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Interjection 'Jancok' in Javanese

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Abstract

Interjection is a word used to show spontaneous expression. Javanese has a distinctive emotive interjection Jancok! and is different from other interjections in the language. The purpose of this study is to find the meaning of the interjection Jancok! and classify the elements of feeling in the interjection. This study is a descriptive qualitative study using the semantic explication method of the Natural Semantic Metalanguage approach. Data were collected using a careful observation method and tapping technique. The data analysis methods used were the distribution method and the contextual method. The results of this study indicate that there are five meanings of the interjection Jancok! namely astonishment, surprise, confusion, disappointment, and personal pronouns. These meanings express two elements of feeling, namely positive elements of feeling (namely surprise and personal pronouns) and negative elements of feeling (namely astonishment, confusion, and disappointment). The disclosure of the various meanings of the interjection Jancok! is expected to provide a richer understanding of its use in communication, and further avoid miscommunication between ethnic groups in Indonesia, each of which has its own mother tongue.

Keywords: Interjections; Jancok; Javanese

1. Introduction

All languages have special interjections to express feelings associated with certain words. The use of interjections in everyday speech has been studied for many years. Norrick (2011) in Stange (2016) claims that interjections actually form separate utterances only paratactically connected to the surrounding speech, if at all. Bussmann (2006) defines interjections as a group of words that express feelings, curses, and desires or are used to start a conversation ('Ouch!', 'Shit!', and 'Hi!'). In line with that, Wierzbicka (2003: 290) defines interjections as linguistic signs:

1. which can be used alone,
2. which expresses a definable meaning,
3. which does not include other signs (with a definable meaning),
4. which is not homophonous with other lexical elements which are considered to have a semantic relationship with it, and
5. which refer to the speaker's current mental state or mental action (e.g. 'I feel ... , I want ... , I think ... , I know ...').

Then, Wierzbicka (1992) further classified interjections into:

1. which is emotional (which in its meaning contains the component 'I feel something'),
2. which are volitional (which in their meaning contain the component 'I want something' and which do not contain the component 'I feel something'), and
3. cognitive (which in its meaning contains the component 'I think something' or 'I know something' and does not contain the emotive component 'I feel something' or the volitional component 'I want something').

Wierzbicka (1992:119) divides basic emotions into ten emotions: interest, joy, surprise, sadness, anger, disgust, contempt, fear, shame/embarrassment, and guilt. These ten classifications are considered basic emotions that serve as a reference for the word emotion or universal emotion.

In Javanese, there is an interjection *Jancok* which is often used in everyday communication. *Jancok* comes from the word 'encuk' which has the equivalent of the word *penyetubuh* or *fuck* in English. Derived from the phrase 'di-encuk' to 'diancok' then 'dancok' until finally becoming the word 'jancok'. There are many variants of the word *jancok*, such as *jancuk*, *dancuk*, *dancok*, *damput*, *dampot*, *diancuk*, *diamput*, *diampot*, *diancok*, *mbokne ancuk* (=motherfucker), *jangkrik*, *jambu*, *jancik*, *rusakit*, *hancik*, *hancuk*, *hancok*, etc. The word *jangkrik*, *jambu* is one example of a more refined form of the word *jancok*. The original meaning of the word according to its origin, namely 'encuk', tends more towards a dirty word if we look at it in general. Normally, the word is used as a swear word when emotions explode, angry or to hate and curse someone. However, in line with the development of the use of this word, the meaning of the word *jancok* and his friends expanded to become a symbol of closeness and friendship typical of Javanese people.

These words, when used in a situation full of familiarity, will replace the word of address or pronoun. For example, "*Yoopo kabarmu, cuk*", "*Jancok sik urip ae koen, cuk?*". And the person being spoken to should not be angry, because the conversation is interspersed with laughter full of familiarity and shaking hands. The word *jancok* can also be a word of affirmation of surprise or comment on one thing. For example, "*Jancok! Ayune arek wedok iku, cuk!*", "*Jancuk ayune, rek!*", "*Jancuk eleke, rek*", etc. This sentence is suitable for use when seeing a beautiful woman who suddenly passes in front of you. The ending 'cok' or 'cuk' can be an exclamation and conjunction if the speaker often uses the word *jancok* in everyday life. "*Wis mangan tah cuk. Iyo cuk, aku kaet wingi lak durung mangan yo cuk. Luwe cuk*" Or "*Jancuk, maine Arsenal mambengi uelek cuk, Pemaine kartu merah siji cuk*". This word is always said in everyday conversation and has become one of the 'Javanese identities'. This word is very familiar not only to Javanese people themselves but also to other tribes in Indonesia.

In this study, the concept that is limited is the use of the word *Jancok* by the Javanese people. This study uses the theory of Natural Semantic Metalanguage (MSA). MSA theory is a study of lexical semantics. The basic assumption of this theory is that complex meanings can be described using simpler configurations of meaning elements until they cannot be described any further. MSA theory has a basic principle to avoid ambiguity and rotation in the analysis of meaning.

There are three theoretical concepts in MSA theory are original meaning (primitive semantics), non-compositional polysemy and universal syntax. Original meaning is a reflection and formation of thoughts that can be extracted from natural language which is the only way to present meaning (Wierzbicka, 1996: 31). The explication of this meaning must include the meaning of words that are intuitively related or at least have the same meaning field. A set of original meanings as a common measure to examine semantic differences between languages. The meaning of a word is a configuration of original meanings and is not determined by the meanings of other words in the lexicon. The explication of original meanings is done by paraphrasing using natural language (ordinary language), and not using technical language (Wierzbicka, 1996: 31). Polysemy is not a new term in semantic studies (Goddard, 1996: 29; Sutjiati Beratha, 1998: 4). According to MSA, incompositional polysemy is a form of a single lexicon that can express two different original meanings and there is no compositional relationship between one exponent and another because the exponents have different grammatical frameworks (Wierzbicka, 1996c: 27-29). Universal syntax developed by Wierzbicka in the late 1980s (Goddard, 1996: 24) is an extension of the original meaning system. Wierzbicka (1996: 171) states that meaning has a very complex structure, and is not only formed from simple elements, such as someone, want, know, but from complex structured components. Universal syntax consists of a combination of universal original meaning lexicon items that form simple propositions according to the morphosyntactic devices of the language in question. For example, wanting will have certain universal rules in the context: I want to do this.

This study only examines one type of emotive or expressive interjection in Javanese, namely: *Damn it!* It is a separate part of a sentence, or stands alone completely, not connected to the next sentence by anything other than context. Taavitsainen (1995) as cited in Levisen (2019) said that interjections in writing may have been produced by imitating spoken language, but still under the constraints of the written medium, and their meaning must be interpreted without the help of intonation. This is about the oral nature of interjections. Their study of the transformation of interjections into the literacy-based English era also provides clues to the question of what cultural linguistic conditions might have given rise to the gelotypic interjection. It is followed by an exclamation mark, adding excitement to the utterance. The frequency of its use varies according to people of different social age groups and, as a result, this fact may obscure its original meaning and turn it into a marker of the speaker's state of mind.

2. Research Methods

This research takes as an object a semantic study on the meaning of *Jancok*. Interjections in Javanese. This research was conducted based on data collected from translations of the meaning of the use of the word *Jancok* in Javanese society. The main data in this study is the translation of the meaning of the word *Jancok*. Mallison and Blake (1981:12-18) stated that there are three types of data sources that can be used to obtain data in linguistic research, namely:

1. The first data source, in the form of books that are relevant to the research,
2. Secondary data source, data originating from the findings of other authors whose truth is acknowledged, and;

3. Data source three, informants/resources originating from native speakers based on the submission of certain criteria. The three sources are classified into two parts, namely, secondary source data and primary sources.

The first and second data sources are written data sources whose data findings are classified as secondary data, then the third data source is classified as primary data, namely as data that produces oral data in this study. In this case, the research data also comes from the researcher's linguistic intuition as a Javanese speaker. Intuitive data is generated introspectively to complement the lack of data.

3. Result and Discussion

3.1. Research Results

3.1.1. Meaning of the word *Jancok*

1. *Jancok1* : Amazement

According to the Online Oxford Learner's Dictionary (2020), the word astonishment means a feeling of great surprise. The explanation of *Jancok1* is as below:

Jancok1:

- Now I know something about something I never thought I would know. When I think about this.
- I didn't think it could be like that.
- I felt a sense of wonder.
- I feel like I've felt many times when I say this: '*Jancok1*'

Examples of the word *Jancok* in sentences:

Jancok, kok iso wong iku mangan koko

Jancok – why – can – person – itu – eat – glass

[Damn, why can that person eat glass]

In the sentence, it seems that an extraordinary event occurred when seeing a human being able to eat glass. Everyone was amazed; it was something rare and had never happened before. The event of a human being being able to eat glass amazed other people.

2. *Jancok2* : Surprise

According to the Online Oxford Learner's Dictionary (2020), the word surprise means [uncountable, countable] a feeling caused by something happening suddenly or unexpectedly. The explanation of *Jancok2* is shown below:

- Now I know something about something I never thought would happen. When I think about this.
- (I didn't think it could be like that) I felt something surprising
- I feel like I've felt it many times when I said this: "*Jancok2*"

Examples of the word *Jancok* in sentences:

Jancok, aku seneng tenan lho rek, bali nang omah uwes eneng klambi anyar digaweke mamak

Jancok, I am – happy – very – friend, going – to – home – already – have – clothes new – made – Mother

[*Jancok, I'm so happy, my friend, when I came home there were already clothes made/sewn by my mother*]

In the sentence, the event of the first person singular surprise is apparent because he received a surprise in the form of new clothes sewn directly by his own mother, and he received the surprise immediately when he arrived home. Instantly his feelings changed to being happy because he received the surprise. The exclamation *Jancok* in the sentence emphasizes the expression of the first person singular surprise.

3. *Jancok3 : Confusion*

According to the Online Oxford Learner's Dictionary (2020), the word confusion means [uncountable, countable] confusion (about/over something) confusion (as to something) a state of not being certain about what is happening, what to do, what something means, etc. The explanation of *Jancok3* is shown below:

- I don't know about something
- When I think about this.
- I didn't think it could be like that
- I feel something confusing
- I feel like I've felt many times when I say this: '*Jancok3*'

Examples of the word *Jancok* in sentences:

Lah kepiye nggawe kue iki, gak ngerti aku tenan, Jancok.

So – how to – make – cake – iki – don't – understand – I – right – Jancok

[So how to make this cake, I really can't, Jancok]

In the sentence, the word *Jancok* emphasizes the speaker's confusion because he doesn't understand how to make a cake. The first person singular as the speaker feels confused because of his lack of understanding in doing so.

4. *Jancok4 : Disappointment*

According to the Online Oxford Learner's Dictionary (2020), the word disappointment means upset because something you hoped for had not happened or been as good, successful, etc., as you expected. The explanation of *Jancok4* is shown below:

- Now I know something about something I never thought would happen. When I think about this.
- I didn't think it could be like that
- I feel something disappointing
- I feel like I've felt it many times when I said this: "*Jancok4*"

Examples of *Jancok* in sentences:

Jancok, Pengarepanku wes ilang karo koe, kakehan kowe ngelarani hatiku

Jancok, My hopes – have been – lost – by – you, many times – you – have broken – my – heart

[Jancok, my hope has been lost in you, you have broken my heart many times]

In the sentence above, there is an expression of disappointment from the first person singular to the second person singular, the hope that has been built for a long time is now gone because of the behavior of the second person singular who often hurts the heart. The use of the exclamation *Jancok* further emphasizes the expression of disappointment from the first person singular.

5. *Jancok5: Persona Pronouns*

Personal pronouns are also called personal pronouns. Personal pronouns are pronouns that function to replace a person's noun/call. The use of the exclamation *Jancok* in sentences:

- A "Yoopo kabarmu, cuk?"
Bagaimana kabarmu, cuk?"
- B "Jancok sik urip ae koen, cuk?"
"Jancok, masih hidupnya kamu, Juk?"
- A "Hhaha, apik cuk"
Hhaha, baik cuk"
- B "Wis mangan tah cuk"
"Sudah makan belum cuk"
- A "Aku kaet wingi lak durung mangan yo cuk, ngele cuk"

Saya belum makan dari semalam cuk, lapar cuk”

Based on the conversation above, the use of the exclamation *Jancok* which was initially taboo but changed into an affirmation expression full of familiarity, there is no feeling of hurt between the speakers. In fact, the use of the exclamation *Jancok* indicates that the speakers have a strong level of familiarity.

3.1.2. The meaning of expressions of feeling the interjection *Jancok*

So the interjection *Jancok* that has been discussed previously can be classified as follows:

1. Positive Feelings

Positive feelings mean the meaning of the interjection *Jancok!* is happiness, cheerfulness, joy, and so on, as can be seen in the following explanations from *Jancok2* and *Jancok5*:

Jancok2, Jancok5

- Now I know something
- I didn't think I would find out
- I think it's very good
- I didn't think it could be like that
- I feel something because of that
- I feel happy

2. Negative Feelings

Negative feelings mean the meaning of the exclamation *Jancok!* causes sadness, disappointment, and confusion. Let's see the explanation of *Jancok1*, *Jancok3*, *Jancok4* below:

Jancok1, Jancok3, Jancok4

- Now I know something
- I didn't think I would find out
- I think that's really bad
- I didn't think it could be like that
- I feel something because of that
- I feel unhappy

3.2. Discussion

As mentioned earlier, emotive interjections are often used in social interactions to indicate the speaker's reaction to something that has been said. In short, it can be said that discursive use works through a process that can be modeled as in the following explanation. The idea is that the speaker indicates the quality of his current feelings by referring to the general situations in which he uses the interjection.

From the findings above, there are five meanings of *Jancok!* found in Javanese. All of them are included in the type of emotive interjection proposed by Wierzbicka (1996), which in its meaning contains the component 'I feel something'. Like 'Wow!' in English explained by Wierzbicka (1992) Indonesian: Ameka (1992a), Dan Dewi (2014) which is said to show surprise but on the other hand, its meaning is more than just 'Wow!' in English. *Jancok!* In Javanese is used to express amazement, surprise, confusion, disappointment, and personal pronouns. All of these meanings have different meanings because of the context of their use. *Jancok1* is only acceptable when said in response to something unpleasant that triggers feelings of surprise. The unpleasant situation of sentences (1), (3), and (4) leads to feelings of surprise that are not good. In contrast to *Jancok2* and *Jancok5* which are used if something happens suddenly or unexpectedly that is pleasant. According to Saragih and Panggabean (2013), both are pronounced with the same contour so that there is only one type of *Jancok!* which states 'disappointment' in communication to express both expressions. On the other hand, *Jancok5* which states a personal pronoun is used to replace the name of a person or group of people in a sentence.

From the definition of *Jancok1*, *Jancok3*, and *Jancok4* above, it can be understood that all three express the same emotional feeling, which is being surprised, having or seeing something that happens unexpectedly. There is only a slight difference between

the two, where *Jancok1* has a strong feeling of surprise that can make people surprised and always expresses only negative feelings, *Jancok3* is always an expression of positive feelings, and *Jancok4* has a great feeling of having or seeing something extraordinary or beyond the mind.

Meanwhile, the meaning of surprise in the definition of *Jancok4* which states disappointment and *Jancok3* which states confusion is only a little. *Jancok1* is used when something expected does not happen and *Jancok3* is used when something pleasant that is uncertain happens. All three express negative feelings.

4. Conclusion

There are five meanings of the exclamation *Jancok!* in Javanese, namely astonishment, surprise, confusion, disappointment, and personal pronouns using Natural Semantic Metalanguage proposed by Wierzbicka (1996). *Jancok2* which expresses surprise and *jancok5* which expresses personal pronouns are expressions of positive feelings. While *Jancok1* which expresses astonishment, *jancok3* which expresses confusion, and *Jancok4* which expresses disappointment are expressions of negative feelings.

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