

CHAPTER I

INTRODUCTION

1.1. Background

Language is one element of culture which reflects the values related to human life as social creatures, language is a medium of communication in social interaction. As a cultural phenomenon, language is a means of expressing cultural values. Language is a medium for expression as well as a medium for describing situations that exist in society. A person's life in a social society. Language also has an important function in social life, social life places humans as a social community, not as individuals (Wijana, 2012: 7). As a social society, humans interact with each other.

Interaction aims to make it easier for humans to live their lives. Therefore, interaction requires a medium that is able to fulfill this goal. The medium used by humans in interacting is language. Through language, humans can convey ideas, notions and intentions regarding something. If there was no language, you can imagine how difficult it would be if we asked someone when we were lost on the road. This is what is meant by the important function of language, namely the informational function.

Taboo words is speech in the form of a prohibition against actions carried out by an individual or group of people according to the customs, religion, beliefs or customs of the local community (Matthews 1997). The people of Bacan, especially the village of Amasing Kali, are people who believe in Taboo language. This is because people have different

perspectives on objects and their environment, they think that breaking a prohibition or taboo will bring disaster. The Amasing Kali people call Tabu language a pamali (taboo) in their lives. Something that is expressed is found in their language and culture so that it lives and develops to this day.

Taboo words play an important role in language. This problem is often associated with the science of semantics because taboo language is considered to be the cause of changing the meaning of words or utterances that are prohibited either because of their dangerous power (Kridalaksana 1993:207). Furthermore, Kridalaksana explains that a word that is taboo is usually not used, then another word that already has a meaning is used. The meaning itself results from the fact that the word that is not taboo takes on an additional burden of meaning. This taboo can be defined as words that should not be used. The concept of taboo is different in each region in Indonesia. In Amasing Kali society, taboo is often synonymous with the word pamali, which means prohibition.

Taboo is a societal expression of condemnation of a number of actions or behavior of a person which is believed to have a very, very bad impact on someone members of society either for reasons of belief or because the behavior or expression can violate the moral values that are spoken or only used in situations, however, there are always people who violate these rules or norms, as an effort to show their freedom from prohibitions. prohibitions, or to show taboos as irrational as a form of free speech movement. In connection with the explanation above, the word

taboo is closely connected with various aspects of life such as culture, belief, belief and customary traditions that apply in people's lives.

The term taboo language or in other words *pamali* in the village of Amasing Kali has long been known to cover several regions and customs. Some regions and customs have different taboo languages.

For example

“tara boleh duduk dimuka pintu nanti jodoh jao” which means that when someone sits in front of or in front of the door of the house, they will be prevented from getting a mate or will not get a mate, in other words *“jodoh jao”*

Another example is *“tara boleh kase sisah nasi di piring”* which means that if it is not finished then the person will not get sustenance, meaning that when eating they must finish the food and not leave any left over so that the food does not go to waste and respect the food.

This element of trust is greatly influenced by social interactions or community groups in carrying out social interactions and the way people communicate. This of course can influence the mindset of a traditional society or even a modern society. This belief cannot be separated from the traditional or cultural values of the local community.

Taboo language is indeed related to values, customs, ethics, manners, education and beliefs so that it cannot be separated from these values. The people of Amasing Kali very often associate things that are prohibited or taboo in their daily environment, taboo language develops in the community by word of mouth from oral and written words. Another thing

is pamali because taboos are always believed by the local community, people who play a role or tell taboo language are usually people from the past or parents who have a lot of experience.

Taboo words nowadays are very minimal or young people even today still think or don't know what is taboo or not taboo, this is because of the times.

For this reason, the word Tabu is very important for the development of young people who often take this matter for granted, but this will become a reality in accordance with the beliefs of their ancestors. Taboos that have beliefs, are accepted and are still preserved as views by the people of each time. Dirty harsh words, insults and even insults that accidentally come out of the mouth are considered taboo.

In social life in the Amasing Kali village, those who live as cultural creatures of God need to pay attention to how someone speaks or speaks well, especially in the use of meaningful words to be expressed in language. Because the people of the Amasing Kali village are very steeped in traditional norms or politeness values.

1.2. Statement Of The Problems

Based on the problem limitations above, namely:

1. How is taboo words used by the Butonese people of Amasing Kali Village, Bacan District?
2. Analyze what words are taboo used by the Butonese people in Amasing Kali village

1.3. Scope Of The Research

In the scope of this study, the focus is on analyzing the use of Taboo word and act' as a form of knowledge of Taboo word in Amasing Kali village and knowing the meaning and description of the word Taboo. The analysis focuses on the semantic approach and the influence on the meanings, habits or customs located in the village of Amasing Kali.

1.4. Objective Of The Research

Based on the above problems, the objectives to be achieved in this study are:

1. Describe to analyze information about the use of Taboo words and action by Butonese community in Amasing Kali Village
2. Analysis how the use of Taboo words and action by Butonese Community in Amasing Kali village community.

1.5. Significance Of The Research

It is hoped that this research will provide benefits for writers and readers.

The benefits are:

1.5.1. Theoretical Significance

The theoretical benefits are expected to increase the knowledge and understanding of readers who are good at interacting between members of

society with one another, thereby increasing insight into the use of taboo language.

1.5.2. Practical Significance

The practical benefits of the results of this research can provide knowledge about local wisdom values, especially regarding the use of taboo (prohibited) language

1.6. Literature Riviewe

Some research on taboo language carried out by researchers in accordance with the researchers is:

Marpaung (2020) Context of the Use of Taboo Language in Communities Who Work as Farmers. The research problem focuses on how taboo words are used by farmers. In this research, Susila took 5 people from the community who make their living as farmers in Asahan. Data collection was carried out using interviews supported by fishing techniques.

Junaidi, Vera Wardani (2019) who examined research entitled: Use of Taboo Language as Speech Ethics Education in Pidie Society. This type of research is a qualitative research method. The method used is the descriptive-analytical method. The data for this research is oral taboo language in Pidie society. The data source for this research is informants, namely people who live in Pidie district, totaling 15 people who live in eleven limestones in the sub-districts of Pidie district.

Do Subuh (2019) Taboo Language Expressions in Ternate Society Using a Semantic Approach. This research problem is seen from a cultural perspective involving belief systems or from a social perspective where the use of Tabu language expressions in North Maluku, especially Ternate, is almost all used in accordance with existing cultural ideologies or traditions.

Setiawati (2000) Use of Taboo Words by Female Students. The problem of this research is focused on the classification of taboo words which are considered the easiest in an environment where students use taboo words and the reasons they use swear words. In this research,

Setiawati took 30 female students from the class of 2000 and all of them came from East Java.

Gao-gao (2008) The use of Taboo Words used By Men and Women
This research problem focuses on analyzing the differences and similarities in taboo words used by men and women.

From the research above, it can be concluded that taboo words or the use of taboo language are prohibitions which are considered as taboo which, if violated, will result in disaster, breaking good manners, defaming one's name, and getting anger from God. A person who uses taboo language will feel uneasy as a result of his words, besides that, the violation committed will cause the relationship between the violator and the surrounding community to be strained and the violator may be ostracized.

1.7. Theoretical Basis

Based on the psychological motivation behind taboo words they arise because of three things, namely something that is frightening something that does not convey feelings and something that is inappropriate or polite. The first form of taboo is taboo as an effort to avoid directly disclosing the names of God and spirits, as in the case of the Jews. Jews refer to their god as master. Second, taboo which is a human attempt to express unpleasant things such as mentioning the name of illness or death. Third, something that when expressed is inappropriate, such as speech related to sex, body parts and their functions, as well as some swear words. According to Wijana and Rohmadi (2012)

"Taboo" is a word that should not be used, at least not in civilized society. Taboo words are words that should not be spoken directly to other people, so other terms are needed that are considered more subtle and acceptable to other people. This is done as an effort to maintain good relations between language speakers from feelings of discomfort and misunderstanding. According to Sutarman (2017; 15).

Taboo is a comprehensive term but generally indicates something that is prohibited. This explains that taboo is the same as social taboos or prohibitions, actions and culture. In the book Totem and Tabo (in Sutarman, 1940), Freud (in Ullman, 2007; 37) provides an interesting analysis of the meaning of the word taboo and its implications. On the one hand, taboo means holy or sanctified, but on the other hand, it is mysterious and dangerous, forbidden and unclean. The combination that expresses the meaning of taboo is sacred, terrible. According to Cook Sumarsono (2007; 258)

The word taboo was first used by Captain James Cook on his third voyage around the world in Tonga, Polynesian Islands in 1777. The basic concept of taboo has not changed until now, namely prohibition, but the changes that occur in taboo are the substance, source and type of sanction (Laksana 2009; 41)

Taboo is one way in which society expresses disapproval, either for supernatural reasons or because the behavior is considered to violate a moral code (Wardhaugh 1986;230)

The reason for using taboo words is an emotional state or being angry, surprised, happy, or joking when talking about sex and when insulting someone. (Jay 2009;155)

1.7.1. Taboo Words

Taboo words are found in people's conversations, however, not all taboo words are used in society. Taboo can be in the form of saying or saying something that is prohibited and acting or carrying out a prohibited action.

Taboo is a form of swearing that is often used because it has a strong influence on both the speaker and the speech partner. Trudgill (1974)

A taboo word is a word that makes other people uncomfortable, is prohibited and avoided from being used. Usually people avoid taboo words or actions because they are considered sacred or violate the rules. Taboo words, which were previously rarely used and only heard in private spaces, are now frequently used and heard in public places. Taboo words often appear in television shows, films, novels or in everyday conversation.

The increasingly free and open use of taboo words makes people's sensitivity towards taboo words thin. This will give rise to the assumption that there will be no problem if you say taboo words. Even though taboo words still have an effect if they are said in the wrong place

1.7.1.1 Taboo In Word Form

The smallest units obtained after a sentence is divided into its parts, and contain an idea (Kerf, 1991: 44).

Taboo words in the form of words can be divided into two, namely taboo words in the form of basic words and taboo words in the form of derivative words or made-up words. Basic taboos are taboos in the form of words, such as pig, dog, dead, devil and so on. Meanwhile, taboos in the form of incidences are made and in the form of polymorphic words.

1.7.1.2 Taboo in Phrase Form

Phrases are groups of words that work together to carry further meaning in a sentence. It can be a noun, verb, adjective, or even an adverb. Taboo words in the form of phrases are examples such as “*basic dog*”, “*basic pig*”, From the explanation above, we can understand that a phrase is a combination of words that does not have a predicate function (nonpredicative) and does not create a new meaning. Therefore, we can formulate the following characteristics

Phrases are as follows:

1. consists of two or more words
2. has one grammatical meaning that undergoes alteration (affixation, repetition, or fusion)
3. is nonpredicative
4. occupies or has a grammatical function in the sentence (grammatical function is the function that composes a sentence, namely the function of subject, predicate, object, complement, and adverb).

1.7.1.3 Taboo in Clause Form

Clause-shaped curses in Indonesian are generally formed by adding a pronomina behind the curse, *such as your dog, die you, quickly die*, while examples of its function are as follows:

"You're a work in progress, hope you die soon", 'You don't know yourself, you dog',

The following are the characteristics of clauses:

1. A clause is a grammatical unit consisting of a subject, predicate, either an object or an adverb.
3. Can fulfill a syntactic function in a sentence Has a complete meaning
4. Can be formed into parts of other sentences In the form of a sequence of constructed words
5. Does not contain suprasegmental elements, such as commas (,), full stops (.), exclamation points (!), or question marks (?)

Consists of at least S (subject) and P (predicate)

1.7.2. Taboo Action

Wardhaugh (1986: 229) says that taboos are related to cultural meanings expressed in language.

culture expressed in language. Wardhaugh (1986: 230) further states that the word taboo is one of the ways used by society.

says that the word taboo is one of the ways used by society to express an action or habit that is believed to be

to express an action or habit that is believed to

harm to them, which is caused by behavior or attitudes that do not comply with moral rules.

behavior or attitudes that do not comply with moral rules. Thus it can be said that language is used

to avoid saying something that is considered immoral and inappropriate in certain circumstances.

appropriate to say in certain instances.

Regardless of our attitudes regarding taboo language, it actually exists in our society, and is very common in our

our society, and very often occurs in some conversations in some societal situations.

Due to social change, nowadays legal sanctions are starting to disappear and there is a tendency for more

Due to social changes, nowadays the legal sanctions are starting to disappear and there is a more rude tendency that society has

society has become more relaxed in accepting taboo words as a part of our society.

1.7.3. Defenition Of Taboo

Freud Sumarsono (2007:258) defines the meaning of taboo expressions and their implications, namely the meaning of taboo expressions branching into two opposite directions. On the one hand, taboo means sacred or sanctified, but on the other hand, the word means unnatural (mysterious), dangerous, forbidden and unclean. The opposite of taboo expressions in Polynesian is noa, which is something that is ordinary and generally achievable (accessible). Thus, something that resembles the

concept of conflict is taboo; Taboo itself essentially expresses prohibitions and restrictions.

The combination of the meaning "holy terrible" can also express the meaning of taboo. Some acts or habits that are taboo can even be legally prohibited and violations can result in harsh sanctions. Taboos can also cause shame, disgrace and harsh treatment from the surrounding community.

In every social group there are certain words that are considered taboo. These words were not spoken, or at least not spoken in front of the guests in a formal and polite manner. Trudgil (Kusumayani, 2013:28) states that taboos exist in almost all cultures and languages. However, taboos are not universal.

This is in accordance with what Rosidin (2010:37) stated that taboos are created by each culture and language even though the two overlap. There are many taboos that are cross-cultural and there are also taboos that are unique to certain cultures. Although taboo is not universal and each language has some distinctive forms of taboo, there are certain subjects and concepts that are present in all cultures.

1.7.4. Types of Taboo Words

Batistella (2005) proposed four types of taboo words, there are epithets, profanity, vulgarity, and obscenity

- a. Epithets,

Epithet is a characterized by the existence of several types of slurs, such as bitch and fag. Other references that are included as epithet are connected to race, ethnicity, gender, sexuality.

b. Profanity

Profanity can be categorized as religious cursing because it usually includes the foul mouthed use of what is considered to be sacred. The aim of the speaker is not vilify god or anything connected with religion but it may be use to express emotional response to certain motives.

c. Vulgarity

vulgarity and obscenity have the same reference especially to words or expressions that contain sexual anatomy and excretory function in a rough manner. Vulgarity is used to humiliate or bring down the thing or individual referred to or described.

d. Obscenity

obscenity is defined as words or expressions which involve sex differentiating anatomy or sexual and excretory function that usually uttered in rough manner.

1.7.5. Function of Taboo Words

The function of taboo words based on the theory of Ronald Wardhaugh (2006) has been found to be 3 functions, namely Draw attention to one's self, Show contempt, and to be aggressive or provocative.

a. draw attention to one self

People utter taboo words to attract the attention of the listener by using strong, powerful language whose connotation can stimulate an instant reaction from the audience

b. show contempt

people utter taboo words to insult the addressee because they think that somebody or something is completely worthless and cannot be respected.

c. to be aggressive and provocative

taboo words are uttered to provoke certain response such as violation or anger from the listener. Taboo words are considered successful when the response meets the speakers expectation.

1.7.6. Custom

Customs are actions that are done repeatedly, then become habits and are respected by people. These persistent habits are also called customs. The existence of customs in an area makes these habits grow, develop and be obeyed by the surrounding community

The term tradition is interpreted as knowledge, doctrine, customs, etc., which is understood as knowledge passed down from generation to generation, including the way of conveying doctrine. So tradition is a habit carried out by society from the past until now (Funk and Wagnalis 2013;78)

1.7.7. Language Variations

The form of use of Taboo language in this research will be discussed based on the language used by the speakers when using the word pamali

or prohibition. A speaker will usually say something using the language that is mastered or the language that applies in the environment where the speaker lives. Speakers can use Indonesian, English, Javanese, Sundanese, or any language.

A language sometimes has variations called dialects. Dialect is a variation of language from a relatively large group of speakers who reside in one particular place, region or area. Even though they have their own idiolect, speakers in a dialect have similar characteristics that indicate that they belong to a dialect.

1.7.8. Semantic

Semantics is a science that specifically studies meaning in language. Every form of use of taboo language certainly has meaning, especially as taboo language contains prohibitions or *pamali* which if violated will result in disaster.

Therefore, an analysis related to the meaning of the use of the word taboo needs to be carried out

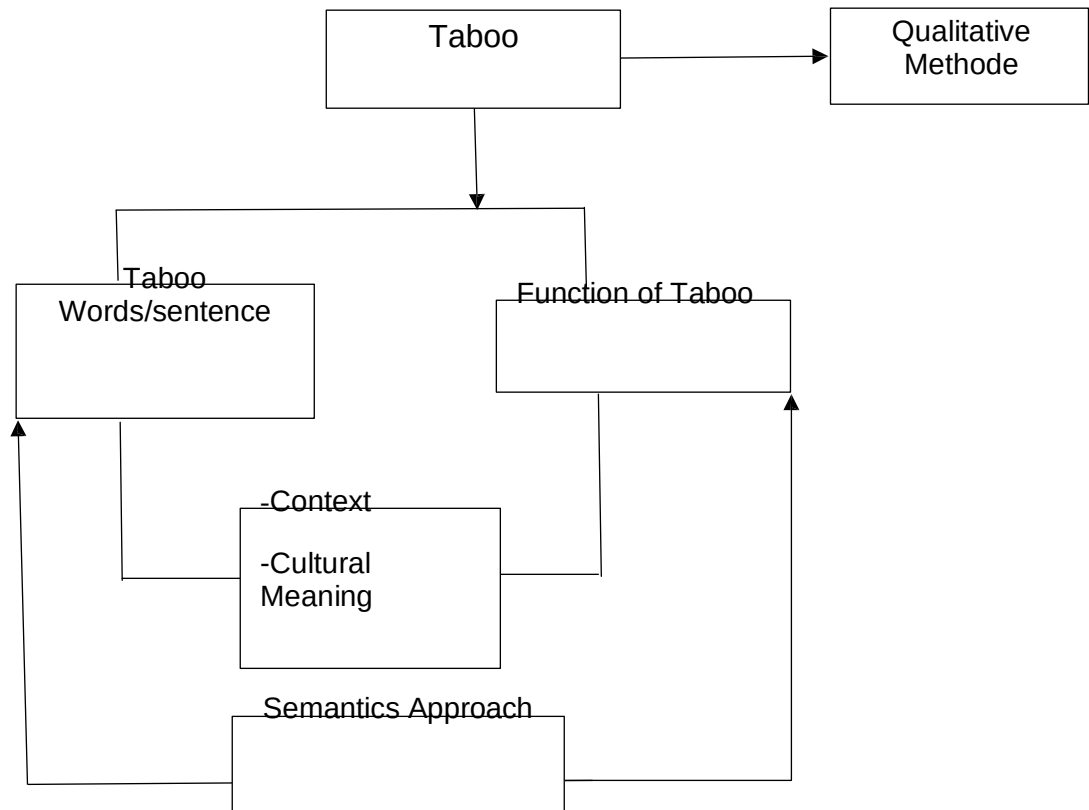
1. Conceptual meaning, which is usually also called denotative meaning, namely the actual meaning written in the dictionary.
2. Connotative meaning which is a figurative meaning that has communicative value from what is referred to in an expression.
3. Stylistic meaning, which is related to the user's social environment.

The choice of expressions or words spoken by the speaker can usually indicate the origin of the speaker according to the

geographical environment or indicate the social relationship between the speaker and the listener.

4. Affective meaning, which is a reflection of the speaker's feelings about the expressions used, and his attitude towards the person he is speaking to as well as his attitude towards something that is said.
5. Reflective meaning which is related to double conceptual meaning where the meaning of an expression/word automatically has another response/meaning. This meaning is also often understood as a suggestion contained in a language use.
6. Collocative meaning which explains the relationship between the meaning of a word and the meaning of other words that tend to appear in its environment, such as the words 'handsome' and 'beautiful' which are generally used to show the attractive faces of men and women, can be also used to describe other nouns, for example handsome men, handsome writers, handsome cars or beautiful women, beautiful flowers, beautiful gardens, beautiful colors, etc.
7. Emotive meaning is the meaning that arises as a result of the speaker's reaction or the speaker's attitude regarding/towards what is thought or felt (Pateda, 2001: 101-102). For example, the words die, died, perished, perished contain emotive meaning. The value of the feeling of death and death is different the word paralyzed is more suitable for animals or humans whose behavior is like animals.

1.8. Conceptual Framework



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Conceptual Framework

1.9. Research Methods

This research is used if the problem is not clear, to find out implied meanings, to understand social interactions, to develop theories, to guarantee the correctness of data and the history of research development. This qualitative data analysis can be seen in the following quote; "Qualitative data analysis of this data is carried out if the empirical data used is qualitative data in the form of words and cannot be categorized (silalahi, 2006: 311)."

1.9.1. Research Object

The object of this research is the taboo words and actions spoken by the majority of Buton in the village of Amasing Kali, which even today are still used from time to time. The words used are from the Butonese language as the object of research considering that the majority in Amasing Kali village are Butonese people.

1.9.1.1. Population

The population is the entire research object. Research can only be carried out on limited populations and there are not too many subjects. The population in this study were people aged 40 to 70. The population taken was 1251 people, including young children.

1.9.1.2. Sample

The sample was taken as part of the entire object being studied and determined so that it was considered to represent the entire population who had similarities in speaking (Soekidjo. 2005: 79). Here the researchers used

20 samples from a population of 1251 residents because some of them had similar languages. Of the 20 samples, 10 were men and 10 were women.

The criteria for selected informants are as follows:

1. Native Butonese speakers
2. Informants who still actively use Butonese
3. Informants aged 40 to 70 years come from Buton who live in the village of Amasing Kali

1.10. Data Source

The data source in this research is people aged 40 to 70 years who still actively use Butonese language and the data obtained by researchers is primary data and secondary data.

1.10.1. Primary Data

Primary data was obtained through observation and in-depth interviews using instruments aimed at informants to obtain:

1. The pattern of use of taboo words in the region is seen in terms of age
2. Obtain sentence data related to language use patterns. The tools used were a notebook and a researcher's questionnaire in the form of a list of questions.

1.10.2. Secondary Data

Secondary Data research take several references from various sources to analyze the use of taboo word and behavior as secondary data research look for information from one of the sources or researchers also take it from scripts and the internet.

1.11. Data Collection Technique

The method of providing data is carried out to obtain information about the use of taboo words among the majority of Butonese society which are grouped into four types, namely observation technique, interview techniques, Listening Technique involves speaking, note-taking technique.

1.11.1. Observation Technique

In this observation technique, the researcher can observe first before conducting research by making observations in the village that the researcher will research.

1.11.2. Interview Technique

Interview techniques were used in this research to find information on how taboo words are used by the Butonese people in the village of Amasing Kali by using a list of questions (instrument). The researcher asked questions to be answered freely by the resource person to obtain material about the Analysis of Taboo Words and Actions from the Butonese community in Amasing Kali village.

1.11.3. Listening Technique, Involves Speaking

Expert listening methods are used to gather as much information as possible. This research makes direct contact with informants and provides stimulation of language among the community. By using the conversational listening method, the researcher participates in a conversation with the interlocutor. Apart from that, the researcher also used fishing techniques to lure the interlocutor into uttering the speech needed as data in the research.

1.11.4. Note Technique

The researcher will use the note taking technique, in this technique the researcher will listen to what the informant has to say, then the researcher will transfer the results of the interview technique into written form.

1.12. Data Analysis Technique

At the data analysis stage, the equivalent method was used. The purpose of analysis using the matching method is to determine the authenticity or identity of the research object. The authenticity or identity of a linguistic unit that is used as the object of research is determined based on the high level of equivalence, appropriateness, compatibility, or similarity with the relevant determinant which is also the standard or standard (Sudaryanto, 1993).

The technique used is the technique of sequencing the determining elements as a basic technique and the comparison technique as an advanced technique. The use of certain element sorting techniques is to determine speech that contains the use of codes in the use of taboo words by the Butonese people in Amasing Kali Village.

1.12.1. Documentation

The documentation technique is a technique used by researchers to take pictures or data related to activities carried out by the community in the Amasing Kali village. documentation as well as a means of proving and collecting accurate data related to information provided by Amasing Kali community sources