

CHAPTER IV

DATA ANALYSIS

This chapter provides the answer for the questions in the problem formulation. As mentioned before in Chapter 1, the writer has two problems “What are the kinds of bad language used by the comedians of *Opera Van Java*?” and “What are the Faculty of Letters students’ perceptions on the use of Bad language used by the comedians in *Opera Van Java*?”. The data were taken from the questionnaires that were answered by the students of the Faculty of Letters. The questionnaires asked about what the faculty of letters students’ perceptions on the use of bad language used by the comedians in *Opera Van Java*.

4.1. The Kinds of Bad language used by the comedians of *Opera Van Java*

Based on the classification system of bad language, Jay (1992) as cited in Doyle (2006, p.2) defines that there are several types of bad language such as curse, profanity, blasphemy, taboo, obscenity, vulgar, epithet, and insult. The writer finds some bad language used in comedy talk show *Opera Van Java*. Then the writer categorized the words which are found in that show based on the theory of bad language. Below is the list of bad language used in *Opera Van Java* words

Table 4.1

The data of bad languages

No	Words	Bad language
1	Cursing	Setan !!
		Dasar Gendruwo !!
2	Profanity	Tuhan itu pembohong !!
3	Blasphemy	Islam KTP !!
		Muslim kere !!
4	Taboo	Ciblek !!
		Tititmu kecil !!
5	Obscenity	Jembut !!
		Kontol !!
6	Vulgar	Ndes !!
		Gateli !!
7	Epithet	Tai !!
		Su !!
8	Insult	Dasar gagap !!
		Irungmu blesep !!

Based on the data above, the writer also finds the meanings of the bad language words. Then, the writer categorizes them into 15 types. They are as follows

4.1.1 Cursing

The writer finds out two dialogues on one episode of *Opera Van Java*. The dialogues can be seen below:

➤ **Dialog 1**

Pa : Yang jadi masalah itu siapa?
(*Sambil menunjuk kepada orang yang tiba-tiba datang ke atas panggung OVJ*)

O1 : Andre

Nu : Sapa? Sapa?

O1 : Andre

Nu : Sapa? Andre? **Setan !! sapa gak?!**

O1 : Andre taulani

Pa : Saya dalang disini lo, saya dalang lo! Sapa!

O1 : Dedeg suryani

Pa : *Who is the trouble maker?*

(*pointing to the man who suddenly comes to stage OVJ*)

O1 : Andre

Nu : Who? Who?

O1 : Andre

Nu : Who? Andre? **Satan !! who?!**

O1 : Andre taulani

Pa : *I'm puppet here, I'm puppet! who!*

O1 : Dedeg suryani

➤ **Dialog 2**

Nu : wah, pelecehan kowe ya, le!

Su : bukan pelecehan.. cuman ngepaske.

Nu : **Dasar gendruwo !!**

Nu : *wah, this is harassment, le!*

Su : *it isn't harassment, just simply equate.*

Nu : *Dasar gendruwo !!*

From the dialogues above, the writer finds out two words **setan** and **dasar gendruwo**, both of them are one of type bad

language that are a curse to call upon divine or supernatural power to send injury upon someone. Curse language is normally used when someone is very angry.

4.1.2 Profanity

The writer finds out the dialogue on one episode of *Opera Van Java*. The dialogue can be seen below:

An : belum berdoa kasih hidung macung kau?
Su : ***Tuhan tu pembohong!!*** Berdoa juga gak akan mancung hidung gue !
An : hahahaha
An : *have you prayed about your nose?*
Su : *God is a liar!! If I pray, it's not change my nose !*
An : hahahaha

From the dialogue above, the writer underlined the word ***Tuhan tu pembohong***. Profanity is to treat something sacred with abuse. The meaning of the word *Tuhan itu pembohong* is treating something sacred with abuse.

4.1.3 Blasphemy

The writer finds out two dialogues on one episode of *Opera Van Java*. The dialogues can be seen below:

➤ Dialog 1

An : Gak pernah ke masjid ya loe?
Az : Gue khan sibuk.
An : **Islam KTP lo !!**

An : *Have you ever go to the masjid?*
Az : *I am so busy*
An : *Moslem KTP !!*

➤ **Dialog 2**

Su : gue pantes nih jadi ustad
Az : ga pantes lo pake peci palagi jadi ustad
Su : ustad kaya n ganteng
Az : loe khan **muslim kere** !!

Su : *I deserve as Ustad*
Az : *you are not fit to wear cap then wanna be Ustad*

Su : *Ustad is a rich and handsome*
Az : *you're a poor moslem !!*

From both dialogues above, the writer underlined the word **Islam KTP** and **muslim kere**. Based on the theory above these can be categorized into blasphemy. The meaning of the word **Islam KTP** and **Muslim kere** are something that shows lack of reverence for religion.

4.1.4 Taboo

The writer finds out these dialogues on one episode of *Opera Van Java*. The dialogues can be seen below;

➤ **Dialog 1**

Nu2 : piye coba.. piye lagunee le??
Su2 : yaa iso.. **Ciblek ciblek** suweng, suwenge ,,
Nu2 : eh ngawur !
Su2 : bener ga?
An2 : loe jangan malu-maliin gue.. itu cublak bukan **ciblek**.
Su2 : udh ganti?
An2 : dulu yaa cublak
Su2 : brarti gue salah nyanyi jawa.. nyanyi jawa nung.

Dialog 1

Nu2 : *How this one? How this song le?*
Su2 : *Yes, you can.. ciblek-ciblek suweng, suwenge,,*
Nu2 : *It's wrong*
Su2 : *It's not true*
An2 : *You should not embrassing me. It's cublak not ciblek.*
Su2 : *already changed*
An2 : *once cublak*
Su2 : *It means I wrong to sing Java's song*

➤ **Dialog 2**

Wendy : *sini..*
Aziz : *udah jelek, **titit kecil** lagi..buat pacar gua..*
Wendy : *emang pacar loe siapa?*

Dialog 2

Wendy : *here..*
Aziz : *already ugly, small dig again.. for my boy friend*
Wendy : *who is your girl friend?*

From the dialogue above, the writer underlines the word **ciblek** and **titit kecil**. Ciblek and titit kecil are the other therns of taboo. According to the journal language Semarangan, *ciblek* is the name of a small bird. It is used as an abbreviation of *cilikan betah melek*, it means that the seller is a teenager or sex worker. Then, the word *titit kecil* is something which is forbidden to speak because it is not proper to be used in communication.

4.1.5 Obscenity

The writer finds out this dialogue on the scene episode of *Opera Van Java*. The dialogues can be seen below;

➤ **Dialog 1**

Su : hmmm... jangkrik!
Nu : opo, kuwe ngonek'e aku jangkrik!
Oouuww..***jangput!***

Dialog 1

Su : hmm.. cricket!
Nu : What ! You call me cricket! Ouw.. Jangput!

➤ **Dialog 2**

Su : bang, ini dipake bang bajunya!
Pa : ni mah kebalik
Su : nah, bisa ga pakenya, harus bisa dong!
Pa : ouw.. ngremehke aku kowe ! ***Kontol!!***

Dialog 2

Su : bro, please wear this cloth!
Pa : this is opposite, right?
Su : can you wear it? you must wear it!
Pa : ouw.. don't judge me ! Kontol!!

From both dialogues above, the writer underlined the word *janput* and *kontol*. Obscenity is a disgusting to the senses; repulsive; indecent; abhorrent to morality or virtue; designed to incite lust or depravity. People knew both of those words as negative words because the words in obscenity are categorized into taboo words.

Janput and *kontol* there is still no attempt to emphasize the invective that is too rough. The more so for those with middle to upper social status or were in the crowd at this group, usually pronounced slowly.

4.1.6 Vulgar

The writer finds out these dialogues on one episode of *Opera Van Java*. The dialogues can be seen below:

➤ **Dialog 1**

Sule : ada wayang ngomongnya gitu?
Wendy : ya khan wayang gaul tau.
Sule : ahh..ndes..
Wendy : ndes itu apaan?
Aziz : loe ganteng
Wendy : ganteng?

Dialog 1

Sule : *there is a puppet say that?*
Wendy : *yes, he is cool puppet, you know?*
Sule : ahh..ndes..
Wendy : *what is that ndes?*
Aziz : *you're handsome*
Wendy : *handsome?*

➤ **Dialog 2**

We : wei, pcr loe siapa?
Az : sumi
We : susah mingkem dong...
Az : ***Gateli !!***

Dialog 2

We : *weii, who is your girl friend?*
Az : *Sumi*
We : *hard to shut up your mouth...*
Az : ***Gateli !!***

From both dialogues above, the writer underlined the word *ndes* and *gateli*. This language should not be obscene or taboo or bad or evil, but it reflects the roughness of "street language". The words *ndes* and *gateli* are normally used by the less educated. It is not polite to be used in the show. According to *Journal Penuturan khas Semarang*, *ndes* is a typical greeting

in Semarang which stands for *Gondes*. Then, *gateli* is one of street language in central java.

4.1.7 Epithet

The writer finds out these dialogues on the scene *Opera Van Java*. They can be seen below;

➤ Dialog 1

Nu : kenal anake sing dodol rujak cingur?
Pa : seng dodol rujak cingur duwe cingur ora?
Su : eh, maav ini cingure setengah ni
Nu : cingur tuw ini! (*sambil menunjuk pada mulutnya*), cingur bukan hidung!
Su : opo..
Ah, ojo nesu. Salah tuw.
Nu : salah piye tow?
Su : ini tuw congong (*sambil menunjuk mulutnya*)
Nu : cingur kog, cingur ki cingure sapi, lha congong ki congormu!
Su : **tai !!**

Dialog 1

Nu : *You know her daughter who sells rujak cingur?*
Pa : *Is that person who selling cingur, have cingur or not?*
Su : *Sorry, this cingur is flat nosed*
Nu : *This is cingur (pointing to his mouth), cingur is not nose!*
Su : *what? Don't be angry!*
Nu : *What do you mean?*
Su : *This is congong (pointing to his mouth)*
Nu : *This is cingur, cingur is like cow's mouth*
Su : **tai !!**

➤ Dialog 2

Su : dalang ni dalang. Tapi emang benar, klu gaa pake topi gini, emang kayak ariel peterpan, haha..
Pa : **Su !!**

Dialog 2

Su : He is a mastermind here. But, that's right, if you don't wear hat, you like Ariel Peterpan

Pa : Su !!

Epithet is actually short but it is a powerful and emotional language. *Tai* and *su* are the other terms of epithet. This term makes someone easier to identify another person. Based on this theory, the writer categorizes the word *tai* and *su* into bad language.

4.1.8 Insults

The last dialogues are about the language of the less educated. It is called insult. The writer finds out these dialogues on the scene *Opera Van Java*. They can be seen below;

➤ **Dialog 1**

Az : kok hidungnya gak ada?

We1 : ada

Az : trus?

We : Cuma ditaruh dikantong

Su : ngomong opo kowe? Hohh..

*We : irungmu mlendep, blesep.. **irungmu blesep.***

Dialog 1

Az : Why there is no nose?

We : Yes, there is

Az : So

We : I just put in the bag

Su : *What do you mean?*

We : *Your nose is **flat nosed***

➤ **Dialog 2**

Az : *ka.. ka.. mu.. u. u. dah kete.. mu.. ra.. ra.. ma?!*

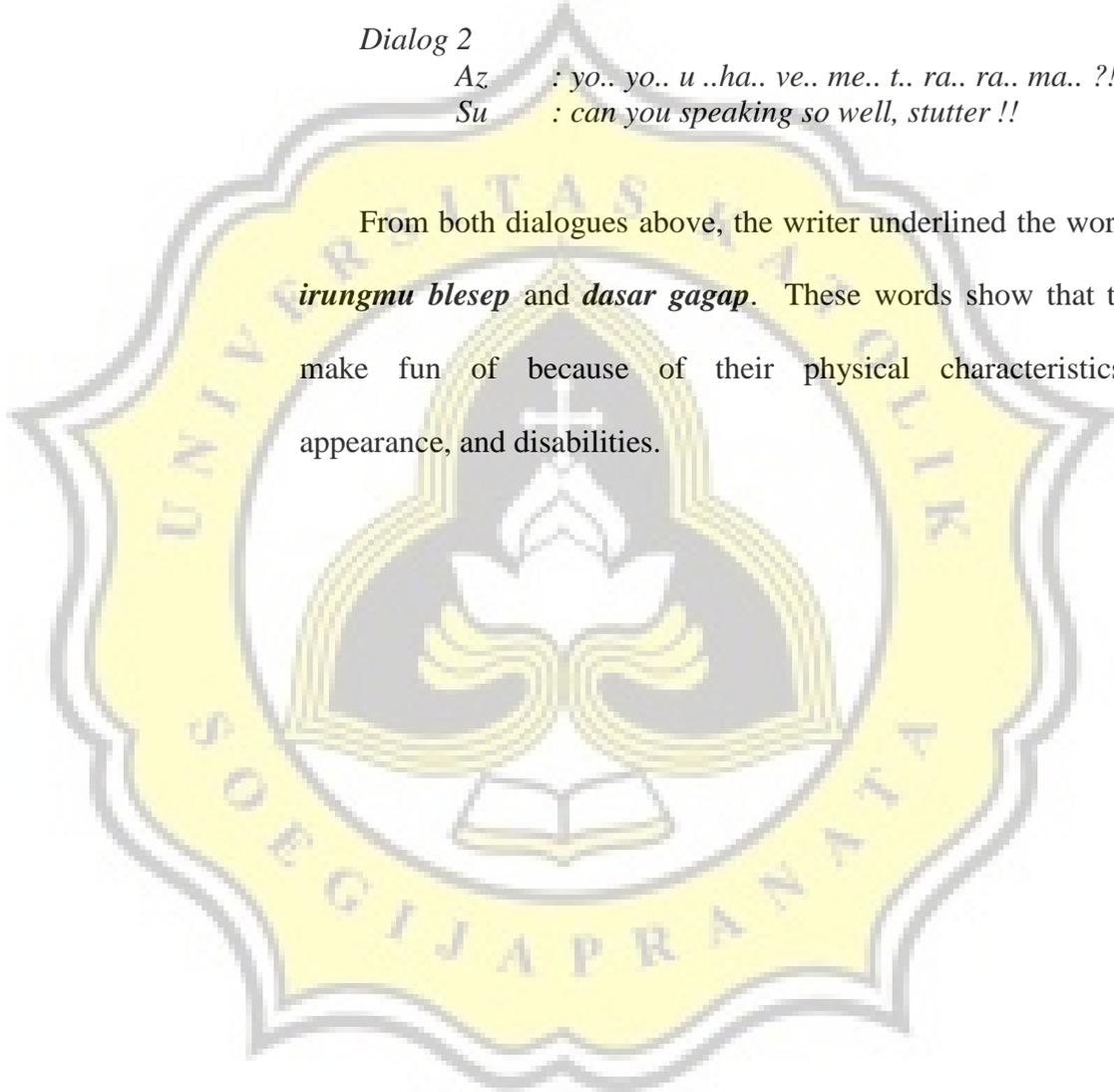
Su : *ngomong yang bener dong, **dasar gagap !!***

Dialog 2

Az : *yo.. yo.. u ..ha.. ve.. me.. t.. ra.. ra.. ma.. ?!*

Su : *can you speaking so well, **stutter !!***

From both dialogues above, the writer underlined the word *irungmu blesep* and *dasar gagap*. These words show that to make fun of because of their physical characteristics, appearance, and disabilities.



4.2 The Faculty of Letters Students' Perceptions on Bad Language used by the comedians of *Opera Van Java*

The writer prepared two kinds of statements; they were favorable and unfavorable statements. The results of bad language for unfavorable statements can be seen below:

4.2.1 Favorable Statements

Table 4.2
The use of word “setan” as cursing language

Q1

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	7	6.1	6.1	6.1
2	17	14.8	14.8	20.9
3	28	24.3	24.3	45.2
4	52	45.2	45.2	90.4
5	11	9.6	9.6	100.0
Total	115	100.0	100.0	

The first statement in Faculty of Letters students' questionnaire is about cursing language. From Table 4.2, it can be concluded that *setan* (*satan*) is considered as cursing word because 52 participants (45.2%) agree and 11 participants (9.6%) strongly agree with the statement. There are a small number of participants who perceived that *setan* (*satan*) is not an insult in that 17 participants (14.8%) disagree and 7 participants who strongly disagree with the statement that *setan* is a cursing.

Table 4.3

The use of word “*Tuhan itu pembohong*” as profanity language

Q3

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	6	5.2	5.2	5.2
2	26	22.6	22.6	27.8
3	20	17.4	17.4	45.2
4	48	41.7	41.7	87.0
5	15	13.0	13.0	100.0
Total	115	100.0	100.0	

As can be seen from the table above, it can be concluded that *Tuhan itu pembohong* (God is a liar) is considered as a profanity because 48 participants (41.7%) agree and 15 participants (13%) strongly agree with the statement. Only small number of the participants who perceived *Tuhan itu pembohong* (God is a liar) as profanity language in that 26 participants (22.6%) disagree and 6 participants (5.2%) strongly disagree with the statement.

Table 4.4

The use of word “*Islam KTP*” as blasphemy language

Q5

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	2	1.7	1.7	1.7
2	22	19.1	19.1	20.9
3	15	13.0	13.0	33.9
4	60	52.2	52.2	86.1
5	16	13.9	13.9	100.0
Total	115	100.0	100.0	

The table shows a high number of participants (66.1%) agree that the word *Islam KTP* (*moslem KTP*) is a blasphemy word. They cluster around agree (52.2%) and strongly agree (13.9%). Then, the

rest of them (13%) are regarded neutral. There are a small number of participants who perceived that *Islam KTP (Moslem KTP)* is not an insult in that 22 participants (19.1%) disagree and 2 participants who strongly disagree with the statement that *Islam KTP (Moslem KTP)* is a blasphemy.

Table 4.5

The use of word “*ciblek*” as taboo language

Q7

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	6	5.2	5.2	5.2
2	47	40.9	40.9	46.1
3	26	22.6	22.6	68.7
4	24	20.9	20.9	89.6
5	12	10.4	10.4	100.0
Total	115	100.0	100.0	

As shown in table 4.5 discusses whether *ciblek* is perceived as taboo language or not. It can be inferred from the table above that *ciblek* is not considered as taboo language. It is shown by the fact that 47 participants (40.9%) disagree and 6 participants even strongly disagree that *ciblek* is a taboo language. Only a small number of the participants who perceived *ciblek* as taboo language in that 12 participants (10.4%) strongly agree and 24 participants (20.9%) agree with the statement.

Table 4.6

The use of word “*janput*” as obscenity language

Q9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	1.7	1.7	1.7
	2	13	11.3	11.3	13.0
	3	26	22.6	22.6	35.7
	4	64	55.7	55.7	91.3
	5	10	8.7	8.7	100.0
	Total	115	100.0	100.0	

From Table 4.6, it can be concluded that *janput* is considered as an obscenity because 64 participants (55.7%) agree and 10 participants (8.7%) strongly agree with the statement. There are a small number of participants who perceived that *janput* is not an obscenity in that 13 participants (11.3%) disagree and 2 participants who strongly disagree with the statement that *janput* is an obscenity.

Table 4.7

The use of word “*ndes*” as vulgar language

Q11

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	21	18.3	18.3	18.3
	3	25	21.7	21.7	40.0
	4	54	47.0	47.0	87.0
	5	15	13.0	13.0	100.0
	Total	115	100.0	100.0	

Table 4.7 discusses whether *ndes* is perceived as vulgar language or not. It can be inferred from the table above that *ndes* is considered as vulgar language. It is shown by the fact that 54 participants (47%) agree and 15 participants even strongly agree that *ndes* is a vulgar language. Only small number of the participants who perceived *ndes*

as vulgar language in that 21 participants (18.3%) disagree and 25 participants (21.7%) neutral with the statement.

Table 4.8

The use of word “tai” as epithet language

Q13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	6.1	6.1	6.1
	2	17	14.8	14.8	20.9
	3	17	14.8	14.8	35.7
	4	44	38.3	38.3	73.9
	5	30	26.1	26.1	100.0
	Total	115	100.0	100.0	

According to table 4.8, it can be inferred that 7 participants (6.1%) are strongly disagree and 17 participants (14.8%) disagree that the word “*tai*” bad language. As can be seen from the table above that between disagree and neutral frequencies have the same percent is 14.8%. However, In short, the writer can see that more than half Participants said "agree and strongly agree" to this statement. 74 Participants (64.4%) have a strong perception that the word "*tai*" is an epithet.

Table 4.9

The use of word “*irungmu blesep*” as insult language

Q15

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	6	5.2	5.2	5.2
	2	43	37.4	37.4	42.6
	3	31	27.0	27.0	69.6
	4	28	24.3	24.3	93.9
	5	7	6.1	6.1	100.0
	Total	115	100.0	100.0	

According to table 4.9 that it can be inferred that *irungmu blesep* is not considered as an insult because 43 participants (37.4%) disagree and 6 participants (5.2%) strongly disagree with the statement. There are a small number of participants who perceived that *irungmu blesep* is an insult in that 28 participants (24.3%) agree and 7 participants who strongly agree with the statement that *irungmu blesep* is an insult.



4.2.2 Unfavorable Statements

Table 4.10

The use of word “*dasar gendruwo*” as cursing language

Q2

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	9	7.8	7.8	7.8
2	38	33.0	33.0	40.9
3	18	15.7	15.7	56.5
4	33	28.7	28.7	85.2
5	17	14.8	14.8	100.0
Total	115	100.0	100.0	

Table 4.10 discusses whether *dasar gendruwo* is perceived as cursing language or not. It can be inferred from the table above that *dasar gendruwo* is not considered as cursing language. It is shown by the fact that 33 participants (28.7%) disagree and 17 participants even strongly disagree that *dasar gendruwo* is not cursing language. Only small number of the participants who perceived *dasar gendruwo* as cursing language in that 9 participants (7.8%) strongly agree and 38 participants (33%) agree with the statement.

Table 4.11

The use of word “*muslim kere*” as blasphemy language

Q4

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	7	6.1	6.1	6.1
2	25	21.7	21.7	27.8
3	32	27.8	27.8	55.7
4	39	33.9	33.9	89.6
5	12	10.4	10.4	100.0
Total	115	100.0	100.0	

According to table 4.11, it can be concluded that *Muslim kere* (*poor moslem*) is not a word of blasphemy because 12 Participants (10.4%) strongly disagree and 39 Participants (33.9%) disagree with the statement. There are a small number of participants who perceived that *Muslim kere* (*poor moslem*) is a blasphemy in that 25 Participants (21.7%) agree and the others (7 Participants or 6.1%) strongly agree with the statement that *Muslim kere* (*poor moslem*) is a blasphemy.

Table 4.12
The use of word “*tititmu kecil*” as taboo language

Q6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	27	23.5	23.5	23.5
	3	43	37.4	37.4	60.9
	4	37	32.2	32.2	93.0
	5	8	7.0	7.0	100.0
Total		115	100.0	100.0	

Table 4.12 discusses whether *tititmu kecil* (small dig) is perceived as taboo language or not. It can be inferred from the table above that *tititmu kecil* (small dig) is not considered as taboo language. It is shown by the fact that 37 participants (32.2%) disagree and 8 participants even strongly disagree that *tititmu kecil* (small dig) is taboo language. Only small number of the participants who perceived *tititmu kecil* (small dig) as taboo language in that 27 participants (23.5%) agree with the statement.

Table 4.13

The use of word "*kontol*" as an obscenity

Q8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	4.3	4.3	4.3
	2	26	22.6	22.6	27.0
	3	39	33.9	33.9	60.9
	4	36	31.3	31.3	92.2
	5	9	7.8	7.8	100.0
	Total	115	100.0	100.0	

As can be seen from the table above that *kontol* is not considered as an obscenity because 36 participants (31.3%) disagree and 9 Participants (7.8%) strongly disagree with the statement. There are a small number of participants who perceived that *kontol* is an obscenity in that 26 participants (22.6%) agree and 5 participants (4.3%) strongly agree with the statement that *kontol* is an obscenity.

Table 4.14

The use of word "*gateli*" as vulgar language

Q10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	4.3	4.3	4.3
	2	27	23.5	23.5	27.8
	3	13	11.3	11.3	39.1
	4	60	52.2	52.2	91.3
	5	10	8.7	8.7	100.0
	Total	115	100.0	100.0	

From the table above it can be shown that word "*gateli*" is not vulgar. It is shown by the fact that 60 participants (52.2%) disagree and 10 participants even strongly disagree that *gateli* is a vulgar language. Only a small number of the participants who perceived *gateli* as vulgar

language in that 27 participants (23.5%) agree and 5 participants (4.3%) strongly agree with the statement.

Table 4.15

The use of word “*su*” as an epithet language

Q12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	3.5	3.5	3.5
	2	24	20.9	20.9	24.3
	3	30	26.1	26.1	50.4
	4	47	40.9	40.9	91.3
	5	10	8.7	8.7	100.0
	Total	115	100.0	100.0	

According to table 4.15, it can be concluded that *su* is not considered as an epithet because 47 participants (40.9%) disagree and 10 participants (8.7%) strongly disagree with the statement. There are a small number of participants who perceived that is an epithet in that 24 participants (20.9%) agree and 4 participants who strongly agree with the statement that *su* is an epithet.

Table 4.16

The use of word “*dasar gagap*” as an insult language

Q14

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	6.1	6.1	6.1
	2	34	29.6	29.6	35.7
	3	26	22.6	22.6	58.3
	4	33	28.7	28.7	87.0
	5	15	13.0	13.0	100.0
	Total	115	100.0	100.0	

Table 4.16 discusses whether *dasar gagap* is not perceived as insult language or not. It can be inferred from the table above that *dasar gagap* is considered as an insult language. It is shown by the fact that 33 participants (28.7%) disagree and 15 participants even strongly disagree that *dasar gagap* is

an insult language. Only small number of the participants who perceived *dasar gagap* as insult language in that 7 participants (6.1%) strongly agree and 34 participants (29.6%) agree with the statement.

