# CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA

Having selected the data recorded, as a result I collected twenty five conversations, involving in total twenty men and twenty women as the qualified respondents, which will be presented and analyzed here. The conversations recorded took place in formal and informal situations. All respondents have the same level of education to prevent the influence of different educational degree towards their interaction patterns of conversations. College graduates are chosen rather than junior or senior high school graduates because the higher their level of education the smaller their discrepancy in terms of power.

Twenty five conversations that will be presented and analyzed further consist of: 10 conversations which involve male and female respondents (first group), 9 conversations that have only males as the participants (second group), and 6 conversations whose participants are women only (third group). The data will be presented and analyzed for each pattern, that is: the pattern in using swear words and questions (rhetorical and tag). The complete transcriptions of all conversations could be seen in the appendix.
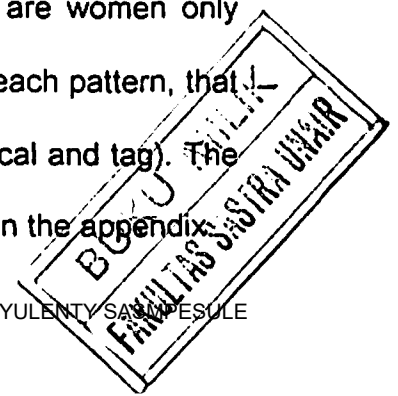
III.1. Swear Words

All conversations here are divided into three groups considering the participants involved: conversations whose participants are male and female, conversations that involve men only as the participants, and conversations whose participants are only females. The table below shows the total number of participants, conversations, swear words produced in the conversations, and the percentage of swear words used in each group.

Table III.1. The detail of all conversations

Participants	Male & Female	Male & Male	Female & Female	Total
Conversations	10	9	6	25
Conversations containing swear words	8	8	4	20
Conversations containing no swear words	2	1	2	5
Swear words used	21	36	15	72
Percentage of swear words used	29.2 %	50 %	20.8 %	100 %

The frequency of swear words used by the participants in their conversations is shown in table below:

Table III.2. Percentage of swear words used in the whole conversations

Male	Female	Total
(44) 61.1 %	(28) 38.9 %	(72) 100 %

From the twenty five conversations, the swear words produced by the male respondents are 44 words or 61.1 % from the 72 words in total which are produced by both male and female respondents. Meanwhile, the female respondents uttered 28 swear words in their conversations or 38.9 %.

The first group consists of ten conversations which involve men and women as participants; only eight conversations contain swear words while the rest two conversations do not consist of any swear words at all. The swear words produced by them come in table as follows.

Table III.3. Percentage of swear words used by male and female participants in the first group

Male	Female	Total
(8) 38.1 %	(13) 61.9 %	(21) 100 %

The swear words used in ten conversations are 21 words in total or 29.2 % from the total 72 words which are used in all conversations.

The table above shows that in the conversations whose participants are both men and women, the female participants produced more swear words than the male participants. It turns in fact that women can use swear words more than their peers in expressing their anger without considering the society's opinion of them. Moreover, the male participants got along with that because they did not think that the female respondents here are subordinate but equal to them. In women's point of view they did not think

that men are superior because they can also achieve good education and good occupation as well, while age is not a problem. The result shows that Poynton's and Trudgill's theories do not work on this group.

Two conversations that do not contain any swear words are conversation 3 and conversation 25, both of them happening in informal situations. The first one happened between a female physician, who became a guest of a cottage in tea plantation, with the manager and the staff of the place where she stayed. She was angry because of bad service that she got there. The last one happened between a brother and his sister in a hospital. They did not utter swear words in their talk because the female doctor might never train herself in using swear word when throwing her anger, so she always tries to control herself even when she is angry. Brother and sister who got angry to each other here also did not throw any swear word because they might control themselves not to use any coarse word to her brother and to his sister. In this case we are dealing with the personality of the respondents involved in the conversations but we do not consider it in this research.

There are 9 conversations in the second group where participants are between man and man. From 9 conversations, 8 conversations contain swear words and 1 conversation does not have any swear word used by the participants. There are 36 swear words found in these conversations or 50 % from the total 72 words which are used in all conversations. It is the

biggest part of swear words used in the conversations. It might happen so because the participants involved are all men. Here, we see that the theories of Poynton (1989: 73) and Trudgill (1974: 90) apply in this case.

One conversation that does not contain any swear word is conversation 17 where the two participants did not know each other. It happened in a bank where staying in a line is required of the customers. The respondent, 29 years of age, who is younger than the other was upset to the older one because he got into a line a head of another customer. The younger one told him to stay in a queue but the older one refused to do it.

There might be some reasons why both participants did not use any swear word in their talk. The first reason is they did not know each other, so they avoided using coarse word to each other. Another reason is perhaps the young man tried to respect the older one. The last reason is they might try to control themselves because there were many people around them at that time.

The last group is 6 conversations, which involve only females as participants. Four conversations consist of 15 swear words or 20.8 % of the total 72 swear words produced in all conversations, while the rest two conversations do not have any swear word.

Conversation 8 and conversation 15 do not contain any swear word. The participants in the first conversation are between three young women, who live in a boarding house and share the cost together, and a house maid

who runs the house works for them. They did not use any swear words in their conversation because perhaps the three young ladies did not want to insult the maid with their words. It was because they still needed her to stay with them and they thought that they could not do the house works without her. On the other hand, the maid of course respected them as her mistresses.

The last one, conversation 15, happened between sisters at their home. Even though they both were annoyed with each other and threw tantrums, they still tried to handle themselves not to use swear words to each other.

The data of all groups explain that the percentage of swear words used by men is much higher than it is by women. It happens in our daily interactions not because swearing is men's language variety but swearing is considered rude and more powerful word. It has been regarded as men's territory that reveals their societally superior than women. Women, on the other hand are forced and trained by the social life to be more polite and they are devised to prevent the expression of strong statements. Women employ swear words mostly when expressing their anger to show what they feel to their peers. They need powerful words to persuade their addressee to take them seriously because they think that otherwise they will not be heard or paid attention to. It is obvious that women use swear word only at particular time, the time they need it.

We often see in our daily lives when a little girl and even an adult woman throws a swear word unconsciously, then after being conscious of what she has said, she will spontaneously rub her mouth. She does it as if it would clean her mouth since she considers it dirty word which can dirtied her mouth. It is not that women do not speak swear word, often they are prevented from speaking by genteel custom and practice. As swearing habit is considered rude and dirty, women train themselves not to have swearing habit. On the other hand, men used to speak it because they practice themselves to do so. Overall, the data clearly support the theory of Poyntón (1989:73).

III.2. Kinds of Swear Words

The kinds of swear words used in the conversations here corresponds with the emotion conveyed in the sentence produced by the participants. The table below consists of swear words produced by participants in their conversations.

Table III.4. List of swear words used by participants

Words	Used by Men	Used by Women	Total number
Anjrit	-	1	1
Bajingan	2	-	2
Bangsat	6	1	7
Bastard	2	1	3
Bloody hell	1	-	1

Words	Used by Men	Used by Women	Total number
Brengsek	-	1	1
Bullshit	-	2	2
Busyet	-	1	1
Damn	1	-	1
Fuck you	1	1	2
Fucking mouth	1	-	1
Geblek	-	1	1
Goblok	3	-	3
Gundulmu	1	-	1
Jahanam	1	-	1
Jancuk	7	2	9
Jangkrik	4	5	9
Jerk	-	1	1
Keparat	1	-	1
Kurang ajar	3	3	6
Kurang asem	-	1	1
Mampus	-	1	1
Matamu	2	-	2
Nggapleki	1	1	2
Persetan	1	-	1
Shit	3	3	6
Sialan	3	2	5
Total	44	28	72

The table above reveals that both male and female respondents produced 9 same words in their conversations: *bangsat, bastard, fuck you, jancuk, jangkrik, kurang ajar, nggapleki, shit,* and *sialan.* Even though both

subjects use those words but the percentage in using each word is different. Male participants produced more *'bangsat, bastard, jancuk,* and *sialan'* than the female ones. The equal percentage between both subjects is found in using of the words: *fuck you, kurang ajar, nggapleki,* and *shit.* The only word that produced by female respondents more than the male ones is *'jangkrik'.*

Male respondents uttered 10 different words from female's: *bajingan, bloody hell, damn, fucking mouth, goblok, gundulmu, jahanam, keparat, matamu,* and *persetan.* There are 8 words used by female respondents only: *anjrit, brengsek, bullshit, busyet. geblek, jerk, kurang asem,* and *mampus.*

All subjects of this study speak at least three languages: *Indonesian, Javanese,* and *English.* This is reflected in the swear words they used when expressing their anger. They mixed their words taken from those three languages and there is also variation within the same language such as: goblok and geblek. The table below shows the number of words from the three different languages.

Table III.5. Frequency of words borrowed from three different languages

	Produced by Male	Produced by Female	Total
English Words	9 (12.5 %)	8 (11.1 %)	17 (23.6 %)
Indonesian Words	20 (27.8 %)	9 (12.5 %)	29 (40.3 %)
Javanese Words	15 (20.8 %)	11 (15.3 %)	26 (36.1 %)
Total	44 (61.1 %)	28 (38.9 %)	72 (100 %)

The table above indicates that the swear words used by the subjects of this study both in formal and informal speech situations are mostly Indonesian words besides Javanese and English words. By analyzing table III.4 above, the writer concludes that some female speakers used some weaker expletives, such as: *anjrit, busyet, geblek, kurang asem, nggapleki,* and *sialan.* We could read also some words which they euphemized, they are: *anjrit* that is euphemized from *anjing, geblek* that is euphemized from *goblok,* and *kurang asem* euphemized from *kurang ajar.* Nevertheless some of them used stronger expletives in their anger, like: *bangsat, bastard, fuck you, jancuk,* and *mampus.* By analyzing the conversations, we could say that the one who was more upset with the peers conveyed his or her anger by using stronger expletives. Here, the age and sex do not play role in choosing the words. Generally speaking, Lakoff's theory about the distinctive male and female swear words, which says that stronger expletives are parts of men's language while the opposite ones are parts of women's language, does not obtain in this case.

III.3. Proposing Questions

When we look throughout all conversations, we would find some questions proposed by the speakers. Here, we will try to find how questions can carry out several functions at once. Several of them are rhetorical questions, that is, questions which do not expect an answer, and some of them are tag questions.

Questions can ask for information at the same time as inviting another speaker to expand on a point. The table below will indicate the use of questions between the male and female respondents.

Table III.6. The use of questions for seeking information

Male	Female	Total
22 (61 %)	14 (39 %)	36 (100 %)

By reference to the data above, we see that men questioned more than women did. Some examples of using questions for information will be provided below.

Conversation 1

→ F1:   mana buktinya? surat sakitnya mana?

M1:   masih aku urus ke HRD/

The woman above was asking for the sick leave letter from the man. Her question really needed information from him. If we see their conversation completely, then we know that they expanded this point to another thing.

Conversation 3

→ F3:   breakfastnya udah siap ya?

F4:   sudah bu di tea room/

The conversation 3 above was initiated by a question which brought another speaker into a conversation to expand it on that point. Actually F3 was really annoyed with the Front Office staff who did not give her any information about her breakfast. She introduced the topic that made her mad by a question at the same time as checking the information she had already got from another speaker.

Conversation 6

M6:   siapa yang ngambil kalkulatorku di sini?

He was wondering who took his calculator on his desk and asked the person to return it.

Conversation 7

M8:   mbak gimana ini saya sudah sampek Juanda tapi kok ndak bisa berangkat? ada masalah apa dengan tiket saya?

The man above was asking for information about his airplane ticket. He just needed an explanation to his question.

Through questions speakers can also express ignorance or astonishment or curiosity, often simultaneously.

Conversation 3

→ F3:   dari jam berapa tadi?

F4:   jam tujuh bu/

→ F3:   jam tujuh? ⌈sekarang setengah delapan/ berarti nasinya sudah dingin dong?
              ⌊iya/

Again we are talking about the conversation 3, where F3 was asking if it was time for breakfast. Then F4 answered the question, "jam tujuh bu." In

return, F3 repeated the answer in a question, "jam tujuh?" showing her astonishment and anger at the same time as confirming F4's utterance at once. It did not mean she did not hear the answer but she was startled and upset knowing that it was half an hour before. We can see this from the following sentence, "Sekarang setengah delapan/ berarti nasinya sudah dingin dong?"

Conversation 11

→ M15:   mosok sih?

The question above implied surprise and hesitancy of the wrong thing he had done. There are only two question sentences showing speakers' surprise found in the conversations. A man questioned one and a woman did the other.

A question may intend as a request or an imperative addressed to another speaker.

Conversation 5
→ F5:   mo matiin nggak itu? aku puyeng nyium asepnya tau/
→ F6:   diem kenapa sih?

F6 interpreted F5's question as a command or request to put her cigarette out. She chose to respond by refusing the command with an imperative question as well, asking F5 to stop being fussy.

Conversation 6
→ M6:   can you stop your FUCKING mouth? atur aja dirimu sendiri/

M6 directly ask the woman to shut her mouth and stop telling him what to do. He stressed it with a strong word *'fucking'* then gave an additional command to manage her own self.

Conversation 12

→ F14:   aduh iya ya ndak usah pegang-pegang kenapa? aku bisa nyari sendiri aku bisa baca kok/

It happened at a bus station where the woman snapped at some bus drivers and ticket scalpers who pushed her to take a certain bus. In other word she asked the men to stop touching and pushing her for she considered it as an obnoxious behaviour. Female respondents used this function (three sentences) more than male respondents did (one sentence).

Another function of questions is as defiant statement, to find out something while as checking the partner's viewpoint.

Conversation 2

M2:   mana? orang pagerku ndak bunyi/

He needed a proof of her (F2) action. His question also implies that he did not believe F2's statement.

Conversation 2

F2:   kenapa? ayo coba kalo berani/

In this conversation the woman bid defiance to her partner. She wanted to know what he (M2) wanted to do if she was a man.

Conversation 4

M5:   o: kamu mo pergi? pergi aja/

M5's question indicates a challenge to his partner. He checked whether he dared to do that or not.

Question has another function to confirm the partner's utterances, as stated below.

Conversation 3

F3:   gitu? sebenarnya bukan masalah uangnya tapi saya bener-bener kesel dengan semua kejadian ini/

F3 checked or confirmed the manager's statements by her question, "gitu?"

Conversation 10

M13:   poko'ke lu ta' kasih deadline sampe' minggu depan abis gitu udah urusane pengadilan =

→ M12:   = o: lu mo bawa ini ke pengadilan?

The question produced by M12 was to ascertain the M13's utterance. He repeated his partner's sentence in his question.

Conversation 18

M24:   o: jadi gitu maumu? ya terserah/

He concluded F19's utterances then questioned her whether it was what she wanted. Here, we see that his question was to confirm his partner's speech.

The last function of question, which can be found in the subjects' conversations, is as a teasing.

Conversation 17

M22:   wah bapak ini ndak tau budaya antri ya?

M22 was annoyed with M23's attitude, so he gave a teasing by his question toward him.

We have seen in the examples above the multifunction of questions. Questions can ask for information at the same time as inviting another

speaker to expand on a point. Questions can initiate a story or introduce a topic at the same time as bringing in another speaker. They can express ignorance or astonishment simultaneously They can also confirm or ascertain other speaker's utterance at the same time as checking the viewpoint of other speakers. Another way to show a request or command as to address a teasing to the partners could be done by questions. The next section we will look at the respondents' use of rhetorical questions and tag questions.

III.3.1. Rhetorical Questions

There are 31 rhetorical questions which occurred in all conversations; the male participants produced 21 (67.74%) of them and the rest 10 (32.26%) were used by the female participants. They are a way of expressing general truths, which asserts the speakers' view and check that consensus still exists. F1's question in conversation 1 about the fault of M1 for not checking the schedule, "*apa gunanya itu ditempel di white board?*" is a good example, as is M4's question in conversation 4, "*kayak gini siapa yang mau tinggal bareng kamu?*"

Often rhetorical questions are left unanswered, which means other participants agree with what is said and the conversation moves on. In the following examples, the rhetorical questions are answered with sentences

showing that addressees interpret rhetorical questions as a cue for disagreement.

Conversation 1

→ M1:   terus mentang-mentang kamu asfom kamu bisa ngganti schedule sesukamu?

F1:   aku khan ada keperluan mendadak/

F1 chose to respond by disagreeing and stating explicitly that she had an emergency thing to do. Instead of straightly saying 'no', she explained it in another way.

Conversation 2

→ M2:   mbok pikir enak tha punya anak buah kayak kamu? =

→ F2:   = he . emangnya aku seneng apa punya   supervisor kamu?

Both speakers above employed rhetorical questions in their conversation to show their annoyance with each other. M2 stated that he did not want to work with such an incompatible staff anyway F2 countered him with a question as well, which stated that she also did not like him to be her supervisor.

Conversation 3

→ F3:   kenapa jadi jelek gini ya tempat ini?

M3:   saya rasa ini hanya miscommunication saja bu/

By his reply, M3 implicitly disagreed with F3's rhetorical question. F3 got bad service just because of the miscommunication, not because that place had unsatisfactory service indeed.

Conversation 6

→ M6:   gimana ndak rame kalo ada biangnya di sini?

F7:   sembarangan orang kamu yang duluian tho?

The male speaker above used a question to tell his colleague that F7 was the trouble maker person. He addressed his question as an allusion to her at the same time. F7 absolutely knew that it was her whom was being talked about by M6 and his friend. She responded by disagreeing and by stating explicitly that it was him (M6) who initiated the quarrel.

The following examples show how rhetorical questions could occur one after the other, to build up a sense of rage.

Conversation 1

M1:   emangnya kamu aja? sama yang lain kamu ndak peduli? aku juga waktu itu sakit/ kalo ndak aku pasti masuk/ aku tau kok tanggung jawabku/ tapi kalo sakit apa gunanya masuk?

M1 did not expect his questions to be answered. He used rhetorical questions to show that F1 attitude could not be taken for granted and to express his anger simultaneously.

Conversation 3

F3:   memang sulit ya untuk nelpon ke saya ngasih tau kalo breakfastnya udah siap? memangnya ndak ada telpon di sini atau orang-orangnya yang susah ngomong?

She conveyed her resentment of the hotel staff by two question sentences one after the other also to give an allusion to the addressee.

Conversation 24

→ M29:   hei you BASTARD udah bosen kamu sama pramugarimu? masih kurang banyak sampek si Lia kamu embat juga?

→ M30:   fuck you apa urusanmu? kasian kamu ngapain mbelain kalo ternyata dia lebih milih aku?

M29 was very upset to M30 and he threw his feeling by using rhetorical questions. There was a way he expressed the real fact and he did not

expect any answer from his peer. M30 struggled to provide some answers showing that he did not like him to bother his privacy. His respond implicitly stated his agreement, "kasian kamu ngapain mbelain kalo ternyata dia lebih milih aku?"

In the example below, the rhetorical question is answered with 'ya saya ngerti bu', showing the partner interprets rhetorical question as a cue for agreement.

Conversation 3
→ F3:   apa saya ndak jengkel?
M3:   ya saya ngerti bu/

Through her question, F3 invited her partner to confirm her point of view and she got it. M3 showed his understanding towards his guest complain and thought that her point of view was absolutely taken for granted.

Rhetorical questions can also express the obvious point at the same time as checking the viewpoint of other speakers.

Conversation 1
M1:   tapi kalo sakit apa gunanya masuk?

It is clear that the speaker know his question but he only checked his participant's view, whether she got along with him or not.

Another function of rhetorical question is to ascertain other participant's utterance.

Conversation 2
M2:   kurang ajar . kamu berani mbentak aku ya?

Actually his partner had just shouted at him and he realized it. He questioned to show his bit surprise while confirming her action to him.

Some respondents used rhetorical questions to start their conversations at the same time as bringing in a topic.

Conversation 8

F10:   Sri: apa ini kok keras semua kayak batu? memangnya kita anjing dikasih makan batu?

Conversation 10

M12:   matamu mbok taruk mana?

Those two conversations above were initiated by questions that the speakers did not expect any answer to their questions. Here we see the result does not support the expectation that questions are proposed more frequently by women. Thus, the theory of Coates (1996: 188) does not obtain in this case.

III.3.2. Tag questions

There are 17 tag questions produced by the respondents, 10 of them were used by female speakers (58.82%) and the 7 others were done by the male ones (41.18%). The data obviously support the expectations that women use tag questions much more often than men. The theories of Fishman (Cameron, 1990: 236) and Holmes (Coates, 1986: 105) apply in this research. With tag questions a statement is turned into a question by the addition of a tag at the end. Like questions, tag questions can be used to elicit information, but this is the function of only a minority of examples in the conversations the writer has recorded. The following is two examples (tags underlined).

Conversation 1

F1:   tapi kamu mestinya masuk <u>khan</u> hari itu?

F1's question is an information-seeking tag with rising intonation, which does seek a response

Conversation 2

M2:   kamu ndak tau <u>tho</u> kalo mobilnya mo dipake jam 11:00?

He asked her partner whether she knew that someone needed the car at 11:00 because he did not know, this is a true information-seeking question.

In the following examples, the tag results in a response. This tag also functions to invite other speakers to participate and to make up the conversation.

Conversation 3

→ F3:   seharusnya itu <u>khan</u> tugas anda untuk ngasih service yang bagus ke tamu <u>iya khan</u>?

F4:   iya benar bu/

The tag question above results a response from another participant. The two tag questions use the same words, but express different meanings. The first 'khan' is a typical confirming the shared world tag which expects no reply. The second is an information seeking tag which needs a response, which her partner provides.

Conversation 14

→ M18:   o: shit aku <u>khan</u> udah pesen ama kamu mobilku harus balik jam satu?

M19:   iya aku udah bilang sama Bambang/

M18 assured whether his friend got his message and his question was replied.

Some of tags are not verbally responded to. Here are the examples.

Conversation 3
F3:   itu berarti makanan sudah dingin semua khan?

Conversation 4
M4:   tadi kamu isi bisa tho? kerjanya ngrugiin orang aja/

Conversation 6
F7:   eh tapi kamu ribut tau ndak?

In all these examples, the speaker's tags – whether it occurs at the end or in the middle of an utterance – do not produce a verbal response from other participants. There is no hesitation in the speaker's talk at these points. On the contrary, the main function of these tags is to check of what is being said, to confirm the shared world of the participants. This use of tags is very similar to the use of rhetorical questions.

Some tag questions used by speakers to get agreement from other participants turned out not to be acceptable to others present.

Conversation 1
→ M1:   kamu juga terlibat khan? =
  F1:   = enak aja kamu/

Conversation 7
→ F8:   o: ticket bapak khan sudah dibatalkan?
  M8:   lho saya ndak pernah batalkan/

M1's and F8's check for their statement that others are in agreement turns out to be wrong; other participants disagree with their assumption.

Tag questions, like full questions, as well as being facilitative and checking the viewpoint, also simultaneously carry out another function, that

is helping in the development of topics. This kind of question moves the
conversation on as what the speakers want.

CHAPTER IV

CONCLUSION AND SUGGESTION