

## **CAK-COK GREETINGS TO THE COMMUNITY OF JATISRONO VILLAGE NORTH SURABAYA CITY**

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### **ABSTRACT**

*This is motivated by the phenomenon of the greeting form used by the people of Kampung Jatisrono who use the form of greeting cak-cok as a form of greeting that is used daily. This research itself aims to produce a description of what greeting words are used in the conversations of the people of Kampung Jatisrono and to produce a description of the impact caused by the community with the form of greeting used cak-cok. By using the ethnomethodology method which is carried out based on the fact that the participants in an interaction create a social order in the interaction situation, it is found that based on the form of greeting used by a person, in placing himself, it can be seen whether the person is trying to create social distance or actually building closeness/familiarity, sense of belonging. respect or even demeaning, insulting someone is implied by the form of greeting he uses.*

### **KEYWORDS**

Cak-Cok, Greeting, Ethnomethodology



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## **INTRODUCTION**

The greeting arises because of the social interaction of the community. The greetings found in certain regional communities are different from other regional communities. The activity of interacting with someone with a background from a different place makes the greeting used also different (Wilkinson, 1991).

So that's what happened to the people of Kampung Jatisrono, North Surabaya. The greeting used by the people of Kampung Jatisrono in general is a well-known harsh word, namely cak-cok. The greeting "cuk" is the basis of the word "jancuk". The term "Jancuk" for other regional traditions in East Java is classified as inappropriate words to say or

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commonly referred to as "meso". Other areas outside Surabaya consider the word "Jancuk" a violation of religious values so that it can lead to sinful acts. Surabaya culture is the opposite, considering the word "Jancuk" as a word capable of presenting millions of meanings. When someone is having fun the word "Jancuk" is still spoken, for example: "Jancuk finds duwek rek this is pretty good" meaning in Indonesian: "Jancuk I found money, this is pretty good..." (Rakhmaniyah, 2017).

The cak-cok greeting in the people of Kampung Jatisrono is a greeting that is generally only used by the people of the City of Surabaya. The greeting which over time spread to various regions in East Java, even to Central Java, which is considered by some other circles of society to have become a culture for the people of Surabaya City, especially the people in Kampung Jatisrono. The greeting cak-cok comes from the swear word 'jancok' which is very well known as a native word born in the city of Surabaya. This is the main attraction for greetings in the city of Surabaya, especially for the people of Kampung Jatisrono to be investigated.

As previously explained, the greeting cak-cok is a greeting that is basically only used by the people of the City of Surabaya. Therefore, the word is a characteristic of the speech of the people of Surabaya. Almost all people in Surabaya use this word in their daily interactions. No exception is used as a greeting in social interactions. The greeting that has become part of the culture of the city of Surabaya can certainly be studied from the anthropological mode.

Greeting is a person's way of referring to other people in different forms depending on the formality, the degree of closeness of the relationship, and the relative status of all the people involved in the interaction (Thomas et al., 2007). Meanwhile, according to Kridalaksana in (Wahyudin, 2021) the word greeting itself refers to words or expressions used to refer to and call actors in a language event. The actors referred to refer to the speaker, the interlocutor, and the person being discussed. Sumampouw in (Perwira, 2013) asserts that every speech act that is produced in speech events that are created due to face-to-face social interactions, with any variety, one of the important aspects is the greeting system. The greeting system in social interaction has another name, namely greeting.

The Javanese dialect of Surabaya language used by the people of Surabaya has certain characteristics that have become a cultural asset for the city of Surabaya that other Javanese languages do not have. One of them is in the form of greeting used, such as cak, cuk, rek, and ning. The peculiarity of this form of greeting is not found in other Javanese dialect distribution areas. The forms of greeting in Javanese dialect of Surabaya are no longer influenced by various factors which generally affect the selection of Javanese greeting forms which are considered standard (Wahyuningtyas, Kusuma, Febrianita, & Achmad, 2021). The greeting used by the people of Surabaya is easier to show the relationship between social interaction between speakers because the form of greeting used is simpler and more distinctive (Arps, Heeren, & Schulte Nordholt Henk, 2006)

Surabaya is a heterogeneous social group. The diversity of races, ethnicities, and differences in occupations makes this city develop as a metropolis. This modernity fosters diversity collectively and continuously so that it has a characteristic (Roy & Ong, 2011). Similarities in the form of daily behavior, concepts of thought, perspective on life, make the people of Surabaya appear loyal and proud. Many terms reflect the pride of the Surabaya arek such as Bonek or greetings such as "jancuk". Jancuk in communication media as vocabulary, or more accurately if it is said as a greeting. Apart from the question of its meaning, jancuk can be seen as a cultural product in the form of an oral tradition. In its development, it can have implications, either directly or indirectly for the community (Hasanuddin, 2015).

Based on the quote above, it can be seen that the concept of greeting described has a slight difference. Namely, the use of the level of formality, closeness of the relationship, and relative status are considered in greeting according to Thomas. Meanwhile, Kridalaksana and Sumampouw did not say this. However, broadly speaking, based on the quote above, all three agree, that greeting is a term that refers to a person, either the speaker, who is being spoken to or the person being talked about, which of course occurs because of a social interaction (Fatiha & Ferial, 2020)

Although the greeting cak-cok is used by the majority of the people of Surabaya City, this research is only limited to the greeting cak-cok used by the people of Kampung Jatisrono, which is located in the North Surabaya area. The formulation of the research problem is what are the greeting words used in the conversations of the people of Kampung Jatisrono, and how the impact is caused by the community with the greeting cak-cok used. Then, the purpose of the problem in this study is in line with the formulation of the problem. Namely to produce a description of what greeting words are used in the conversations of the people of Kampung Jatisrono and to produce a description of the impact caused by the community with the form of the greeting cak-cok used.

## RESEARCH METHOD

The method used in this research is ethnomethodological. The method which is influenced by Alfred Schutz's 'phenomenology' is not like other branches of sociology, in essence it does not only investigate social order. On the other hand, ethnomethodology tries to identify the day-to-day implementation procedures carried out by community members to create their own social order. Ethnomethodology is carried out based on the fact that the participants in an interaction create a social order in the interaction situation which is called local interaction. The world of social facts is created through continuous practice and carried out by its members. Ethnomethodology is concerned with the study of rationality, spoken language, and everyday events. Therefore, ethnomethodology is the study of the methods used by members of a particular group, for understanding communication, making decisions, being rational, explaining actions, and so on. The development of ethnomethodology gave rise to a conversational analysis model.

Conversational analysis seeks to find generative procedures and principles used by participants to produce the characteristic structure and order of a communicative situation. Conversational analysis wants to find the 'machine' that produces everything that the participants do. Thus, the discovery of every everyday phenomenon through ethnomethodology is also presented in conversational analysis. In an attempt to understand participants' knowledge of their everyday situations, conversational analysis seeks to discover how certain aspects of conversation are viewed by the speakers themselves. The procedure used in conversational analysis is a sequential procedure, closely observing the specific properties of this method.

The greeting being studied in this study is compatible with the method used, namely the ethnomethodology method. As previously explained. That the method is more directed to the everyday interactions that occur in a certain group of speakers. The greeting was created because of the daily interactions in a community group.

## RESULT AND DISCUSSION

### 1. The greeting words used in the conversations of the people of Kampung Jatisrono

The data obtained from the research are 3 greetings. In full, the greeting data used by the people of Kampung Jatisrono are as follows:

- Cak  
The greeting cak is found in the interaction of an early adult woman who is with her peers;  
A: ate/naŋ/ndi/ca?  
B: mätu  
A: yówəf
- Cok  
The greeting cok is found in the interaction of a group of teenagers of the same age hanging out on the riverbank.  
(1)  
A: naŋdi aɣ lagɣ? təkó?  
B: ɣɣɣɣr cók, marinə ta? cəritani  
A: ywes lgó here lh  
(2)  
A: lh có? kOən lapO open?-open? bəbəɣm? Wow lOngOr kì  
B: wah ca?-có?-ca?-có? kì  
A: yO kOən ga? gənnah
- Accounts  
The greeting rec is found in the interaction between an adult and a group of teenagers who are cool to gather.  
D: lapO aə rɣ? yamənə dóróng turu?  
R: kì ga? lapO-lapO  
D: bəŋi loh yO !  
R: ga? pOpO yOwes biyasa kO?

### 2. The impact of the cak-cok greeting on the people of Kampung Jatisrono

Based on the data obtained above, it can be seen that how to use these forms of greeting can have an important impact on the participants in a conversation. For example in the data that has been found:

- (1)  
A: lh có? kOən lapO open?-open? bəbəɣm? Wow lOngOr kì  
B: wah ca?-có?-ca?-có? kì  
A: yO kOən ga? gənnah

By using the greeting "cok" in data number 1, A demeans B, and ignores the fact that they are peers. If it is seen from the answers given by B, it appears that B is aware of the form of greeting that humbles himself, and tries to fight. Based on this, it is clear that the form of greeting "cok" used by person A which refers to person B has a negative impact on person B, namely feeling offended and not accepting (Adom, Dunn, Han, & Sather, 2014)

Basically, "cok" is a sign of the people of Surabaya who have a strong character, full of resistance, and spontaneity. But in reality negative assumptions are still 'imposed' on "jancuk" which is the complete form of the greeting "cok" which affects the development of morality in the Surabaya people, which is commonly known as arek Surabaya. This statement is not wrong, because literally, jancuk is an acronym for the 'taboo' vocabulary (Anwar, 2021)

Therefore, the greeting "cok" used by the Surabaya arek indirectly helps shape the character of the Surabaya people who are known to be rude. When viewed from a cultural perspective, the harsh and rude character of the people of Surabaya is an effect of their geographical location which is far from the royal area. The location of Jatisrono Village, which is located in the northern part of Surabaya City, which is not far from the Tanjung Perak port, is getting thicker with the character of the Surabaya people as intended in culture (Ryadi, 2021)

(2)

D: lapO ə rɛʔ yamənə dórɔng turu?

R: kɪ gaʔ lapO-lapO

D: bəŋi loh yO !

R: gaʔ pOpO yOwes biyasa kOʔ

Then in the second data above, the D is an adult male who happened to be passing in an alley and saw a group of teenagers who were busy talking. Then he greeted the group of teenagers by using the form of greeting "rek". The form of greeting "rek" comes from the form of greeting "arek". The greeting "arek" has a singular meaning that refers to a third person or the person being spoken of. However, the greeting "rek" used by D is plural or if in Indonesian it is equivalent to the plural "you". the greeting "rek" is used by D to form a social relationship and try to make the teenagers feel comfortable with the questions he asks. The result, as seen in the response given by the interlocutor. R, which is a group of teenage children, gives a relaxed response without using any form of greeting (Bardach & Gleeson, 1999).

From the data above, the greeting used by the people of Surabaya, especially Jatisrono, indirectly forms an egalitarian character. If this is done over a long period of time and becomes a habit for the local community, it can certainly be called a culture for the city of Surabaya itself. "Arek Surabaya" is a society that is egalitarian in every process of social interaction, especially with its own social group. Egalitarian itself is a social behavior in a process of social interaction that does not discriminate between humans, especially within the scope of their own social groups, in terms of their social status and degrees.

Therefore, it does not appear that there is a negative impact caused by the form of greeting used in the conversation. The greeting used actually has the effect of a comfort that shows a social relationship, such as a sense of solidarity between members of the conversation (Summers, Cunningham, & Fahrig, 2011).

## CONCLUSION

Based on the analysis that has been done previously, it can be concluded that the greeting used in everyday interactions can show how a person positions himself or herself as an interlocutor or as a speaker. This can be seen from the form of greeting used. Based on the form of greeting used by a person, in placing himself, it can be seen whether the person is trying to create social distance or actually building closeness/familiarity, respect

or even demeaning, insulting someone is implicitly conveyed from the form of greeting he uses.

In addition, this form of greeting has strengthened the trust of the people of Surabaya, that the greeting is a form of identity for the city of Surabaya itself. However, in its use, it must still pay attention to the essence, situation, place and to whom the greeting is expressed and addressed.

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