

Form, Meaning, and Function of Idiom in *Basa Suroboyoan*

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ABSTRACT

Basa Suroboyoan is basically part of the East Java sub-dialect. Basa Suroboyoan has many peculiarities that appear in the use of lexicons, expressions, and idioms that are harsh. Even though it is seen as very harsh to standard Javanese speakers in general, the existence of Basa Suroboyoan is quite steady and growing because the speakers are many and loyal, especially among teenagers and native Surabaya residents. Basa Suroboyoan not only used as a language of everyday social interaction, but also used in news programs on local TV Surabaya JTV. This study aims to describe and explain the form, meaning, and function of the idioms contained in basa suroboyoan. The method used in this research is descriptive-qualitative method. The research data were taken from the conversations of the people of Surabaya, news programs on JTV, and Cak Cuk Suroboyo T-shirt which contains idioms inside basa suroboyoan. This research data collection using listen and note techniques. From the results of the data analysis, several idioms were found in basa suroboyoan that is in the form of abbreviations, puns, curses, and words / phrases. The form can be a combination of two words, like balon online „online prostitutions“, politisi bosok „out-of-shape politicians“, a combination of three words like gak kakehan cangkem „not much to say“ and duwite mbah sangkil „insinuation if you don“t have as much money“. Based on the meaning, the idiom in basa suroboyoan can classified into two types, namely full idioms and partial idioms. Based on the meaning, the idiom in Basa Suroboyoan can classified into two types, namely full idioms and partial idioms. Full idioms have new meanings that cannot be traced from the lexical meaning of the elements that make up the idiom, such as empal brewok 'female genitals' and tai kucing 'sweet bidaran cake', while the partial idiom has a new meaning but its meaning can still be traced from the lexical meaning of the elements that make up the idiom, such as rai gedhek 'no shame' and akehe sak taek ndayak 'a lot'. Use of idioms too based on the socio-culture and characters that exist in Surabaya society. The use of idioms is closely related to the function of idioms, namely providing subtle or rude insinuations, anger, advice, familiarity, educational value, and cultural values.

Keywords: *Idioms, Semantics, Basa suroboyoan*

1. INTRODUCTION

Language has an important role in the social life of society. Language can be used to manifest various expressions of a person, such as anger, joy, sadness, and so on. Language can also create familiarity in the social life of certain communities, such as *Basa Suroboyoan* owned by the people of Surabaya who do not require uploading Javanese so that it seems familiar. *Basa Suroboyoan* basically is part of the East Java sub-dialect. *Basa suroboyoan* is a Javanese language spoken by the people of Surabaya as a language known for its harsh expressions. Even though it sounded harsh, *basa suroboyoan* still have an existence and can even develop

in Surabaya society. Not only in informal activities, *basa suroboyoan* also used in formal activities through the JTV TV program. Even though there are pros and cons for society in general, most people in Surabaya consider it natural because it is typical of Surabaya and has its own uniqueness that invites laughter. *Basa suroboyoan* has a parable like *es degan* (young coconut ice). Many say, if the coconut, the older, the more coconut milk, and even if it's young, it can be processed into refreshing ice. In this case, *basa suroboyoan* was successfully processed by young people of Surabaya with their creative idea of creating Cak Cuk Suroboyo T-shirts.

The writing on the t-shirts is also based on the character and habits of the people of Surabaya. However, in this case not everyone understands the meaning of *basa suroboyoan* because it takes time to think about the meaning of the language. *Basa suroboyoan* has many expressions which are called idioms. Idioms are language units in the form of words, phrases, or sentences whose meaning is independent of the grammatical form [1]. Constructional idioms are syntactic constructions with a (partially or fully) non-compositional meaning contributed by the construction (in which—unlike idioms in the traditional sense—only a subset (possibly empty) of the terminal elements is fixed [2] [3]. According to Keraf [4], idioms are structural patterns that deviate from general language rules, usually in the form of phrases, while their meaning cannot be explained grammatically. Based on this definition, idioms have their own meaning that cannot be interpreted according to existing words, phrases or sentences, such as idioms *mambu kencur*, *balon online*, *politisi bosok*, *duwite mbah sangkil*, and others. All these idioms cannot be interpreted based on their grammatical meaning because they have other meanings outside of the language units. *Mambu kencur* has the real meaning of 'smell of kencur' (family medicinal plant). However, *mambu kencur* has another meaning, namely 'not old enough' (still small). *Balon online* has the meaning of 'balloons sold online'. However, as an idiom/expression that is not what it means, but 'online prostitution'. Such expressions have meanings beyond their grammatical needs that require knowledge from a cultural, social, and character perspective of the Surabaya community to understand them.

According to Chaer [1], idioms are classified into two types, namely full idioms and partial idioms. A full idiom is an idiom in which all the elements have merged into one unit so that the meaning that is owned comes from that one unit. Partial idioms are idioms where one of the elements still has its own lexical meaning.

According to Djajasudarma [5], idiomatic meaning is a lexical meaning formed from several words. The meaning obtained is based on the existing socio-culture in society. The existence of idioms can be used as a means of communication to give meaning indirectly, to find out the socio-culture in a particular society, as well as as an expression of a particular society towards the development of the culture of language users. The existence of idioms can also provide a variety of languages that are developing in that society. Idioms in a particular language have various functions, such as the

function of subtle or rude satire, anger, advice, intimacy, and educational value.

Based on this description, this study aims to describe and explain the form, meaning, and function of the idioms contained in *basa suroboyoan*.

2. METHOD

The method used in this research is descriptive-qualitative method, which is to describe and explain the form, meaning, and function of the idioms contained in the *basa suroboyoan*. The research data was taken from the reading of JTV's "Pojok Kampung" news program and the writing on the Cak Cuk Suroboyo t-shirt [6]. The data collection was carried out using the observation and note technique. The researcher listens to the use of spoken language in the JTV news program and the writing on the Cak Cuk Suroboyo t-shirt. Then, the researcher recorded the use of language which is an idiom into the data table. Researcher also use a dictionary *basa suroboyoan* to assist in the meaning process.

3. RESULTS AND DISCUSSION

Basa suroboyoan idiom created because the creativity of the Surabaya people to maintain the existence of language who is famous for his rude expression. *Basa suroboyoan* has idiom forms in the form of abbreviations, puns, phrases, and curses. The following is an explanation of the abbreviated form and the meaning of the idiom contained in *basa Suroboyoan*.

Shapes of Abbreviations and Meanings of Idioms in Basa Suroboyoan

The shorthand form in *basa Suroboyoan* has other extensions and meanings that have deviated from the grammatical meaning, such as:

UGD

"*Wong lanang wedok seng numpak mobil kae mben dino melbu UGD neng Kenjeran.*" „The men and women who drive in that car, every day enjoy their passion at Kenjeran.“ Based on the grammatical meaning, it stands for UGD, namely the Emergency Unit located in the hospital to treat critical patients. However, the abbreviation has another extension, namely Emergency Passion Unit which is located in several places in

Surabaya (*Rolak Gunung Sari, Jagir, Dolly, Moro Seneng, Stasiun Wonokromo, Kenjeran*) as a place to perform indecent acts (nasty). This place is a place that is used to vent male desires with women that is open 24 hours, just like a hospital. This abbreviation has another meaning from the meaning that has developed in society.

DTC

“*Sambang o nang DTC yo, enak ndeg kumu.*”
 „Come to the DTC, it's nice there.“ According to the grammatical meaning, DTC is Darmo Trade Center, which is a shopping center on Jalan Jagir Wonokromo. However, the abbreviation has another extension, namely Dolly Trade Center, who explained that Dolly is a sex center in Surabaya. This place is a place for trading sex just like the transactions in the DTC mall, except the objects that are sold and bought are different. This abbreviation has another meaning from the meaning that has developed in society.

KFC

“*Saiki uakeh yo KFC nang kene, wes mbukak cabang koyok e.*” „Now there are many KFCs here, it seems like they have opened store.“ According to its grammatical meaning, KFC stands for Kentucky Fried Chicken which is a fast food restaurant where to eat. However, the abbreviation has another extension, namely Kenjeran's Fuck in Car which is a rocking car at Kenjeran. This abbreviation has another meaning from the meaning that has developed in society.

AW

“*Lag pengen penyetan seng enak, tukuo nang AW.*”
 „If you want some good *penyetan*, just buy it at Wonokromo.“ According to the grammatical meaning, AW is Allen & Wright which is the name of a fast food restaurant that is often found in malls. However, the abbreviation has another extension, namely *Asli Wonokromo* „Original Wonokromo“. This is a comparison between the original Wonokromo (Surabaya) snack with the food at Allen & Wright's restaurant for the elite.

PNS

“*Jaman saiki akeh lulusan seng dadi PNS, Pengangguran Neng Sarjana.*” “Today many graduates become civil servants, unemployment but with a degree“. According to the grammatical meaning, civil servants refer to government employees, namely employees under the auspices of the government. However, the abbreviation has another extension, namely *Pengangguran Neng Sarjana* which means 'unemployed but with a degree'. This abbreviation has another meaning from the meaning that has developed in society.

Based on the analysis of the abbreviation form and the meaning of the idiom above, it can be seen that the abbreviation is obtained from terms that are commonly used in society, then replaced with other abbreviations adapted to the socio-cultural phenomenon of the people of Surabaya so that it sounds funny and unique.

Plesetan Forms and Meanings of Idioms in Basa Suroboyoan

The form of a *plesetan* contained in basa suroboyoan taken from existing words and processed into creative words so that other meanings emerge.

Kota Mesopolitan

“*Sugeng rawuh dhateng Kota Mesopolitan, menawi mboten kiat, monggo wangsul mawon.*” “Welcome to the Mesopolitan City, if you are not strong, please go home.“ *Mesopolitan* word is a play on the *metropolitan* word. As it is commonly understood by Indonesians that Surabaya is the second largest city after Jakarta, it is often referred to as a metropolitan city because it is the center of the largest economy. Meanwhile, *mesopolitan* has another meaning, namely the city which is the center of the largest mission. Designation as city of *misuh* 'swear', his is in accordance with the culture of the people of Surabaya who often use the words *misuh* in their daily speech. For the people of Surabaya, said not as a curse, but rather for intimacy.

Daerah Perawan Kecelakaan

“*Ati-ati lak awakmu mlebu daerah iku, soal e masuk daerah perawan kecelakaan.*” „Be careful if you enter that area because it is an accident virgin area.“ The word *perawan* (virgin) is played from the word

rawan (prone). An accident-prone area means an area where vehicle accidents often occur, while an accident-virgin area means an area where girls commit indecent acts with men ('dimly lit' areas).

Dollywood

"*Akeh wong sing seneng nontok film nang Dollywood.*" „Many peoples like to visit Dolly Village." The word *dollywood* is a *plesetan* from the word *hollywood*. Hollywood refers to a city in the USA which is a place for the film industry, while Dollywood is a place for the prostitution industry in the Dolly alley of Surabaya. The *plesetan* is based on the existing conditions in the Surabaya area.

Gudang Haram

"*Gudang haram nang Suroboyo akeh sing ditutup.*" „Many prostitution places in Surabaya have been closed." Word *haram* in this case is a play on the word *garam* „salt". Gudang Garam is a well-known and largest cigarette brand in Southeast Asia, meanwhile *Gudang Haram* is a storehouse that is used for things that are indecent. Gudang Haram in this case are places in Surabaya that are usually used for prostitution activities.

Based on the analysis of *plesetan* forms and the meaning of deep idioms *basa Suroboyoan* above, it can be seen that the pun is formed based on existing words and is very popular in Indonesian society then modified by removing one of the letters or replacing letters, even adding letters so that they sound unique and funny.

Forms of Swearing and Meaning of Idioms in Basa Suroboyoan

Basa suroboyoan famous for his harsh words or better known as swearing. The words describe a variety of expressions, ranging from pleasure, intimacy, sarcasm, to anger. The following is the form of swearing and the meaning of deep idioms in *basa suroboyoan*.

Mbokne Ancuk

"*Mbokne ancuk i! Gak usah kemlinti koen yo.*" 'You are a jerk! You don't be arrogant.' This curse is an expression used to call someone who has a bad character. Usually also used to say bad mother (behavior).

Matamu Picek

"*Iku lo barang e ndegu kunu kok e, matamu picek a?*" „It's there, you don't see it?" It is an expression used to mock others who cannot clearly see what is being shown.

Jancuk Jaran

"*Jancuk jaran! Awakmu wes lulus to tibak e.*" 'Swear! You have already passed it.' The word is used to convey an expression of admiration to someone for the achievement of something. However, not only that, but this is usually used to express anger or resentment.

Bathuk Sempal

"*Yo lag carane ngunu kui, awak dewe rugi, bathuk sempal!*". „If you do it like that, we will lose, idiot!" This is a curse used to make fun of an unthinking / stupid person. Based on the analysis of curse forms and the meaning of deep idioms *basa suroboyoan* above, it can be seen that the curse is formed based on words that have harsh meanings when people are not used to hearing them. If people are used to hearing it, it will sound familiar and not offended. These words can express a person's mood, such as annoyance, annoyance, anger, admiration, and pleasure.

Forms of Words / Phrases and Meaning of Idioms in Basa Suroboyoan

This study aims to describe and explain the form, meaning, and function of the idioms contained in *basa suroboyoan*. In general, idioms are in the form of groups of words (phrases). There are quite a number of forms of the deep phrase *basa suroboyoan* that has a meaning that deviates from the true meaning and forms a permanent expression so it is called an idiom. The idiom that is in *basa suroboyoan* can be classified into full idioms and partial idioms.

A full idiom is an idiom where all the elements have merged into a single unit so that the meaning that is owned cannot be traced any longer from the meaning of each element. Partial idioms are idioms whose elements have not been merged into a single unit so that the meaning they have can still be traced from the meaning of one of the elements. One of the elements still has the

same meaning as the lexical meaning. The following is an analysis of the form of the idiom in *basa suroboyoan*.

Pistol Gombyok and Empal Brewok

“*Wong lanang kui patrah nggapek i, mari ngencepno pistol gombyok nang empal brewok, langsung ninggal ngalih.*” „That guy is annoying, after raping him, just leave.” In the data above, there are two idiom phrases, namely *pistol gombyok* and *empal brewok*. *Pistol gombyok* and *empal brewok* is a full idiom which has a male genitalia meaning for *pistol gombyok* and adult female genitalia for *empal brewok*. The two idioms are often reported in the news on JTV.

Rai Gedhek

“*Wes rai gedhek, ngetok sisan.*” „Shameless, come too.” *Rai gedhek* phrase is a full idiom which means shamelessness. If changed to Indonesian, meaning *rai gedhek* is a face shaped like a woven bamboo wall. It has nothing to do with the meaning of 'no shame', so in this case it is called a full idiom.

Balon Online

“*Balon Online seng beroperasi kae wes ditangkep polisi, saiki proses hukum.*” „The perpetrator of online prostitution who operates has been arrested by the police, is now in legal proceedings.” According to its grammatical meaning, *balon online* „online balloon” means balloons (toys for children that are usually found in birthday celebrations) that are sold online. However, the phrase is a partial idiom which means 'online prostitution'. The idiom phrase is interpreted from the shape of a balloon that resembles a body part of a woman and is related to the situation in Surabaya, namely the rampant online prostitution.

Buaya Darat

“*Pantes ae dijuluki buaya darat, la kelakuane nang arek wedok koyok ngunu.*” „No wonder he is called a land crocodile, his behavior towards women like that.’ According to its grammatical meaning, *buaya darat* phrase means crocodiles on land. However, this phrase is a partial idiom which means men who like to play with women „playboy”. The idiom phrase is interpreted

from the nature of a crocodile who likes to deceive other animals into their prey by pretending to be silent like a tree trunk. In this case, land crocodiles have in common the traits of men who like to play with women.

Brownies Kukus

“*Aku mau ngerti onok brownies kukus nang Kalimas.*” „I learned earlier that there is human excrement in Kalimas.” According to the grammatical meaning, *brownies kukus* phrase refers to steamed brown food. However, this phrase is a partial idiom which means human waste in the river. The idiom phrase is interpreted from the color and shape of the brownie bread, which is brown with a soft shape.

Apart from these five phrases, there are many more phrases that fall under the idiom, that are *gedene sak ludruk* „the amount is as big as ludruk” (insinuation if you see a child/person whose body is very large/fat), *sex Army* (sex in Surabaya), *djemabatan merah* „red bridge” (place of bloodshed during colonial times), *telung ewu njaluk slamet* „three thousand want save” (a quip for people who like to haggle over the price when riding a beca), *hotel orange* „orange hotel” (the place where the Dutch flag was torn off during the colonial period), *pentil muter* „nipple valve” (tornado), *tai kucing* „damn you” (cheese bidara cake), *akeh e sak taek ndayak* (many), *kakehan cangkem* (not much to say), *mbok-mbok ndewor* (widow), *duwit e mbah sangkil* (insinuation if you don't have that much money), *mambu kencur* „cashew nuts” (not old enough), *politisi bosok* „out-of-shape politicians” (politician who bribes), *bedhug dobol* „broken bedhug” (stinging day), *tai kucing* cold (bird flu), *yellow plate* (PSK), *banyu londo* (liquor), etc.

Idioms have a function to convey messages to the interlocutor in a more refined language, namely in the form of expressions arranged in the form of words / phrases that have certain meanings. In communicating with the interlocutor, idioms in *basa Suroboyoan* has its own function. First, idioms function as familiarity. The function of idioms as familiarity can be seen from idioms in the form of curses. The people of Surabaya use swear words to express their intimacy. As in the example of the curse *jancuk* or *jancuk jaran*. This curse has a function to create intimacy towards fellow friends, even though it actually has a very crude meaning. When meeting or starting conversations with close friends, the people of Surabaya cannot be separated from swearing because this is a form of their intimacy.

Second, idioms function as satire. The function of idioms as satire can be seen from idioms in the form of abbreviations. The people of Surabaya use abbreviations that are well known to the public and replace them with other abbreviations that have different meanings. As in the abbreviation DTC which actually stands for Darmo Trade Center. However, it changed to Dolly Trade Center. This is an insinuation because the people of Surabaya provide another extension for DTC which is known as a shopping center in Jagir, Wonokromo.

Third, idioms function as educational values. The function of idioms as educational values can be seen in idioms in the form of words / phrases. The word chosen to be a phrase is a word that sounds smoother than its meaning, so that the idiom formed has educational value. For example, the phrase *balon online* „balloons online“. The phrase sounds more subtle than its meaning, namely prostitutes that are traded online.

Fourth, idioms function as cultural values. The function of idioms as cultural values can be seen from the various idioms found in *basa suroboyoan*. The people of Surabaya still maintain and even develop it in the world of television and other creative industries to show the characteristics of the Surabaya people who are known for their curses and harsh expressions. This has become a culture inherent in Surabaya society.

4. CONCLUSION

Basa suroboyoan has a variety of harsh expressions that characterize the people of Surabaya. These expressions have meanings beyond their grammatical meaning and require knowledge from a cultural, social, and character perspective of the Surabaya community to understand them. This expression is called an idiom. The idiom forms can be in the form of abbreviations, puns, curses, and words / phrases.

Some idioms in abbreviated form are UGD, DTC, KFC, AW, and PNS. The grammatical meaning of UGD is Emergency Unit, while the idiomatic meaning is Emergency Passion Unit; The grammatical meaning of DTC is Darmo Trade Center, while the idiomatic meaning is Dolly Trade Center; the grammatical meaning of KFC is Kentucky Fried Chicken, while the idiomatic meaning is Kenjeran's Fuck In Car; the grammatical meaning of AW is Allen & Wright (restaurant), while the idiomatic meaning is Original (Asli) Wonokromo; the grammatical meaning of PNS is Civil Servant,

but the idiomatic meaning is unemployment but with a degree.

Idioms are also found in pun form: *kota mesopolitan* „mesopolitan city“, *daerah perawan kecelakaan* „virgin wreck area“, *dollywood*, and *gudang haram* „warehouse unclean“. The word Mesopolitan in the idiom is a play on the word *metropolitan*; the word *perawan* is a play on the word prone „rawan“; Dollywood is a play on the word Hollywood; and the word *Haram* is a play on the word salt „garam“.

Idioms are also found in curse-like form *mbokne ancuk*, *jancuk jaran*, *matamu picek*, *bathuk sempal* which describes various expressions ranging from intimacy, satire, joy, to anger.

Idioms in the form of words or phrases, either in the form of full idioms or partial idioms, are found several, namely *balon online* „online balloons“, *empal brewok* (empal beard), *rai gedhek*, *buaya darat* „crocodile land“, and others.

The people of Surabaya continue to develop these idioms both in the television world and in other creative industries to show the characteristics of the Surabaya people who are known for their curses and harsh expressions.

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