Strategies for Translating Swearing Expressions found in *Seperti Dendam, Rindu Harus Dibayar Tuntas* into English

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Abstract:
This article examines swear word translation in Eka Kurniawan's Indonesian novel, Seperti Dendam, and its English version, Vengeance. The study analyzes swearing expressions and translation strategies using a qualitative approach. Data from both novels reveals seventeen swear words across eight themes. Swear words are classified into four function types and a mixed function. The translator employed five main strategies, maintaining function and theme being the most common. The findings show the translator aimed to preserve the original function and theme while adapting to the target text's style. Indonesian swear words share similarities with English counterparts in function and theme.

Keywords: swearing expression, translation strategy, novel

INTRODUCTION

This study focuses on swearing expressions and their translations, specifically in the Indonesian novel *Seperti Dendam, Rindu Harus Dibayar Tuntas* (*Seperti Dendam*) by Eka Kurniawan and its English translation *Vengeance is Mine, All Others Pay Cash* (*Vengeance*) by Annie Tucker. Eka Kurniawan, born in 1975, is an Indonesian writer known for several literary works. Annie Tucker, a writer and translator, has translated two of Kurniawan's novels. The practice of translation has a long history, dating back to ancient times with figures like Cicero, Horace, and St. Jerome being recognized as pioneers in translation.

Translation plays a crucial role in bridging the language gap for knowledge seekers who want to access texts in languages they do not speak. Novels, as a form of literature, are widely consumed and have the power to spread ideas. Swearing expressions, found in novels like *Seperti Dendam* are not just language style but also convey thoughts, opinions, and

feelings. Taboo words are used in the novel as dictions and swearing expressions, contributing to its unique language style.

This study focuses on the swearing expressions in *Seperti Dendam* and their translations in *Vengeance* for several reasons. Firstly, the ratio of swearing expressions to the number of novel pages is significant, indicating their frequency. Secondly, swearing expressions are figurative and require appropriate translation to convey the intended meaning. Thirdly, these expressions are used as a form of resistance to well-established discourse and play a central role in depicting the reality of the lower class in Indonesia. Lastly, studying swearing expressions advances our understanding of the social environment in which they have developed and evolved.

The study aims to record the expressiveness of Indonesian and English languages in terms of swearing expressions and examine the translation practice. Despite the taboo nature of swearing expressions, they are a part of language and contribute to its nuances and emotive tones. The study follows a systematic approach, including explaining the expressiveness of both languages, identifying swearing expressions, categorizing them based on themes and functions, and analyzing shifts in themes and functions.

In summary, this study examines swearing expressions and their translations in the novel *Seperti Dendam* and its English version *Vengeance*. It explores the significance of translation, the role of novels in spreading ideas, and the expressiveness of swearing expressions. The study analyzes the frequency, figurative nature, and resistance aspect of these expressions, and investigates their translation and impact on the social environment. Hence, the writer proposes these questions to be answered:

1. What types of swearing expressions are found in the novel *Seperti Dendam*?

2. What translation strategies were employed by the translator to effectively convey the swearing expressions from *Seperti Dendam* into the English version, *Vengeance*?

LITERATURE REVIEW

Translation

According to Newmark (1988), translation involves conveying the intended meaning of a text from one language to another. It encompasses transferring the meaning from the source language to the target language, while preserving the author's intention. Larson (1998) adds that translation involves a change in form, where the linguistic components may be altered while maintaining the meaning. Munday (2001) distinguishes translation as primarily pertaining to written texts, while oral translation is referred to as interpreting.

Translation studies, as defined by Baker (1998), is an academic discipline that focuses on the study of translation. It has emerged as a field of study in the second half of the twentieth century, although the practice of translation dates back centuries. Translating texts presents challenges due to linguistic and cultural differences, specialized terminology, and the diverse nature of texts. Holmes (1988/2000) notes the interdisciplinary nature of

translation studies, involving scholars from fields such as linguistics, philosophy, literary studies, and more.

Holmes (1988/2000) categorizes translation studies into 'pure' and 'applied' research. 'Pure' research aims to describe and explain translation phenomena, while 'applied' research focuses on translation training, aids, and criticism. Descriptive translation studies (DTS) encompass product-oriented, function-oriented, and process-oriented approaches, examining translations themselves, their function in socio-cultural contexts, and the psychological aspects of the translation process.

This study falls under the field of translation studies and focuses on the relationship between translation, linguistics, and swearing expressions. It aims to determine if Indonesian and English exhibit comparable levels of expressiveness in terms of swearing expressions. The study aligns with descriptive translation studies, particularly product-oriented DTS, as it analyzes the translation product of Eka Kurniawan's novel *Seperti Dendam* translated into *Vengeance*.

Swearing Expression

1. Definition

The literature review's second subsection focuses on the expression of profanity and is divided into two parts: definitions and typology of profanity. Different theorists use terms like curses, expletives, swear words, or taboo words to refer to profane expressions, but this study adopts the term "swearing expression" to encompass a wider range of descriptions and explanations. Swearing expressions are seen as a form of linguistic activity that utilizes taboo words to convey strong emotions.

Various theorists have provided definitions of swearing expressions from different perspectives. Vingerhoets, Bylsma, & de Vlam (2013) describe swearing expressions as a way to express strong emotions using taboo words. Dynel (2012) views swearing expressions as displays of impoliteness and instrumental aggression in sociolinguistic contexts. She also distinguishes cursing as a solidarity politeness strategy that promotes group membership and humor. Jay & Janschewitz (2008) consider swearing expressions as language used to express emotions, particularly anger and frustration.

Vingerhoets, Bylsma, & de Vlam (2013) base their definition on Stapleton (2010), who derives it from a pragmatic viewpoint. Andersson & Trudgill (2007), who provide a cultural perspective, influence both Vingerhoets, Bylsma, & de Vlam (2013) and Stapleton (2010). According to Andersson & Trudgill (2007), swearing expressions refer to something taboo or stigmatized, are not meant to be interpreted literally, and can be used to express strong emotions or attitudes.

In this study, the definition of swearing expression by Andersson & Trudgill (2007) is adopted. It encompasses a broader range of swearing expressions, derives from a cultural standpoint, and is employed by other researchers. This definition aligns with the study's focus on swearing expression as an object of study.

Therefore, this study adopts Andersson & Trudgill's (2007) definition of swearing expression as it provides a suitable description and explanation of swearing expression as one of the objects of study.

2. Typology of Swearing Expression

   a. Theme-based Typology

Swearing expressions have been subject to various attempts of categorization and classification based on shared characteristics. The earliest known effort to classify swearing expressions can be found in Hirsch's book, "Perspectives on Swearing" (1985). Hirsch proposes a classification system that categorizes swearing expressions according to their content and function (Hirsch, 1985, pp. 38-40). The content category includes profane language, obscene language, and dirty language, while the function category encompasses cursing, abuse, expletive, denunciation, fulmination, and objurgation. Hirsch's taxonomy provides a hierarchical structure for understanding swearing expressions, although he does not provide specific definitions for each category and sub-category.

Nevertheless, Hirsch acknowledges the ambiguity in his categorization of swearing expressions into content and function. He specifically notes that the term "evil speaking" presents a challenge as it encompasses both the subject matter of the speech and the intended function, which involves invoking evil or harm upon someone or something (Hirsch, 1985, p. 40). Furthermore, in addition to the issue of lacking precise definitions for each category, Hirsch's typology also suffers from a dearth of comprehensive examples.

McEnery (2006, p. 25) categorizes swearing expressions into several groups, which he calls main headings, namely swear words (e.g., *fuck*, *piss*, *shit*), animal terms of abuse (e.g., *pig*, *cow*, *bitch*), sexist terms of abuse (e.g., *bitch*, *whore*, *slut*), intellect-based terms of abuse (e.g., *idiot*, *prat*, *imbecile*), racist terms of abuse (e.g., *paki*, *nigger*, *chink*) and homophobic terms of abuse (e.g., *queer*). However, despite covering more ground than Hirsch's, this classification remains overly wide. The main heading "swear words" is nonetheless considered a fairly broad heading because it includes instances from the other main headings. As a result, it is impossible to discern between what is classified as "swear words" and what is classified as "intellect-based terms of abuse," for example.

In order to be more precise, Pardo (2015) combines Timothy Jay and Tony McEnery's categorizations of swearing expressions without using "swear words" main heading. Based on those categorizations, he (Pardo, 2015, pp. 101-102), then, divides swearing expressions into these categories: (a) sexual, (b) excrement and human waste, (c) body parts, (d) religious, (e) incest, (f) prostitution, (g) racist, (h) cross-categorized, (i) physical or mental disability, (j) bodily functions, (k) animal, and (l) homophobic.

Pardo's categorization closely resembles that of McEnery, sharing several similarities, albeit with differences primarily in the main headings employed (Pardo,

2015). Pardo's main headings exhibit greater specificity compared to McEnery's categorization, especially in the case of the "swear words" main heading.

Pardo's categorization can be juxtaposed with that of Ljung (2011), revealing various similarities in the classification of swearing expressions in both frameworks. Ljung's classification primarily revolves around differentiating the functions and themes of swearing expressions. The areas of convergence between Pardo and Ljung's categorizations can be observed specifically in Ljung's classification of swearing expressions based on themes.

Ljung employs thematic analysis to classify swearing expressions into five primary theme categories: (a) the religious/supernatural, (b) the scatological, (c) the sex organ, (d) the sexual activity, (e) the mother (family).

In addition to these major themes, there are also several minor themes, including (a) ancestors, (b) animals, (c) death, (d) disease, and (e) prostitution.

Overall, Ljung's categorization encompasses a total of ten theme-based categories for swearing expressions.

Aside from the aforementioned topics, Ljung believes several others to be swearing expressive themes. He excludes them from his theme-based typology of swearing expressions because of their "potential membership in the category of swear words" (Ljung, 2011, p. 43). The other themes are "insulting terms within the semantic areas of ideology (e.g., *commie*), ethnic background (e.g., *nigger*), level of intelligence (e.g., *dingbat*), sexual orientation (e.g., *pervert*), and so on," which correspond to Pardo's racist, physical or mental disability, and possibly homophobic categories, with the exception of "ideology," which does not correspond to any of Pardo's.

b. Function-based Typology

Ljung also presents a typology of swearing expressions based on their functions. According to Ljung (2011), swearing expressions can be classified into two primary groups: stand-alones and slot fillers. Additionally, there exists a smaller functional category known as replacive swearing. The sub-functions in stand-alone are: (a) expletive interjections, (b) oaths, (c) curses, (d) affirmation and contradiction, (e) unfriendly suggestions, (f) ritual insults, and (g) name-calling.

The sub-functions of slot fillers are: (a) adverbial/adjectival intensifier, (b) adjectives of dislike, (c) emphasis, (d) modal adverbials, (e) anaphoric use of epithets, and (f) noun supports.

Regarding function-based typology, Ljung's classification system encompasses a significantly larger scope compared to Wang's. Furthermore, Wang himself acknowledged that his typology lacks comprehensive coverage of all aspects of swearing (Wang, 2013, p. 75). Therefore, this study utilizes Ljung's function-based typology as the primary framework for categorizing swearing expressions, while incorporating Wang's typology as a supplementary concept to support Ljung's approach.

RESEARCH METHODOLOGY

This study falls within the field of translation studies, which focuses on the academic discipline of translation (Baker, 1998, p. 227). It employs a qualitative research approach, aiming to understand social aspects and using methods that generate textual data for analysis (Bricki & Green, 2007, p. 2). The study explores translation phenomena and utilizes qualitative methods to describe and analyze the collected data, considering translation's long historical presence (Munday, 2008, p. 7).

The study collected data from the novel *Seperti Dendam* by Kurniawan and its English translation, *Vengeance*, translated by Annie Tucker. The focus was on capturing swearing expressions in the source novel (SN) and their corresponding translations in the target novel (TN). Various forms of swearing expressions were considered, encompassing different language styles and variations.

The data selection process involved observing both versions of the novel and tabulating the swearing expressions. Both novels were carefully examined to identify and analyze the swearing expressions present. A tabulation technique was employed to systematically record and organize the identified expressions and their translations, enabling easy comparison and analysis of the choices made for these expressions.

Data analysis techniques included categorizing the swearing expressions and determining the translation strategies by identifying shifts in the categories. The first step involved categorizing the expressions in both the source and target novels using a systematic framework based on linguistic and contextual factors. This allowed for a structured analysis of the types and patterns of swearing expressions. The next stage focused on examining the strategies used in the translation by comparing the categorized expressions in the source and target novels. These shifts provided insights into the translator's choices, such as *using the same function and theme*, *using the same function but different theme*, *using different function but the same theme*, or *using different function and theme*, to convey the intended meaning and impact of the swearing expressions in the target text.

FINDINGS

Types of Swearing Expression

1. Themes

This study identifies eight thematic categories of swearing expressions within the novel *Seperti Dendam*, accounting for seventeen expressions in total. These categories encompass references to *animals*, *body parts*, *cross-categorization*, *excrement*, *physical/mental state and intelligence level*, *prostitution*, *religion/supernatural/superstition*, and a miscellaneous category referred to as *others*. The following table provides further details regarding each category occurrences.

Table 1 The Swearing Expressions Occurrences Based on the Themes

No.	Themes	Occurrences	Percentage
1	Religion/Supernatural/Superstition	43	33.33
2	Physical/Mental State & Level of Intelligence	32	24.80
3	Others	19	14.73
4	Prostitution	13	10.08
5	Animal	12	9.30
6	Excrement	6	4.65
7	Body Parts	3	2.33
8	Cross-categorization	1	0.78
	TOTAL	**129**	**100.00**

2. Functions

This study incorporates the function-based typologies of swearing expressions proposed by Ljung (2011) and Wang (2013) to analyze the swearing expressions in the novel *Seperti Dendam*. The typologies identify seven functions that swearing expressions serve, namely *affirmation & contradiction*, *curses*, *expletive interjections*, *name-calling*, *oaths*, *ritual insults*, and *unfriendly suggestions*.

Based on the analysis conducted in this study, it is observed that the swearing expressions in the novel *Seperti Dendam* can be categorized into four types of functions and one mixed function. These functions include *curses*, *expletive interjections*, *name-calling*, *oaths*, and a combination of *curses* and *name-calling*. The occurrences of these function-based typologies are documented in the following table.

Table 2 The Swearing Expressions Occurrences Based on the Functions

No.	Functions	Number of Occurrences	In Percentage
1	Expletive Interjections	68	52.71
2	Name-calling	50	38.76
3	Oaths	7	5.43
4	Curses	3	2.33
5	Curses + Name-calling	1	0.78
	TOTAL	**129**	**100.00**

Translation Strategies

The subsequent phase of data analysis concentrated on investigating the techniques employed during the translation of swearing expressions. Through a comparison of the categorized swearing expressions in the source and target novels, alterations or modifications in the categories were identified. These shifts shed light on the strategies employed by the translator to effectively convey the swearing expressions in the target language. The analysis involved examining the decisions made by the translator, which encompassed *using the same function and theme*, *using the same function but different theme*, *using different function but the same theme*, or *using different function and theme*, in order to accurately convey the intended meaning and impact of the swearing expressions in the translated text. The following table provides further details regarding each shift occurrences.

Table 3 The Distribution of Swearing Expressions that do not Shift in Functions

	Seperti Dendam						*Vengeance*					Occurrence
	Function		Theme		Expression		Function		Theme		Expression	
1	Curse	a	RSS	i	sialan kau	1	Curse	a	RSS	i	dammit	1
2	Expletive Interjection	a	Animal	i	anjing	1	Expletive Interjection	a	Prostitution	i	bastard	5
		b	Excrement	i	tai			a	Excrement	i	shit	4
								b	CC	ii	bullshit	1
		c	Others	i	ya ampun			a	RSS	i	oh my God	1
		d	PMSLI	i	tolol enggak kira-kira			a	PMSLI	i	unbeliev-ably stupid	1
				ii	gila					i	crazy	1
		e	Prostitution	i	lonte			a	Prostitution	i	whore	6
				ii	perek					i	whore	1
										i	what a son of a bitch	1
		f	RSS	i	sial (and its vari-ations)			b	Excrement	ii	shit	1
										iii	damn	9
				ii	masya Allah			c	RSS	i	ya Allah	1
				iii	astagfirullah					i	astagfirulla h	1
				iv	oh, Tuhan					i	oh lord	1
				v	setan					i	bloody hell	2
3	Name-calling	a	Animal	i	monyet	1	Name-calling	a	Animal	i	monkey	1
				ii	anjing kamu			b	Prostitution	i	you bastard	1
		b	Body parts	i	mulut (as in mulut bacin-mu)			a	Body parts	i	mouth (as in your foul mouth)	1
		c	Excrement	i	tai			a	Excrement	i	you shit	1
		d	Others	i	bajingan (and its vari-ations)			a	Body parts	i	asshole (and its variations)	4
								b	CC	ii	asshole crooks	1
								c	PMSLI	iii	you wretch	1
										iv	you loser	1
										iii	you clown	1
										iv	you deadbeat	1
										v	scoundrel	2
										vi	creep (as in you little creep)	1
		e	PMSLI	i	sinting			e	Prostitution	vii	son of a bitch (and its variations)	3
				ii	dungu			a	PMSLI	i	crazy screwed up	1
				iii	tak berguna (as in bocah tak berguna)					ii	psycho	2
										iii	maniac	1
										i	dummy	2
				iv	tolol (and its vari-ations)					i	useless (as in you useless kid)	1
										i	idiot (and its variations)	4
										ii	foolish (as in foolish kid)	1

Table 3 The Distribution of Swearing Expressions that do not Shift in Functions

Seperti Dendam					Vengeance					Occurrence
Function	Theme		Expression		Function	Theme		Expression		
		v	tua (as in tua bangka and bangkai tua)				i	old fart		1
							ii	old carcass		2
		vi	goblok				i	you idiot		2
		vii	begun-dal				i	hoodlum		1
		viii	breng-sek				i	jerk		2
		ix	Perem-puan sinting jorok				i	You're a disgusting crazy woman		1
	f	Prostitution	i	jadah (as in anak jadah)		a	Pros-titution	i	bastard (as in you bastard [child])	2
						a	Body parts	i	asshole	2
	g	RSS	i	sialan (and its vari-ations)		b	CC	ii	dumbass	1
								iii	shithead	1
						c	RSS	iv	damn (and its vari-ations)	3
4 Oaths	a	Body parts	i	demi kemaluanku	1 Oaths	a	Body parts	i	I swear on my cock	1
			ii	demi gigi ompongmu				i	I would be willing to swear on your two missing teeth	1
	b	RSS	i	demi Tuhan		a	RSS	i	for God's sake	2
								ii	I swear to God	2
								iii	oh for the love of God	1
TOTAL										93

Table 4 The Distribution of Swearing Expressions that Shift in Functions

Seperti Dendam					Vengeance					Occurrences
Function	Theme		Expression		Function	Theme		Expression		
1 Curse	a	RSS	i	sialan kau	1 Name-calling	a	CC	i	you shithead	1
						b	PMSLI	i	you dummy	1
2 Expletive interjection	a	RSS	i	sialan	1 Curse	a	RSS	i	damn	1
								ii	dammit	5
								iii	god-dammit	2
	b	Animal	i	monyet	2 Name-calling	a	Animal	i	you monkey	2
			ii	babi				i	you pig	2
			iii	anjing		b	Prostitution	i	you bastard	1
	c	PMSLI	i	tolol		a	PMSLI	i	you idiot	1
								ii	you jerk	1
								iii	you fool	1
			ii	goblok				i	you dope	1
								ii	you idiot	1

Table 4 The Distribution of Swearing Expressions that Shift in Functions

Seperti Dendam			Vengeance			Occurrences
Function	Theme	Expression	Function	Theme	Expression	
		iii breng-sek			i you jerk	2
		iv koplok			i you fool	1
d	Prostitution	i lonte		a Prostitution	i you whore	1
		ii perek			i you slut	1
		iii sundal				1
		iv jadah			i you bastard	1
e	RSS	i sialan		a Sexual activities	i fucking	1
				b Body parts	ii you asshole	2
f	Others	i bajingan		a Prostitution	i the bastard	1
				b Body parts	i you asshole	1
g	Others	i ya ampun	Oaths	a RSS	i oh, for heaven's sake	1
f	RSS	i sial sekali	3 Non-swearing expression		i it's a real pity	1
3 Name-calling	a PMSLI	i orang-orang tolol	1 Expletive interjection	a PMSLI	i idiot	1
4 Curse + Name-calling	a CC	i tolol, goblok, sialan kamu	1 Name-calling	a CC	i you stupid, fucking idiot	1
TOTAL						36

Table 3, on one hand, shows *using the same function and theme* and *using the same function but different theme* strategies for translating the swearing expressions. There are sixty-four [64] occurrences in which the translator used the same function and theme of the source swearing expressions in the target text. Other than those, there are twenty-nine [29] occurrences in which the translator used the same function but different theme of the source swearing expressions in the target text.

Table 4, on the other hand, shows *using different function but the same theme* and *using different function and theme* strategies for translating the swearing expressions. There are twenty-five [25] occurrences in which the translator used different function but the same theme of the source swearing expressions in the target text. Other than those, there are ten [10] occurrences in which the translator used different function and theme of the source swearing expressions in the target text. Besides, there is one [1] occurrence that indicates that the translator decided to render the swearing expression into a non-swearing expression in the target text.

Thus, it can be inferred that the translator tries to preserve, as many as possible, the function and theme of the original swearing expressions in the target text. However, in doing so, the translator also found that several swearing expressions need to be modified in order to fit the target text style. It can also be inferred that many of Indonesian swearing expressions are the same as the English swearing expressions in terms of function and theme.

DISCUSSION

Types Of Swearing Expression

1. Theme

   a. Religion/Supernatural/Superstition

   In Indonesian culture, religious, supernatural, and superstitious expressions are considered taboo by most people. Generally, religion-related terms are not used to insult others, but rather to express strong emotions, both negative and positive. On the other hand, supernatural and superstitious expressions are commonly used as insults. This is because supernatural and superstitious beliefs are no longer considered objects of worship since the arrival of Abrahamic religions in Indonesia.

   The original definition of the theme, "religious—profane or blasphemous—insults," by Pardo (2015), does not fully meet the requirements of this study. If the original definition were used, only expressions like "masya Allah," "Tuhan," and "astagfirullah" would fit within this theme due to their religious nature. However, to align with the study's needs, expressions related to the supernatural or superstitions, such as "setan" (demon) and "demit," are included in this theme. Since supernatural and superstitious elements are closely related to religion, it is appropriate to include them in this category.

   The expressions "masya Allah" and "astagfirullah" have origins in Islam and, in most senses, are not considered profane, blasphemous, or even insulting. This fact challenges the definition of this theme but still satisfies the basic definition of swearing expressions proposed by Andersson & Trudgill (2007), which is the foundation for data gathering in this study. These expressions are commonly used to convey a sense of unexpectedness, which is a strong emotive feature. For example, the expression "Masya Allah, bisakah sekali waktu kalian berhenti menjadi makhluk sia-sia?" (Kurniawan, *Seperti Dendam*, 2014, p. 4) expresses unexpectedness and is not intended to elicit a response. The same applies to the expression "Astagfirullah, bisakah kita cari mainan lain?" (Kurniawan, *Seperti Dendam*, 2014, p. 9).

   The expression "Tuhan" does not have a specific religious origin and is used as a universal term for God in Indonesia. It can be categorized as a swearing expression with a religious theme. Typically, it is used in conjunction with other words, such as "oh Tuhan" or "demi Tuhan." Examples from the novel *Seperti Dendam* include "Demi Tuhan, untuk apa?" (Kurniawan, *Seperti Dendam*, 2014, p. 7) and "Oh, Tuhan," gumam Si Tokek. (Kurniawan, *Seperti Dendam*, 2014, p. 16). In these instances, the expression is used to convey a sense of determination or surprise.

   Other expressions that fall under this theme are "sialan" and "setan." "Setan" is categorized under this theme due to its supernatural quality, as it refers to a demon. "Sialan" is not as clear, but it is associated with bad luck or unfortunate events, which are often linked to superstitions. Examples include "Setan!" (Kurniawan, *Seperti Dendam*,

2014, p. 133) and "Sialan. Itu Si Kumbang." (Kurniawan, *Seperti Dendam*, 2014, p. 128). Both expressions are used to express anger, annoyance, or unexpectedness.

In summary, religious, supernatural, and superstitious expressions are considered taboo in Indonesian culture. While religion-related terms are not used for insults, supernatural and superstitious expressions are commonly used in that manner. This theme includes expressions such as "masya Allah," "astagfirullah," "Tuhan," "setan," and "sialan," which convey emotions of unexpectedness, determination, surprise, anger, annoyance, or unlucky circumstances.

b. Physical/Mental State & Level of Intelligence

According to the study, physical and mental states that are considered abnormal or not desirable are generally not favored by people, including Indonesians. People tend to prefer appearances that suggest healthiness and higher levels of intelligence. Insults related to abnormal physical or mental states and lower levels of intelligence can cause hurt feelings to the person being insulted. The study modifies the original theme of "physical or mental disability" to "physical/mental state & level of intelligence" to include a broader range of expressions. The expressions found in the novel *Seperti Dendam* that fall under this theme include terms like *dungu*, *sinting*, *tak berguna*, *tolol*, *goblok*, *tua*, *brengsek*, *begundal*, *gila*, and *koplok*.

Expressions related to physical states include *tua*, *brengsek*, and *begundal*. *Tua* refers to old age and can be associated with physical appearance. *Brengsek* is used to refer to someone lacking competence or skills, which is more related to mental state. *Begundal* refers to a henchman of a powerful person and can be associated with certain physical qualities, although not exclusively.

Expressions related to mental states include *sinting* and *gila*, which both mean "insane" or "mentally ill." *Sinting* implies a slight level of insanity, while *gila* implies complete insanity.

Expressions related to the level of intelligence include *dungu*, *tak berguna*, *tolol*, *goblok*, and *koplok*. These terms all share the sense of "stupid" but vary in the degree of stupidity. *Tak berguna*, meaning "not useful" or "not competent," is challenging to define but is associated with a lack of skill or knowledge.

The examples provided in the study illustrate the usage of these expressions as swearing expressions to convey negative emotions such as anger, annoyance, or irritation. The contexts surrounding the swearing expressions often involve unexpected situations that trigger these emotions. Overall, this theme explores insults related to physical/mental states and the level of intelligence, reflecting societal preferences for certain appearances and levels of cognitive ability.

c. Others

The "other" theme of swearing expressions is introduced in the study to accommodate expressions that do not fit into the existing themes proposed by Pardo (2015) and Ljung (2011). This theme includes swearing expressions that cannot be

categorized under any specific theme but still meet the definition of swearing expressions. In the novel *Seperti Dendam*, two swearing expressions, *bajingan* and *ya ampun*, fall under this "other" theme.

The word *bajingan*, derived from the Javanese language, originally meant "a coachman of an ox cart." It evolved into a swearing expression due to its association with negative circumstances, such as the impatience caused by waiting for transportation. Its current usage as a swearing expression does not relate to its literal meaning but signifies something indecent or unpleasant.

Ya ampun is a combination of two words: *ya*, an interjection similar to "oh" in English, and *ampun*, meaning "pardon" or "mercy." As a swearing expression, *ya ampun* is used idiomatically to express emotions such as amazement, disappointment, or unexpectedness. It is not used in its literal sense of seeking pardon.

Examples of these swearing expressions in the novel include Ajo Kawir addressing an unidentified person as "bajingan" (asshole) and Nina exclaiming "ya ampun" (oh, for heaven's sake) when something unexpected happens.

While these expressions do not fit neatly into specific themes, they can be associated with broader themes such as profession (*bajingan* being derived from a term for a coachman) and freedom (*ampun* relating to release from charges). These examples demonstrate how swearing expressions can evolve and become associated with different meanings and contexts.

d. Prostitution

Prostitution has been practiced for thousands of years and is viewed differently around the world. In Indonesia, prostitution exists, and at one point, the country had the largest prostitution hub in Southeast Asia, despite societal rejection. Prostitution-related terms are associated with the theme of prostitution in swearing expressions, such as *lonte*, *perek*, *sundal*, and *jadah*, found in the novel *Seperti Dendam*.

Lonte, *perek*, and *sundal* are Indonesian words that essentially mean "women prostitutes" or "immoral women" according to the KBBI Daring (2023). *Perek* is an abbreviation for "experimental women" and refers to women who are paid to engage in sexual activities involving new ideas or techniques. These swearing expressions are used in the novel to express various emotions, such as Ajo Kawir cursing "lonte" (whore) when enduring pain in jail or calling Iteung a "perek" (slut) upon discovering she has a child with someone else.

Another swearing expression under the prostitution theme is *jadah*, which is synonymous with the Indonesian word *haram* (forbidden, illegitimate, illicit). *Jadah* can also be combined with *haram* to form the term "haram jadah" or "anak jadah," meaning "a child born out of wedlock." In the novel, the term "anak jadah" is used when Mono Ompong's mother accuses him of stealing her money to engage in sexual activities.

These swearing expressions reflect the emotions and reactions of the characters in the novel. It should be noted that the division of expressions into separate units is based on sentence structure, as there is no standardized unit size for swearing expressions.

e. Animal

In Indonesian culture, certain animals are considered sacred or representative of virtuous values, while others are viewed as pests or bringers of bad luck. The latter type of animals is often used in swearing expressions to insult or release emotions. The animal theme in swearing expressions includes insults that refer to both people and anything that evokes strong emotions. The novel *Seperti Dendam* features swearing expressions such as *monyet* (monkey), *anjing* (dog), *babi* (pig), and *bangsat* (bedbug), which fall under this theme.

Monyet, *anjing*, and *babi* are common Indonesian words for animals and are also used in English to refer to monkey, dog, and pig, respectively. *Bangsat*, on the other hand, is not widely known as an animal-related term and is derived from the Indonesian word for bedbug. However, when used as a swearing expression, the literal meaning of *bangsat* is not always relevant. These expressions are used to convey strong emotions rather than their literal definitions.

In the novel, these swearing expressions are employed in various contexts. For instance, Ajo Kawir calls Gecko a *monyet* (monkey) in response to Gecko continuously reminding him of a painful episode involving his relationship with Iteung. The Beetle uses *anjing* (dog) as a swearing expression directed at Gaptooth Mono after being defeated by him in a truck race. Gaptooth Mono confronts a group of kids who are trying to seduce Nina and refers to them as *babi* (pig) when defending her. In another instance, Gaptooth Mono swears with the term *bangsat* (bastard) out of frustration when he cannot tolerate a certain situation. These examples demonstrate how the characters in the novel use animal-related swearing expressions to express their emotions in different situations.

f. Excrement

Excrement refers to waste matter expelled from the body and is commonly considered dirty and unholy due to its shape and odor. Associating individuals with excrement is considered insulting. In Indonesian, the word tai or *tahi* is the colloquial form for feces, which can also function as a swearing expression. In the novel *Seperti Dendam*, Iteung uses the word *tai* as a swearing expression when expressing her anger towards someone who has caused harm. The context of the scene involves Ajo Kawir being confronted and physically injured by a group of individuals, which prompts Iteung's strong reaction.

g. Body Part

The body part theme in swearing expressions includes insults related to various body parts, particularly sexual organs. However, other body parts can also be used as swearing expressions under this theme (Pardo, 2015). In the novel *Seperti Dendam*, three examples of swearing expressions fall under this theme: *kemaluan* (sexual organ), *gigi*

(teeth), and *mulut* (mouth). *Kemaluan* is a euphemistic term for sexual organs and is considered less offensive, although some Indonesian users still find it awkward. *Gigi* simply means 'teeth' and *mulut* means 'mouth'. The examples in the novel demonstrate the use of these words as swearing expressions in different contexts, expressing determination, conviction, or irritation.

h. Cross-categorization

The cross-categorization theme in swearing expressions combines two or more themes to create compound insults, such as "bullshit" or "dumbass." In the novel *Seperti Dendam*, two examples of this theme are "sinting + jorok" (crazy + disgusting) and "tolol + goblok + sialan" (stupid + fucking idiot) (Kurniawan, *Seperti Dendam*, 2014). Although the examples may not fit the expected categorization under this theme, when multiple swearing expressions are combined within a single chunk, they are considered as one expression with a combination of themes. The context for these expressions varies, such as Scarface insulting Scarlet Blush in response to her appearance and Gecko swearing at Ajo Kawir for his treatment of Iteung (Kurniawan, *Vengeance*, 2017).

2. Function

a. Expletive Interjection

The expletive interjection function of swearing expressions serves as a cathartic outlet for the speaker's reactions to mishaps and disappointments. It is not primarily aimed at others but rather expresses immediate responses to strong emotions like anger or disappointment (Ljung, 2011). In the novel *Seperti Dendam*, examples of expletive interjections encompass various themes except body parts and cross-categorization. These include animal, excrement, physical/mental state and level of intelligence, prostitution, religion /supernatural /superstition, and others. Examples include "anjing, anjing, anjing!" (bastard, bastard, bastard!), "tai" (bullshit), and "tolol, goblok, gila, brengsek, and koplok" (fool, fucking idiot, crazy, asshole, and dumbass) (Kurniawan, *Seperti Dendam*, 2014). The context of these expressions reveals their cathartic nature, such as Si Kumbang insulting Gaptooth Mono during a race and Ajo Kawir reacting to unexpected situations (Kurniawan, *Vengeance*, 2017).

b. Name-calling

Ljung (2011) identifies three types of name-calling swearing expressions: direct addresses insulting the addressee, referring to a third party, and describing either the addressee or a third party. Name-calling functions use evaluative nouns or characterizing words, such as adjectives, to express the speaker's negative or positive opinion (Ljung, 2011). The presence of the second person pronoun "you" confirms the name-calling function. Examples from the novel *Seperti Dendam* include insulting direct addresses without the pronoun, referring to a third party, direct addresses with the pronoun, and describing the addressee. These examples demonstrate the varied forms and characteristics of name-calling swearing expressions (Kurniawan, 2014).

c. Oath

Ljung (2011) explains the concept of oaths, which historically involved making solemn promises with a divine witness to validate the truth of a claim. In English, various forms of oaths exist, such as "I swear that/I swear to" and "by-construction." In Indonesian, oaths take the form of "demi seseorang/sesuatu" (swearing by someone/something). However, in the novel *Seperti Dendam*, the use of oaths resembles general swearing expressions to express strong emotions rather than making promises about future actions. Examples from the novel include expressions like "Demi Tuhan" (For God's sake). These oaths function cathartically, similar to expletive interjections, providing emotional release. The context of the examples demonstrates their usage in expressing surprise, emotions, or questioning actions (Kurniawan, *Seperti Dendam*, 2014).

d. Curse

Ljung (2011) defines a curse as an utterance intended to invoke a supernatural power to harm or punish someone or something. However, when used with a serious intention to conjure an actual curse, it is not considered a swearing expression. A serious curse, referred to as a compositional curse, implies the speaker has the power to inflict harm through supernatural means. On the other hand, a swearing curse, known as a formulaic curse, is used to express strong emotions at the moment of speaking. Examples of formulaic curses in English include expressions like "damn you," "God damn it," or "fuck you." In Indonesian, phrases such as "terkutuk kalian" (damn you all) or "sialan kau" (dammit) can be categorized as expletive interjections or expletive curses. In the novel *Seperti Dendam*, examples of expletive curses include "sialan kau" (dammit) (Kurniawan, *Seperti Dendam*, 2014).

e. Cross-categorization

In this study, a new categorization called "cross-categorization function" is introduced to accommodate swearing expressions that occur together in the same chunk of text. This categorization is not one of the swearing expression functions proposed by Ljung but serves as a vessel to handle specific data where multiple swearing expression functions coexist in one chunk. The occurrence of multiple swearing expression functions in the same chunk depends on how the relationship between the functions and the expressions is perceived.

An example from the novel *Seperti Dendam* helps illustrate this relationship. The swearing expressions "tolol," "goblok," and "sialan" are accompanied by the second person pronoun "kamu" (you). The presence of "kamu" suggests the function of name-calling, as it is aimed at the addressee. However, the term "sialan" also indicates the function of a curse, as it implies the infliction of harm or being a bad luck bringer. Therefore, in this case, both the name-calling and curse functions coexist within the same chunk.

Translation Strategy

In terms of translating swearing expressions, it has been revealed that there are five main strategies employed by the translator. In 64 instances, the translator maintained both the function and theme of the source swearing expressions in the target text (using the same function and theme strategy). Additionally, in 29 occurrences, the translator maintained the same function but used a different theme for the swearing expressions in the target text (using the same function but different theme strategy). On the other hand, in 25 instances, the translator used a different function while maintaining the same theme for the swearing expressions in the target text (using different function but the same theme strategy). Furthermore, in 10 occurrences, the translator employed both a different function and theme for the swearing expressions in the target text (using different function and theme strategy). Notably, in one instance, the translator chose to render the swearing expression as a non-swearing expression in the target text (using non-swearing expression strategy).

These findings suggest that the translator made efforts to preserve the function and theme of the original swearing expressions in the target text as much as possible. However, certain modifications were necessary to align with the style of the target text. Moreover, it can be inferred that many Indonesian swearing expressions share similar functions and themes with English swearing expressions.

The study found that most of the swearing expressions in the translation remained consistent in terms of their themes and functions. However, there were some shifts observed. Two expressions, "sialan" and "bajingan," belonging to the themes of religion/supernatural/superstition and "others" respectively, were translated into various swearing expression themes in English. This indicates that English lacks equivalent counterparts for these expressions that can convey as many swearing contexts as they do in Indonesian. While the English expression "shit" can also express a wide range of emotions similar to "sialan" or "bajingan," it cannot be directly substituted for them due to its inability to function as a standalone name-calling term without combining with other words. In contrast, "sialan" and "bajingan" can be used both as expletive interjections and name-calling terms. This distinction sets them apart from the English expression "shit."

Regarding the expression "anjing," belonging to the animal theme, it consistently shifted to the theme of prostitution in English. This suggests a difference in cultural perspectives between Indonesian and English speakers regarding the animal "dog." Indonesian speakers view dogs as "filthy" animals, while English speakers perceive them as "adorable."

Despite these differences, the majority of Indonesian swearing expression themes were translated into the same themes in the target language. The percentage of shifted themes was relatively low, indicating a significant overlap in taboo and stigmatized words between Indonesian and English. Consequently, Indonesian and English languages demonstrate comparable expressiveness when it comes to swearing expressions.

Furthermore, the study examined shifts in swearing expression functions. Most swearing expressions were found to be cathartic, serving as a means for users to express and

relieve strong emotions through taboo and stigmatized words. Changes in function within the translation did not significantly impact the intended emotional nuance of the swearing expressions as long as they remained within the same emotional spectrum as their counterparts in the source language. Translators must be familiar with the contexts in which these expressions are commonly used to accurately convey the emotional tone. However, some swearing expressions, such as name-calling, serve an additional purpose of insulting the interlocutor. The trigger for name-calling remains the release of strong emotions, but it also aims to offend someone.

The study revealed that the most shifted functions were expletive interjection and name-calling. Many Indonesian expletive interjections were transformed into name-callings in English, while Indonesian name-callings became expletive interjections in English. Both expletive interjections and name-callings serve cathartic and insulting functions respectively. Converting an expletive interjection into a name-calling adds an insulting purpose, targeting the interlocutor or a third party. Conversely, transforming a name-calling into an expletive interjection removes the offensive intention towards the interlocutor or a third party. Although these changes may appear minor, they do alter the perspective conveyed by the swearing expressions.

Hence, we can deduce that the translator endeavors to maintain the function and theme of the original swearing expressions in the target text to the greatest extent possible. However, in the process, the translator discovered the necessity to make adjustments to certain swearing expressions to align with the style of the target text. Additionally, we can infer that numerous Indonesian swearing expressions share similarities with English swearing expressions in terms of their function and theme.

CONCLUSION

In the novel *Seperti Dendam*, this study identifies eight thematic categories encompassing seventeen swearing expressions. These categories include *animals*, *body parts*, *cross-categorization*, *excrement*, *physical/mental state and intelligence level*, *prostitution*, *religion/supernatural/superstition*, and a *cross category* out of 129 swearing expressions found in the novel *Seperti Dendam* and its English version, *Vengeance*. Additionally, the analysis reveals that the swearing expressions in the novel can be classified into four function types and one mixed function. These functions consist of *curses*, *expletive interjections*, *name-calling*, *oaths*, and a combination of *curses* and *name-calling*.

There are five main strategies employed by the translator to render the source swearing expressions in the target text. The first one is using the same function and theme. This strategy occurs sixty-four [64] times, which make it the most occurred strategy employed by the translator. The second one is using the same function but different theme strategy. This strategy occurs twenty-nine [29] times. The third one is using different function but the same theme strategy. This strategy occurs twenty-five [25] times. The fourth one is using different function and theme strategy. This strategy occurs ten [10] times. Finally, the

last one [1] is using the non-swearing expression strategy that occurs only one time out of the 129 swearing expressions found.

Therefore, we can conclude that the translator strives to preserve the function and theme of the original swearing expressions in the target text as much as possible. However, during this process, the translator realized the need to modify certain swearing expressions to suit the style of the target text. Furthermore, it can be inferred that many Indonesian swearing expressions exhibit resemblances to English swearing expressions in terms of their function and theme.

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