tightly-bargaining, unserious working) do not support the workers to work well. Linguistic motive does not appear in the conversation. It may be caused by the people or participants who never modify or renew the way of saying or telling swear words.

Fifthly, there are two functions of utterance occur in the conversation on the site. They are expressive function and directive function. The other three functions (representatives, commissives, and declaratives) never occur in the conversation. The occurrence percentages of both functions are expressive functions for 84 % and directive functions for 16 %. The expressive function is the highest function of utterance used by the participants on the site. It is because most of these functions express the feeling and condition of the workers in the working process.

At last, there are two social value of using swear words in conversation. It is, firstly, the essence of human's relationship with others. It means that the people there have a high solidarity, sense of belonging each other, a solid community. It is proved by during the research and interview, there is no physical contact or fighting among the workers although they have used swear words in the conversation on the site. They always keep their familyhood or friendship among others by following some events together such as party and football. They take and give each other. They will help their friends by giving some money or foods if they don't have it.

Secondly, the essence of human's relationship with the time and place. This social value can be seen when the workers are doing their activities. Time and place are two components that trigger the workers themselves to use swear words in communication. Talking about the time, the worker must work as fast they can because the boats keep coming and the fish buyers and sellers are also waiting for the fish. The faster they can work, the more money they can get and the more they can take a rest or even hang around with their friends or families. Dealing with the place,

the pace for unshipping the fish is really narrow for the workers. They must pass the crowd in order to save the fish. They must speak hard in order to make people hearing what they say. They must go back to the unshipping fish by passing the selling spots around the place. Those conditions give them so much pressure, it tends to trigger them to use swear words in speaking.

5.2 Suggestion

One thing for sure is that language is dynamic. As long as human use language for communication, language will always develop and improve all the time. On this research, the writer has already conducted the research related to swear words (categories, types, motives, functions and values) used by the Fish Auction Place community. All of them are from the working class people.

There are some researchs still open related to this analysis. In the research, the writer finds some utterances that have directive functions, but the quantity is only a few. By having a deep research which is related to directive functions, it might discover the forms of directive functions used by the workers or participants on the site. Then, in relation to the motive of swearing, on this occasion, the writer cant find out the linguistics motive in the conversation. Perhaps, by having a deeper research, finally, other following researchers could figure it out.

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Appendix 1

Kuesioner

1. Apakah anda pernah menggunakan kata sumpah serapah / kata-kata kotor pada orang lain?

- a. tidak pernah b. pernah

Kalau jawabanmu 'b', lanjutkan ke pertanyaan berikutnya.

2. Seberapa sering anda menyumpah?

- a. jarang b. kadang-kadang c. sering d. selalu

3. Apakah teman-teman anda sering juga menyumpah?

- a. tidak ada b. Sedikit c. Banyak

4. Apa pendapat anda mengenai penggunaan kata-kata kotor dalam berkomunikasi?

- a. buruk b. bagus c. Biasa saja d. tergantung keadaan

5. Apa yang anda rasakan ketika orang lain/ orang yang tidak dikenal menggunakan kata-kata kotor pada anda didalam berkomunikasi ?

- a. marah sekali b. Kesal c. Biasa saja

6. Apa yang anda rasakan ketika teman-teman akrab anda menggunakan kata-kata kotor/sumpah serapah pada anda sendiri?

- a. marah sekali b. Kesal c. Biasa saja

(Untuk no.7-12, jawaban boleh lebih dari satu)

7. Di manakah anda menyumpah?

- a. di tempat kerja b. di rumah c. di warung d. dimana saja

8. Di manakah anda sering menyumpah?

- a. di tempat kerja b. di rumah c. di warung d. dimana saja

9. Apa yang membuat anda menyumpah ditempat kerja?

- a. resiko kerja

- b. tanggung jawab kerja
- c. cara kerja yang buruk
- d. kebiasaan menyumpah
- e. sapaan buruk teman
- f.
- g.

10. Apa yang membuat anda sering menyumpah ditempat kerja?

- a. resiko kerja
- b. tanggung jawab kerja
- c. cara kerja yang buruk
- d. kebiasaan menyumpah
- e. sapaan buruk teman
- f.
- g.

11. Dari mana anda tahu kata- kata sumpah ?

- a. teman-teman
- b. orang tua(ayah-ibu)
- c. lingkungan

12. Apa kata sumpah apa yang sering anda ucapkan?

- | | | |
|--|---------------------------------|--------------------------------|
| <input type="checkbox"/> pantek | <input type="checkbox"/> pakak | <input type="checkbox"/> |
| <input type="checkbox"/> kanciang | <input type="checkbox"/> cirik | <input type="checkbox"/> |
| <input type="checkbox"/> godok | <input type="checkbox"/> gilo | <input type="checkbox"/> |
| <input type="checkbox"/> poyok | <input type="checkbox"/> gaek | <input type="checkbox"/> |
| <input type="checkbox"/> anjiang | <input type="checkbox"/> babi | <input type="checkbox"/> |
| <input type="checkbox"/> kontol/ konot | <input type="checkbox"/> kopok | <input type="checkbox"/> |
| <input type="checkbox"/> ayahang | <input type="checkbox"/> pendek | |
| <input type="checkbox"/> mandeang | <input type="checkbox"/> | |
| <input type="checkbox"/> panau | <input type="checkbox"/> | |

13. Dalam keadaan apa saja anda menggunakan kata-kata kotor?

- a. saat marah/ emosi
- b. terkejut
- c. bahagia
- c. sedih
- d. kapan saja

14. Dalam keadaan apa saja anda sering menggunakan kata-kata kotor?

- a. saat marah/ emosi
- b. terkejut
- c. bahagia
- c. sedih
- d. kapan saja

15. Menurut anda apa motif dari penggunaan kata-kata sumpah serapah tersebut?

- a. untuk meluapkan rasa marah, benci, dan kesal
- b. untuk menuntut/ memperingatkan orang lain karena resiko kerja yang berbahaya
- c. untuk menunjukkan sudah dewasa/ besar
- d. untuk menunjukkan gaya keren atau gaul
- e. untuk menunjukkan hubungan yang akrab dengan teman
- f. untuk menunjukkan suatu hal yang biasa dengan teman
- g. untuk membuat ujaran itu lebih berarti/ bermakna
- h.
- i.
- j.

16. Menurut anda apa motif yang paling sering dari penggunaan kata-kata sumpah serapah tersebut?

- a. untuk meluapkan rasa marah, benci, dan kesal
- b. untuk menuntut/ memperingatkan orang lain karena resiko kerja yang berbahaya
- c. untuk menunjukkan sudah dewasa/ besar
- d. untuk menunjukkan gaya keren atau gaul
- e. untuk menunjukkan hubungan yang akrab dengan teman
- f. untuk menunjukkan suatu hal yang biasa dengan teman
- g. untuk membuat ujaran itu lebih berarti/ bermakna
- h.
- i.
- j.

17. Menurut anda, apa nilai- nilai sosial dari penggunaan kata-kata sumpah serapah dalam komunikasi?

- a. nilai hakikat hidup manusia
- b. nilai karya manusia
- c. nilai hakikat kedudukan manusia dalam ruang dan waktu
- d. nilai hakikat hubungan manusia dengan alam sekitar
- e. nilai hakikat hubungan dengan manusia dengan sesamanya

Appendix 3 :

Daftar Pertanyaan Wawancara

1. Apakah anda pernah menggunakan kata-kata kotor/ sumpah serapah dalam berkomunikasi?
2. Bagaimana menurut anda kata-kata sumpah serapah tersebut dalam komunikasi?
3. Apa saja kata-kata sumpah serapah yang anda ketahui?
4. Dimana saja anda menggunakan kata-kata sumpah serapah dalam berkomunikasi?
5. Fokus ditempat kerja, apa yang membuat anda menggunakan kata-kata sumpah serapah itu ?
6. Apakah anda marah ketika teman kerja anda menggunakan kata-kata sumpah serapah pada anda? Kenapa?
7. Apakah anda marah ketika orang yang tidak anda ketahui menggunakan kata sumpah serapah pada anda? Kenapa?
8. Darimanakah anda mengetahui kata-kata sumpah serapah?
9. Menurut anda, dalam keadaan apa sajakah anda dan teman-teman anda menggunakan kata sumpah serapah?
10. Apa motif anda menggunakan kata-kata sumpah serapah di tempat kerja?
11. Apa nilai-nilai yang bisa kita tarik dari penggunaan kata-kata sumpah serapah itu dalam suatu komunitas seperti komunitas anda?