Jurnal Ilmiah Mandala Education (JIME)
Vol 10 No. 2 April 2024
p-ISSN : 2442-9511, e-2656-5862
DOI: *10.58258/jime.v10i2.6691/http://ejournal.mandalanursa.org/index.php/JIME*

Function of Swearing Expressions on Women's Instagram Accounts

Wika Wahyuni
Universitas Mataram

Article Info
Article history:
Accepted: 30 Maret 2024
Published: 01 April 2024

Keywords:
Function of swear expression
Women's writing
Instagram

Abstract
This research is motivated by differences in the language varieties of women and men in society. The difference focused on in this research is the swearing expressions used by female users on Instagram. Society's views and language theories related to gender show that the use of swear words by men can be considered normal, whereas it is very bad if used by women. The problem to be answered in this research is the function and reasons for the expression of swear words in women's writing on Instagram accounts. The target of this research was 115 quotes (status and comments) written by female Instagram users. The theory used to study the function of swear expressions is Anderson and Trudgill's theory. Data was collected using observation and documentation methods. Data were analyzed using the content analysis method which includes data reduction, data presentation, and drawing conclusions. Data is presented in the form of tables and narrative text. Based on the results of the analysis, the functions of swear expressions found were expletive function, humorous function and auxiliary function. Other findings are the reasons for the use of swearing expressions by women on Instagram, namely 1) swearing is seen as the most effective way to express feelings of dislike, anger, disgust, disappointment, etc. towards the physique or actions of celebrities seen through Instagram social media accounts, 2) social media is a forum for indirect communication, so that communication activities are carried out remotely, the speaker and the interlocutor do not meet face to face, do not interact face to face, do not even know each other or have met before, this condition causes women to dare to write harsh words because they think they will not meet so there is no need to feel guilty, and 3) there are examples of public figures or celebrities who are accustomed to using swear words on the basis of freedom of expression.

This is an open access article under the Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional

Corresponding Author:
Wika Wahyuni
Universitas Mataram
Email: wahyuniwika70@gmail.com

1. INTRODUCTION

Ideally, the purpose of humans using language is to interact, foster cooperation and good relations between themselves. However, in the process of interaction, disputes, misunderstandings and differences of opinion often occur. These conditions can be one of the causes of language users using swear words to express all forms of displeasure, anger, dissatisfaction and hatred towards other people or the situation they are facing.

When viewed from the perspective of the person who is the target of swear words, it will be seen as a form of attack or insult. On the other hand, people who say curses will see it as a means of liberation from the emotional turmoil they are experiencing to gain satisfaction or relief.

In some periods of time, especially in Indonesia, cursing seemed to only belong to men. Men who say curse words are seen as normal and tolerated by society. This is in line with the theory put forward by[1]wa in his book entitled Sociolinguistics in the subchapter Language and Gender. He stated that men have a monopoly on swear words, while women tend to avoid them in communication.

Based on the social and cultural construction of local communities which is based on gender differences, categories or characteristics of various gender languages emerge. Various theories about the variety of male and female language have emerged. These theories attempt to show differences in women's and men's use of language. In general, these theories state that men's language styles are considered more assertive, mature, like to speak openly, use swear words and are harsh. On the other hand, women's language is considered not firm, not overt (using figurative words), and careful when saying something, and often uses more subtle and polite words or through gestures.

This classification of the characteristics of women's and men's language leads public thought to recognize, patent and create implicit rules in social life. If men speak or speak using curses, then this is still acceptable and considered normal. Meanwhile, women will be judged as having a negative or bad character if they use curse words.

However, developments over time and technology have given rise to demands for equality between women and men in all aspects of life, including the use of language. However, it cannot be ignored the fact that in some areas there are still those who adhere to previously agreed social and cultural constructions.

According to KBBI V (online), "cursing" is defined as 'uttering vile words (speech) (dirty, rude, etc.) as an outlet for anger or annoyance', "cursing" is defined as 'saying vile, inappropriate words, and less customary to express anger or annoyance'; “cursing” is defined as 'vile words spoken out of anger, and so on'.

[2](states that swear words are expressions to offend other people's self-esteem and hurt them. Apart from that, swear words can also appear because of unclear needs so that sometimes those who curse do not know the true meaning contained in the word.

state, "Its meaning is more emotive than literal in swearing, meaning it has more to do with a person's emotions about something rather than referring to the semantic proportions of the word", which can be interpreted as meaning swearing has a more emotive than literal meaning, the meaning is more related to a person's emotions rather than referring to the semantic proportions of the word.

Furthermore,[3]states that swear words are obscene or harsh words that are used to curse and are considered indecent in a society. These words are used to insult/revile, curse, curse, injure, hurt, ridicule, or make fun of something when the speaker feels very strong emotions.

Another view was also expressed by Svensson limiting the meaning of swearing as "a form of linguistic expression often referred to as bad language". This statement can be interpreted as a form of expression of abuse which often refers to the use of language that is considered bad or bad.

As discussed in the previous subchapter, swearing is closely related to taboo, namely taboo related to something that is impolite and inappropriate (taboo of propriety). There are three stages of using taboo words as insults. First, when the speaker uses taboo terms. Second, when the speaker uses the word taboo as a curse word directed at someone. Third, when there is emotional power that is strong enough to be channeled or expressed so that it becomes an act of cursing (). The use of taboo words is often used as a curse because they believe that taboo words have magical powers.

Even though swearing is related to taboo, not all taboo words are swear words. In relation to this, states that swearing is a form of taboo words, but not all taboo words are used for cursing purposes.

Corroborating Veronica's view, stated that in general, most people probably think that the word taboo or words that refer to taboo are curses. Although all swear words are taboo words, not all taboo words are swear words. For example, cannibalism and incest (inbreeding) are certainly taboo in all cultures, but not all cultures have a vocabulary of curses derived from these taboos.

When defining swear words, the thing to pay attention to is their use in a non-technical sense. One part of these non-technical characteristics is that words called swear words must be classified as taboo words or at least refer to a subject or something that is taboo. Swear words are expressions that can be seen as a channel for the emotions and attitudes of speakers who use taboo words in a non-technical and emotive way For example, in the following use of words in English.

Bitches (female dogs) are best fed for the first time as adults, but do not feed them until they enter their second or third heat cycle, depending on their age.

The word bitch in the sentence above is interpreted as 'girl dog' and is used in its literal sense. So, it's not a curse word. However, if the sentence is "You fucking bitch!". Bitch in this sentence refers to a person nontechnically, so it is a swear word.

Based on the level of taboo, swearing is divided into two. First, words that are considered not too harsh and are still acceptable in certain environments. Second, other swear words are considered rude and cross the line and only appear in certain situations .

states that taboo is one way a society expresses its disapproval of certain types of behavior that are believed to be painful for its members, either for supernatural reasons or because the behavior threatens a moral code of ethics. For example, if we are angry with someone, we will taunt them with taboo words, such as "dick" or "pepek". If the person you are talking to does not understand the meaning of the words, then he or she will probably ignore the words. However, if he understands those words, he will feel angry, sad, or humiliated. This shows that someone will look for expressions that are not good in nature so that they can vent and express their feelings or emotions. After saying a curse word to the target person, the speaker will feel satisfied and relieved.

An opinion that is slightly different from the opinion above was expressed by sociologist Donna Eder[4]found that the use of swear words among women of the working class or below was a symbol of familiarity. This view shows that in certain contexts, swear words are also used to express surprise, familiarity and intimate conversations.

Thus, based on several expert opinions which have been stated above, it can be concluded that swear words are identified through the following characteristics: (1) they are expressions of certain feelings which arise due to linguistic and non-linguistic impulses, (2) they are a channel for from the speaker's emotions and attitude, (3) uses taboo, rude, dirty, obscene, impolite and vile words, (4) refers to taboos or stigma in a cultural/society environment, (5) is an expression to offend people. other people and hurt feelings, (6) swearing, (7) said out of anger, and (8) in certain contexts can be used as a marker of intimacy and a statement of identity.

Regarding the function of using swear words, Gray explains that swear words are used as a means of expressing extreme emotions. Swearing can also function as a tool to release or reduce anger. Many studies show that those who curse generally experience less stress (mental pressure) than those who don't. When used in moderation, swearing is a valuable part of language. However, excessive use of swear words is a disgraceful attitude.

In line with the statement above, states that many people consider the use of taboo language in the form of curses as an instinctive response to events that are painful, torturous, frustrating, disturbing and unexpected. The use of swearing serves as a common channel used by people to relieve themselves of pressure (stress). This resembles the function of crying for small children when facing or experiencing something they don't want.

[5]make a classification of the use of swear expressions by proposing four categories of function, namely

a) the "expletive" function means the use of swear words to express emotions and not aimed directly at other people;
b) The "abusive" function means the use of insults directed directly at other people. For example, You Asshole!; You bastard!; Go to hell!;
c) the "humorous" function means the use of insults that refer directly to other people, but not with the intention of insulting, but rather as a joke;
d) The "auxiliary" function means the use of insults that do not directly refer to other people, but are simply a way of speaking (lazy speaking) that is often not serious. For example, This fucking X; Bloody Y.

However, apart from being negatively oriented, verbal abuse can also be positively oriented. In this case, the function of the swear expression is to show the intimacy of communication. This is in line with Saptomo's statement (in Odin, 2010: 50) that swearing, especially in Javanese, apart from functioning as a means of expressing irritation, disappointment, regret, surprise or insult, can also be used as a means of expressing intimacy in a social relationship. Thus, it can be concluded that there are four functions of swearing expressions, namely expletive function, abusive function, humorous

function, and auxiliary function. Reading is a complex, complicated skill, and involves a series of smaller skills. Reading skills include three components, namely recognition of characters and punctuation marks, correlation of characters and punctuation marks with formal linguistic elements, and further relationship of the first and second components with meaning

In general, men's use of swearing is considered normal, whereas women tend to avoid swearing for certain reasons. The use of swearing shows stereotypical communication behavior that tends to be carried out by men compared to women. This is supported by Wilson's (2005) statement that Western society generally views swearing as more appropriate for men than for women. Western society tends to consider that the use of obscene words by women is considered more rude than the use of obscene words by men. In fact, the use of swear words by women is considered wrong behavior. However, such assessments do not apply to men. Western society in general also assesses women who use swear words as less moral. This perspective also applies in Indonesia, where the assumption is that harsh words are men's language. If men say curses, this is still acceptable and considered normal. Meanwhile, women will be looked down upon and bad if they use swear words.

Thus, the use of swear words is considered suitable only for men and not for women. In this states that women's language has the characteristics of being correct, polite, cooperative, without force, and spoken as a woman should. These characteristics have become a convention for indicating women's language. Women are encouraged to speak softly and are expected not to speak harshly like men.

states that swearing is never the property of women. This is because women are expected to show control over all their thoughts in conversation, while men are free to show hostility and aggressive language behavior.

Another view about women and swearing was also he stated that there are two reasons that can be put forward regarding the avoidance of swearing by women. First, it can be simply said that women don't like swearing. Quoting Jespersen's opinion shows evidence that women instinctively hide from rude and dirty expressions. This situation is a representation of a long-standing sexual taboo, although this argument sounds very complicated.

Based on contemporary research, such as that conducted by Stanley (1973) regarding the terms used for prostitution, it was found that vulgar language in English more often refers to women, to women's genitals, or to sex work carried out by women. Therefore, women avoid swear words that insult their own genitals. However, this reason cannot explain the reasons for women's avoidance of other forms of swearing.

Second, the reason for the social pressure that falls on women without paying attention to what they can choose to like. Quoting Lakoff's opinion (1975), stated that as children, girls are taught by parents and other members of society to act as "good girls" who avoid using language that is too loud, such as shouting; not stamping your feet; other ways that are too strong to express feelings. As adults, women must speak as taught to them from childhood. If a woman does not use a way of speaking like a woman, she will be isolated as an unfeminine woman, both by men and by women themselves.

The explanation above puts women in a dilemma. On the one hand, women are taught to speak well and politely. On the other hand, this way of speaking seems to be a sign of incompetence or helplessness. When women adopt men's ways, they are criticized as being unfeminine or aggressive. Especially for women who have high social status. Social processes and societal expectations have traditionally meant that women do not use obscene words (to curse).

As time goes by, women's language behavior has experienced shifts and changes so that it can be said to be no longer different from men, including in terms of the use of taboo words. Thus, this research attempts to refute the concept of curse language as a language belonging to men. This is based on the discovery of linguistic phenomena on social media which disguise the boundaries of ownership of swear words like the theories that have been put forward previously.

Several female novel writers such as Ayu Utami (Saman) and Djenar Maesa Ayu (Don't Play with Your Genitals) started using taboo words related to sex in their works. Now several female artists have emerged who do not hesitate to say taboo words in public spaces and are followed by the general public. As a result, women's writings using curse words are very easy to find, especially on social media

In this research, the author focuses on women's writings on the social network Instagram. The author chose the social network Instagram for several reasons. First, Instagram is included in the top five social media most used by people in Indonesia. Second, apart from being able to upload videos or photos, Instagram provides facilities for creating communities according to the needs of its users. These communities include music, culinary, tourism, gossip, business, entertainment, services, and so on. Third, as a social network that provides facilities for developing communities or groups, it allows for higher levels of interaction or written communication. One type of community that is most likely to find the use of profanity is gossip communities, such as Lambe Turah, Makrumpita, Lambe Julid, and others. Fourth, as an initial assumption, the members of gossip communities on Instagram are mostly women from teenagers to adults. Fifth, the author can easily find out the gender of community members by visiting user accounts and adding them as friends to validate the data. Lastly, Instagram makes it easy for anyone to join the communities within it, including gossip communities. Users can join the gossip community directly if it is not private. Furthermore, users are free to comment or write anything in the comments column in these gossip communities.

The facilities provided by the social network Instagram to freely comment can certainly have a positive impact and it is also possible that it could also have a negative impact. The positive impact is that people can write their views openly and expressively. However, this freedom can have a negative impact when this freedom no longer has boundaries and rules. Anyone can say anything. This situation is slowly but surely becoming a forum for people, especially women, to be able to comment on anything. This ultimately also has an impact on the erosion of rules regarding the characteristics or traits of language that should and should not be used by women.

Swearing in the form of dirty, harsh words, swearing and swearing is no longer just the property of men, but is also used by women to express their ideas and opinions about something that is currently a hot topic of conversation on Instagram. We can find this phenomenon in gossip accounts on Instagram, the majority of whose members (Follower: Instagram terms) are women from various social, cultural and age backgrounds. Examples of swearing expressions written by female Instagram users are as follows.

1. *Mel elu klo berak sambil geol2 gitu apa gak berserak taik lu Mel* (Source: Makrumpita)
2. *Bangke tuh sih babu. Bikin2 heboh aja di TV. Dia ga tau 1 Indonesia pengen muntah kalo liat muka tuh boneka Chucky sama sih mokontol (modal kontol) yg isi perutnya itu uler dr titisan sih suing* (Source: Lambe Turah)

From the two examples of data above, verbal markers (bold) can be seen indicating the use of impolite vocabulary when written in public spaces. Data (1) contains a form of insult using dirty words. The euphemism for the word defecation is defecation. However, the comment writer chose to use harsh words (*berak*) to sharpen his aim of insulting. The choice of words written is unusual and ethical for use in public spaces. It's the same as using the word *taik* which means dirt. This choice of words is also considered impolite to say on social media. If interpreted as a whole, data (1) means insulting other people (who are also women) by saying harsh and impolite words. Furthermore, data (2) contains a form of insult that demeans someone by calling them babu. The word babu itself is the rudest form of the maid profession. Apart from being derogatory, data (2) also contains the vulgar word, namely *mokontol*. *Mokontol* is an acronym for *modal kontol*. The euphemism for the word dick is penis (male genitalia). The word dick is considered by society to be taboo, especially when spoken by women. However, the author of the comment deliberately chose this diction to strengthen his aim, namely to insult or demean.

Thus, this research will try to present the function and reasons for the use of swear words in women's writing in statuses and comments on the social network Instagram. The aim is to show that developments in time and technology, especially communication technology, also have an impact on women's language freedom and change the characteristics of gender language varieties that have been grouped by previous experts.

2. RESEARCH METHOD

This research is a qualitative descriptive study which aims to describe the forms of swearing used by women in writing on the social network Instagram. Data was collected using listening and documentation techniques. The listening method is a technique for obtaining data by listening to language use [6]). This research uses the listening method with the advanced technique of free-to-engage listening, meaning that the researcher makes observations by listening to status texts and comments uploaded by female users on the Instagram social network. In this research, there are several stages in collecting data. In the initial stage, researchers read the statuses and comments of female users on the Instagram social network repeatedly to find insults. The listening method has a basic technique in the form of a tapping technique. The tapping technique is called a basic technique because essentially listening is realized by tapping. In other words, research in an effort to obtain data is carried out by tapping into the language use of a person or several people who are informants[6]So the next step after listening is to apply the tapping technique. Data in the form of text that reflects the focus of the problem will be intercepted in its entirety. In this research, researchers only observed speech events in social networks without engaging in communication with status writers on Instagram. Based on this, the advanced technique used is the free listening technique. This means that the researcher is not directly involved in the communication activities to be studied [6]After that, the researcher continued with the note-taking technique. The note-taking technique is a combination of the free-speech listening technique, which focuses on the object of study in the form of written discourse or text. The note-taking technique is used to record several forms that are relevant for selection in research. Researchers identified data that contained swear words and then gave them codes/marks. This is intended to make it easier for researchers to search and group data. Data grouping is determined based on the swearing function according to Anderson and Trudgill's theory. Apart from using the listening method, researchers also use the documentation method. The data used in qualitative research is mostly obtained from human sources, while other sources that are not from humans (non-human resources) include documents, photos and statistical materials. Documents can also be in the form of official letters, diaries, government regulations, articles of association, student report cards and so on. In this research, researchers used photos as data. By using photos, you can show the original form of social networking. The researcher considers this documentation method to be very appropriate for use in the research to be studied. The technique used is to download or capture statuses and comments that contain women's abusive expressions. In this study, the intralingual matching method and extra lingual matching method used advanced techniques. These advanced techniques are the techniques of equalizing appeals (HBS), contrasting appeals (HBB), and appeals to equate the main thing (HBSP).[6]The steps that will be taken in the data analysis process are as follows. 1) Identification. Researchers examined all the data obtained through listening with the aim of finding out that the data was in the form of women's abusive expressions in statuses and comments on the Instagram social network. 2) Data that has been identified will be analyzed using methods and techniques that are appropriate to the data. If the data can be analyzed based on the structure of the language, then the intralingual equivalent method and appropriate advanced techniques can be used. However, if the data relates to a context outside the language, then the analysis is carried out using the extra lingual equivalent method and advanced techniques. 3) The next stage is classifying the data according to categories. At this stage, the data is grouped according to insult categories. The final stage is to draw conclusions based on the results of

data analysis. The results of data analysis in this research are presented using an informal presentation method. Presenting the results of data analysis informally is presenting the results of data analysis using ordinary words. In this presentation, the rules are conveyed in ordinary words, words which, when read directly, can be understood immediately. This rule is a function of swearing at women in statuses and comments on Instagram.

3. RESEARCH RESULTS AND DISCUSSION

This research produces findings related to the function of swearing expressions. The data analyzed was 115 comments written by female Instagram users. The function intended in this research is the use of swear words written by women on celebrity Instagram accounts. In line with the concept of this function, Anderson and Trudgil classify it into four types, namely expletive function, abusive function, humorous function and auxiliary function. The following table contains the function of swear expressions based on the data that has been obtained.

No.	Quotes / Authors / Accounts	Function				Information
		1	2	3	4	
1.	***Burik*** *team /estynoo_88 / Makrumpita*	√				Expressing feelings of dislike for someone's physical appearance
2.	*Iya semua di dunia nyata punya lo semua tapi inget lo mati gak diterima sama bumi sang maha cipta. Sensasi aja digedein prestasi lo apa hah gue tanya woy dower* ***gila*** */ reginaslavina96 / Nikita Mirzani*	√				Expressing feelings of dislike for someone's actions or behavior
3.	*Org miskin gak perlu ngebuktiin klo dia miskin plus* ***tolol*** *kayak elo. Kutu semua gue rasa itu pala loe makanya ditutupin / nikitamirzanimawardi_17/ Nikita Mirzani*	√				Expressing feelings of dislike for someone's actions or behavior
4.	*Lekukan keteknya kyak sarangnya apa gitu, item* ***dekil bulukan*** *banget / annisa.mik / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
5.	***What the Fuck*** */ cicivemi / Rosameldianti*				√	A way of speaking used to express surprise or surprise
6.	***Murahan*** */ uny.mrhaban / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
7.	*Jiji* ***bego*** *ah / vitt.ya / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
8.	*Apaan sih lu* ***goblok /*** *nurul.s / Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior
9.	***Jijik /*** *dhea_aniindita / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
10.	***Botak /*** *miario7 / Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
11.	*Mukanya serem banget sih? Seserem ucapannya hhh. Kok kelihatan* ***tuwir*** *sangat yach / rytha_a_ellychia / Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
12.	*Dasar ye* ***tante2*** *pengen digaruk / dhealestari31 / Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
13.	*Udah tua,* ***tonggos,*** *ga tau malu / shantipu3 / Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
14.	*Ga semua laki ganteng itu pasti mokondo. Begitu juga sebaliknya, ga*	√				Expressing feelings of dislike for someone's physical appearance

	semua laki ***buncit botak tuwir*** *pasti tajir pengusaha. Banyak juga laki uda* ***jelek, kere, mokondo*** *lagi / ngung_ngung / Lambe Turah*					
15.	***Mampooooooos****, lagian maen game sambil ngeliatin* ***tetek*** *kalo anak kecil yg main gimana cobak* ***lolok/*** *attacroes / Lambe Turah*	√				Expressing feelings of anger by wishing/praying bad things for someone
16.	*Puas syukurin* ***bodoamat*** */ babyzahra80 / Lambe Turah*	√				Expressing feelings of anger by wishing/praying bad things for someone
17.	*Pelakor* ***najisss*** */ winnie090889 / Mulan Jamela*	√				Expressing feelings of dislike for someone's actions or behavior
18.	*Apasi* ***nenek peot*** */ psisilia / Barbie Kumalasari*	√				Expressing feelings of dislike for someone's physical appearance
19.	*Artis* ***cebol****. Oh reno kenapa dengan dirimu pilih istri body macam ayam kate. Ngelonte di jat pribadi lg / wulanfassa / Lambe Julid Official*	√				Expressing feelings of dislike for someone's physical appearance
20.	*Ya ampun aslinya* ***buntek*** *banget ya yang pake gaun merah / dewinata62 /Lambe Julid Official*	√				Expressing feelings of dislike for someone's physical appearance
21.	*Kebayang kalo* ***bogel*** *renang. Kakinya kayanya ga nyampe, tar jadinya kaya kecebong / nur499hayati /Lambe Julid Official*	√				Expressing feelings of dislike for someone's physical appearance
22.	*Wkwkwk ngakak bener2* ***jelek*** *bgt body Revina datar ga enak diliat, muka pas2an / revinart / Revinart*	√				Expressing feelings of dislike for someone's physical appearance
23.	*Kalo di foto emang cantik muda, tp aslinya* ***gembrot*** *tua / novimaulida01 / Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
24.	*Oh jadi pas tadi gw liat meldi di tempat sampah itu ini alasannya.. ternyata dia cari koran bekas buat dijadiin celana. Sungguh miris org* ***misquueen*** */ mhayangsariyulzangalina / Rosameldianti*	√				Expressing feelings of dislike by criticizing someone's economic status
25.	*Minta di aspal itu muka lawyer* ***gembel****. Ga belajar bahasa kayanya, mampus loe masuk kandang macan. Pengen bgt terkenal / nikitamirzanimawardi / Nikita Mirzani*	√				Expressing feelings of dislike by criticizing someone's economic status
26.	*Bawa nama Allah tapi ngomongnya kasar dan kotor. Dasar botak* ***blo'on****. Sok2an agamis tapi sebenernya bajingan / ayuphitiara / Nikita Mirzani*	√				Expressing feelings of dislike for someone's actions or behavior
27.	*Inget udah* ***kriput*** *dan* ***kecut*** *Nek / silviaagatha2 / Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
28.	***Janda*** *begeng tukang selingkuh / wetynah / Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior
29.	*Bagus* ***membusuk*** *di penjara! / wardahnafisah96 / Vanessa Angel*	√				Expressing feelings of anger by wishing/praying bad things for someone

30.	*Masih jadi **jablay** aja / nanadd_mdl / Vanessa Angel*	√				Expressing feelings of dislike for someone's actions or behavior
31.	***Monyet** nyanyi lagu monyet / arndjla.xx / Rosalmeldianti*	√				Expressing feelings of dislike by comparing someone to an animal
32.	*Kalo emang masukin pasangan **beruk** Bogel. Ayo hujat lagi / nyomanfebrina / Lambe Julid Official*	√				Expressing feelings of dislike by comparing someone to an animal
33.	*Jijik **anjing** / dindaak28 / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
34.	*Setingan **asu** / dellayesaa/ Barbie Kumalasari*	√				Expressing feelings of dislike by comparing someone to an animal
35.	*Gembrot kek **kingkong** / biandi_indi / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
36.	*Gendut kayak buntalan lemak **babi** / salmita.nayya / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
37.	*Berengsek **bangsat** / nurmuawanah01 / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
38.	*Oh ini **gajah**nya / andi_gusnah / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
39.	*Badan **ular** kepala manusia / lalalugr / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
40.	*Pap* **tetek** *post a picture = mengunggah foto/gambar / hotz_bubblegum / Makrumpita*			√		Expressing jokes using impolite word choices
41.	*Mampooooooos, lagian maen game sambil ngeliatin tetek kalo anak kecil yg main gimana cobak **lolok** / attacroes / Lambe Turah*	√				Expressing feelings of dislike with impolite word choices
42.	*Mbak @ashgrey **memek**nya ngejiplak gitu / nurul_fathuljannah / Makrumpita*			√		Expressing feelings of dislike for someone's physical appearance
43.	*Kok ga ada **telor**nya bang. Kasih telor apa ke gitu biar miss v nya bisa nyamar juga / richiisnabati / Makrumpita*			√		Expressing feelings of dislike for someone's actions or behavior
44.	*Sedih gue tu, udah jauh-jauh ke Thailand tp masih dapetnya cewek lagi. Percuma dong **meki**nya / herlitaseptriani / Makrumpita*			√		Expressing feelings of dislike for someone's actions or behavior
45.	***Selangkangan**nya hitam bgt, ih enggak banget / mrssevietan80 / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
46.	*Tetep aja **cibay**mu gak nyedot2 bergerigi kek punya kami perempuan tulen / helenv.b / Makrumpita*	√				A way of speaking used to express surprise or surprise
47.	*Goyang **mimik** / desakputukp / Lambe Turah*			√		Expressing feelings of dislike for someone's actions or behavior
48.	*Kita baikan kok sekarang **"bacod** kau Kei" / ulandrrr / Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior
49.	*Hilih **kintil** wkwkwk / khansa_bela / Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior
50.	*Tuh selangkangan kecantol gak takut sobek, kan kasian **otong** uda dipenggal ujung2nya sobek lagi / novarizky_20 / Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior

51.	*Semoga **kontol** lo patah, perih berdarah rasain lo, ga puas2 ma satu napsu kebo / yantialya/ Lambe Turah*	√				Expressing feelings of dislike for someone's physical appearance
52.	*Hahaha ngakak liat **lobang*** berserakan / lindasutarjo / Mulanjamela*			√		Expressing feelings of dislike for someone's physical appearance
53.	***Muka kobokan hidung nyepor muka horor** modal ngedot banyak bacot / freede_vdrr / Lambe Julid Official*	√				Expressing feelings of dislike for someone's physical appearance
54.	***Toket** loe kecil woy! Ga usah dipamerin / revinavt / Revina*	√				Expressing feelings of dislike for someone's physical appearance
55.	***Bulu memek** kah wkwk / chie91z7 / Lambe Turah*			√		Expressing feelings of dislike for someone's physical appearance
56.	*Ini **burit**nya pasti hitam dakian lehernya aja dakian hii geli / putrileo606 / Rosameldianti*	√				Expressing feelings of anger by wishing/praying bad things for someone
57.	***Pepek** lu / nerokelilabra / Rosameldianti*	√				Expressing feelings of anger by wishing/praying bad things for someone
58.	***Ketek item** / colorist_picture / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
59.	***Perut bleber*,** ketek bleber juga, apa yg dibanggain coba wkwk / nenkindahkecce / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
60.	*Jatohnya jadi serem sih kayak **siluman gorong-gorong** bukannya seksi / kanjeng_dewy / Rosamedlianti*	√				Expressing feelings of dislike for someone's physical appearance
61.	***Badarawuhi** lg nyanyi??? / renniakhmalita / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
62.	*Ah **iblis betina**, sok suci lo / moranlizasilabab1982 / Mulanjamela*	√				Expressing feelings of dislike for someone's physical appearance
63.	*Si jembut kayak **kuntilanak**. Katanya ikhlas kl mamat kawin lg, kok cemburu? Wkwkwk... Muna / nola_syachril / Mulanjamela*	√				Expressing feelings of dislike for someone's physical appearance
64.	*Dulu buto ijo skrng udah naik level jd **gunderuwo** / ennybelennybel / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
65.	*Kayak **iblis** / checiliyalasmarina / Rosameldianti*	√				Expressing feelings of dislike by criticizing someone's economic status
66.	*Hahaha makin gila lo **buto ijo**! Kasian bgt! Wkwk / ennybelennybel / Rosamldianti*	√				Expressing feelings of dislike by criticizing someone's economic status
67.	*Kayak **nenek lampir** auto ngakak / sitirofiyah / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
68.	***Mak lampir** / dewilupzi / Barbiekumalasari*	√				Expressing feelings of dislike for someone's physical appearance
69.	*Kok gue bahagia ya liat lu mewek dasar **setan** wujud uler / lila_ard / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
70.	***Taii** / sastysari / Makrumpita*	√				Expressing feelings of anger by wishing/praying bad things for someone
71.	***Taek** / ika.julaikha/ Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior
72.	***Tai kebo** / dwiengine /Nikitamirzanimawardi17*	√				Expressing feelings of dislike by comparing someone to an animal

73.	*Bau **peju** / morinalmgnt / Makrumpita*	√				Expressing feelings of dislike by comparing someone to an animal
74.	*Dasar **buntelan kentut**. Bodoamat aing / ika_amelia_agung / Lambe Turah*	√				Expressing feelings of dislike by comparing someone to an animal
75.	*Mel elu klo berak sambil geol2 gitu apa gak berserak **taik** lu Mel / ninyirmanjha / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
76.	***Bangke** tuh sih babu. Bikin2 heboh aja di TV. Dia ga tau 1 Indonesia pengen muntah kalo liat muka tuh boneka Chucky sama sih mokontol yg isi perutnya itu uler dr titisan sih suing / nikitamirzanimawardi17 / Nikita Mirzani*	√				Expressing feelings of dislike by comparing someone to an animal
77.	*Keluarnya sperma kaya bang fatah atau **lendir kenikmatan** say kaya cewek? / thaniaapchristy / Lambe Turah*			√		Expressing feelings of dislike by comparing someone to an animal
78.	***Sampah** kali ya kan haha / wardahnafisah96/ Vanessa Angel*	√				Expressing feelings of dislike by comparing someone to an animal
79.	*Gini nih kalo **daki** dikasih nyawa / bambooleyo / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
80.	*Setelah **disodok-sodok diobok-obok** segitu banyak laki-laki, baru mau nikah? / anitadewim_ / Makrumpita*	√				Expressing feelings of dislike by comparing someone to an animal
81.	*Tiktok sambil **boker** / nuraini6543 / Rosameldianti*	√				Expressing jokes using impolite word choices
82.	*Tu nyanyi ke nak **berak** / sinarsurialove / Rosameldianti*	√				Expressing feelings of dislike with impolite word choices
83.	*Ya Allah...kaya orang **ngeden mau eek** / anggi_d28/ Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
84.	*Kurang **dicucuk** pengen dicucuk awas kemasukan lalet / atiyah26 / Makrumpita*	√				Expressing feelings of dislike for someone's actions or behavior
85.	***Ngentot**lah / cani.inc / Lambe Turah*	√				Expressing feelings of dislike for someone's actions or behavior
86.	*Kelamaan **ngangkang** jaman baheula tinggal rongsokannya baru nemu jodohnya hasil taaruf ngakunya #gagalbunting endingnya / freede_vdrr / Lambe Julid Official*	√				Expressing feelings of dislike for someone's physical appearance
87.	*Alhamdulillah udah tau kalo mau milih suami ga kan yang **ngacengan** cuman karena tetek gede / revinart/ Revinart*	√				A way of speaking used to express surprise or surprise
88.	*Tangan itu kenapa slalu nggerayangin tubuhmu Mel. **Sange** yaaa / wulan-afrianto / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
89.	*Kak Vanessa maaf Lia punya ide ataupun saran, mendingan **ngocok** sendiri atau dikocokin / dahliasaepul / Vanessa Angel*			√		Expressing feelings of dislike for someone's actions or behavior
90.	*Kaget **jancuk** / jihanrisa26 / Rosameldianti*				√	Expressing feelings of dislike for someone's actions or behavior
91.	***Lonte** mah bebas / melicca / Makrumpita*	√				Expressing feelings of dislike for someone's actions or behavior

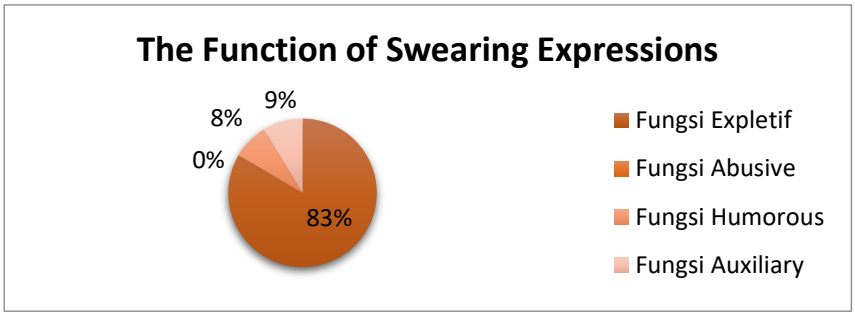
92.	*Dasar **bitch*** ***Pelacur** / dararumpi / Makrumpita*	√				Expressing feelings of dislike for someone's physical appearance
93.	*Pake ngatain, dasar **pecun** kampung / nikitamirzanimawardi17 / Nikita Mirzani*	√				Expressing feelings of dislike for someone's physical appearance
94.	***Bencong** sama banci / pratiwirhita / Makrumpita*	√				Expressing feelings of dislike for someone's physical appearance
95.	*Mukanya ya ampun kayak **pembokat** / biandi_indi / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
96.	***Pelakor** najisss / winnie090889 / Mulan Jamela*	√				Expressing feelings of dislike for someone's physical appearance
97.	*Kak saran aja, jangan jadi artis ga cocok! Cocoknya jadi **pemain bokep** Kak / ruthrida / Rosameldianti*	√				Expressing feelings of anger by wishing/praying bad things for someone
98.	*Coba di cek ada ga video yang katanya sih lawyer 4 biji yang doyan main sama **perek** di kota*	√				Expressing feelings of anger by wishing/praying bad things for someone
99.	*Udah kayak **pelacur gretong** lagi ditonton HAHA / nyinyirmanjha / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior
100.	*Bangke tuh sih **babu**. Bikin2 heboh aja di TV / nikitamirzanimawardi17 / Nikita Mirzani*	√				Expressing feelings of dislike for someone's physical appearance
101.	*Kaya **banci** muka lu / elanurlela / Barbie Kumalasari*	√				Expressing feelings of dislike for someone's physical appearance
102.	*Bawa nama Allah tapi ngomongnya kasar dan kotor. Dasar botak blo'on. Sok2an agamis tapi sebenernya **bajingan** / ayuphitiara / Nikita Mirzani*	√				Expressing feelings of dislike for someone's physical appearance
103.	*Dasar **pelacur** drama queen lu mel / danianintanrahayu / Rosameldianti*	√				Expressing feelings of dislike for someone's physical appearance
104.	*Kok celananya nonjol **anjay** / mj.i.id / Makrumpita*				√	Expressing feelings of dislike for someone's physical appearance
105.	***Anjir** sumpah ya tadinya ga mau hujat dia, tapi dia sendiri mancing hujatan wkwkwk ngakak bambang / meiyolandratrihidayati / Rosameldianti*				√	Expressing feelings of dislike for someone's physical appearance
106.	*Bodoamat **anjerr** / stefani3595 / Lambe Turah*				√	Expressing feelings of dislike by criticizing someone's economic status
107.	***Anjr!** / ayuamalinda / Lambe Turah*				√	Expressing feelings of dislike by criticizing someone's economic status
108.	***Anjret** / novi_kay/ Rosameldianti*				√	Expressing feelings of dislike for someone's actions or behavior
109.	***Buset!** Keteguran apelu botak? Maen makanye jangan dikebon / yunitarahmaputri / Nikita Mirzani*				√	Expressing feelings of dislike for someone's physical appearance
110.	***Buset** suaranya jelek banget / luvsnaura / Nikita Mirzani*	√				Expressing feelings of dislike for someone's actions or behavior
111.	*Apaaaaaseeee **anjir**laa / raudhatussifa / Lambe Turah*				√	Expressing feelings of anger by wishing/praying bad things for someone
112.	*Lemak **njir** / lisma_marhar309 / Rosameldianti*	√				Expressing feelings of dislike for someone's actions or behavior

113.	***Jirrrr** / sanikhair / Lambe Turah*				√	Expressing feelings of dislike by comparing someone to an animal
114.	***Njiir** dekilnya rata / mommynya_indra / Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
115.	*Selangkangan lu item **anjir** / mayasagita1501/ Rosameldianti*	√				Expressing feelings of dislike by comparing someone to an animal
	Total	96	0	9	10	

Information:
1. *Expletive function*
2. *Abusive function*
3. *Humorous function*
4. *Auxiliary function*

Number of Functions of Swear Expressions

No.	Formal Form	Amount
1.	Expletive Function	96
2.	Abusive Function	0
3.	Humorous Function	9
4.	Auxiliary Function	10
	Total	115



Percentage Diagram of the Function of Swear Expressions

Based on the 115 quotes that have been collected and analyzed in the table above, three functions of swearing expressions written by women on celebrity accounts on Instagram were found, namely expletive function, humorous function and auxiliary function. There were 96 expletive functions found, nine data for humorous functions, and ten data for auxiliary functions. Meanwhile, no abusive function was found. This is because the use of curse words on the social media Instagram is a form of indirect communication, so that the speaker and the person speaking do not meet directly, but rather through written text. Thus, the abusive function (direct swearing) does not appear in the data that has been collected.

Of the three functions found, the function of swearing expressions written by women on Instagram tends to show the first function, namely the expletive function. Expletive function is related to expressing emotions that are not directed directly. This is because social media is a form of indirect communication, so that writers and readers do not meet and talk at the same time and place, but rather through writing. The Expletive function based on the data that has been obtained shows several uses for expressing the emotions of writers (women), as follows:

1. Expressing feelings of dislike for someone's physical appearance who are considered disgusting, ugly, and so on.

2. Expressing feelings of dislike for actions or behavior that are considered bad, embarrassing, or not in line with expectations.
3. Expressing feelings of dislike for someone's economic status who are considered low.
4. Expressing feelings of anger by praying or hoping for bad/bad luck for someone.
5. Expressing feelings of dislike by comparing someone to an animal that is considered to have the same appearance or characteristics.
6. Expressing feelings of dislike by likening someone to something bad, for example terrible supernatural creatures or disgusting objects.
7. Expressing feelings of dislike by using impolite, indecent or vulgar word choices.

Furthermore, the function that appears second most is the humorous function. The humorous function is the use of insults not to insult, but as a joke or to show closeness/intimacy. Finally, the auxiliary function is the use of swear words as a way of speaking for someone who is said when they are surprised or surprised, not solely with the aim of insulting them.

Thus, it can be concluded that the function of swearing expressions on celebrity Instagram accounts written by female users is dominated by the expletive function. Swearing functions to express emotions or feelings of dislike, surprise, disappointment, and anger by deliberately choosing harsh words with the aim of degrading, insulting, and hurting someone who is addressed/intended.

4. CONCLUSION

From the results of the analysis of 115 research data, there were findings regarding the function of swear expressions. The function of swear expressions is the use of curse words as a means of expressing strong emotions. The three swearing functions are the expletive function with 96 data, the humorous function with 9 data, and the auxiliary function with 10 data. Based on this amount of data, it can be concluded that the function of swearing expressions in female users' writing tends to be the expletive function, namely the use of swearing to express feelings or emotions indirectly.

5. BIBLIOGRAPHY

[1] Sumarsono, "Sosiolinguistik," *Yogyakarta: Pustaka Pelajar*, 2012.
[2] Edward., "The Anatomy of Dirty Words.," *New York Lyle Stuart.*, 1983.
[3] G. Hughes, "Swearing: A Social History of Foul Language, Oaths, and Profanity in English.," *Massachusetts Oxford UK Cambridge USA.*, 1991.
[4] I. D. P. Wijana, "Makian dalam Bahasa Indonesia: Studi tentang Bentuk dan Referensinya.," *Humaniora, Vol. 16, Nomor 3, Oktober 2004, hlm. 242-251.*, 2004.
[5] L. G. dan P. T. Andersson, "Bad Language.," *Oxford: Blackwell.*, 1990.
[6] Mahsun, "Metode Penelitian Bahasa.," *Jakarta: Rajawali Pers.*, 2017.