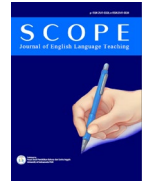




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Research Article

An Analysis of Seller's Taboo Word in Pasar TPO Tanjung Balai

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A B S T R A C T

This research aims to Analysis of Taboo Words in Malay Language at TPO Tanjung Balai Market. The use of profanity can be employed to grab attention or emphasize something. This can be effective in situations where emphasis or the strength of the message is needed to make the audience more focused. This research was conducted using a descriptive qualitative method in the analysis of vulgar words. The researcher only focused on 15 Malay people who sell vegetables. The data source came from Malay people who sell second-hand clothes, dolls, shoes, and the data from this research are expressions of vulgar words in Malay language at TPO Tanjung Balai Market for fellow sellers and buyers. To collect data for "taboo" words to be analyzed, Jay's theory and Batistella's theory were used. The data of this research consisted of 19 utterances containing taboo words. The findings of this research indicate that vegetable sellers use four types of taboo words and three functions of taboo words. Seven types of taboo words were found, namely insult and slur, scatology, cursing, profanity, taboo, epithets, and vulgarity that appeared in TPO Tanjung Balai Market.

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INTRODUCTION

Humans are inherently social beings, deeply intertwined with interactions that encompass not only substantive discussions but also casual exchanges, often carrying significant informational value. Social interaction encompasses the dynamic interplay between individuals, groups, and the amalgamation thereof. It entails the intricate web of relationships, whether between individuals, groups, or the convergence of both, where one's actions can shape and be shaped by others, fostering reciprocal bonds. These interactions manifest in myriad forms, from cooperative endeavors to competitive engagements, fostering contact and diverse exchanges. Such inherent sociality underscores the interconnectedness

between individuals and their environment, resonating across varied backgrounds and contexts.

Two or more individuals employ language to engage in daily interactions, primarily facilitating communication between people. Language serves not only as a tool for social discourse but also as a vehicle for cultural dissemination. The notion of a language system encompasses the fundamental role of language as a medium of communication. During a conversation, a speaker must grasp the conventions within a language, as each language possesses its own set of rules or conventions governing its various components, thereby distinguishing it from other languages.

Cursing involves using words or phrases with positive connotations addressing divine powers to harm others.

Profanity, rooted in religious beliefs, entails disrespecting God, faith, or holy subjects when uttered. Blasphemy targets specific religions or religious convictions. Taboo language restrains the speaker's conduct to maintain social cohesion, safeguarding sensitive cultural or supernatural matters. Obscenity comprises the most offensive terms, thus rarely seen in public media. Vulgar language refers to coarse expressions often associated with less-educated individuals. Slang denotes non-standard language primarily used within specific social groups like teenagers, musicians, or drug users. Epithets are brief yet forceful expressions used to convey strong emotions or pain. Insults and slurs involve verbal attacks on others, typically directed at ethnic or racial groups, fostering stereotypes or prejudice. Scatology involves references to excrement or human waste in speech or behavior.

Indonesia, as a nation-state, embraces distinct and deeply ingrained noble values within its society, including cooperation, mutual assistance, friendliness, politeness, tolerance, and compassion (Danesi, 2004; Daulay, 2019). However, contemporary Indonesian society is witnessing significant shifts in social behavior, largely attributed to the rapid modernization taking place. The proliferation of practical and efficient technological tools, such as televisions, cell phones, computers, laptops, and others, has been instrumental in this transformation. The technological advancements of the globalization era have exerted a notable influence on the social and cultural fabric of the Indonesian society (Wibowo, 2001). The market presents a clash of interests between various players. Competition for resources, customers, *pri*, etc. creates a venue for activities that may need to be ethically sanctioned. Specific codes of ethics, policies, and practices called *ethics* are required to manage the market and marketing. According to Holmes (2013), the behaviour of salespeople includes always being polite, prioritizing customers, being willing to listen, making customers feel valued, and not condescending. A research Found some data from TPO Tanjung Balai where some of the sellers used taboo words when they did the transactions with the buyer during the conversation.

Sociolinguistics, a subset of linguistics, focuses on exploring the interplay between language and the social and cultural aspects of a society (Nabila & Daulay, 2023; Sidabutar, 2020; Nasution et al, 2023). Language serves as the fundamental medium for human communication, encompassing both spoken and written forms, and involves the structured and conventional use of words to convey ideas and meanings (Wardhaugh, 2010). Individuals have unique ways of selecting language variants that reflect their identity. However, the choice of language variants can also be shaped by socio-cultural contexts, evolving societal dynamics, and gender factors.

As per the Cambridge Dictionary, a "taboo word" denotes a term of a sexual nature deemed offensive by many individuals. It typically encompasses swearing, name-calling, obscenities, and similar expressions. The act of swearing or employing "taboo words" is generally viewed as impolite or offensive language that should be avoided, particularly in social contexts. The practice of using swear words has become increasingly common among the younger demographic, influenced by various forms of social media that shape their social conduct. Individuals resort to swearing based on their communication requirements; some may do so in challenging situations, while others may use such language out of surprise or a lack of words.

Occasionally, certain words exhibit versatility within the classification of "taboo" words, demonstrating their capacity for diverse applications (Allan & Burrige, 2006; Mahmoud, 2013). Consider the term "shit," which can be categorized as an epithet, taboo language, profanity, or even blasphemy. This corresponds with Timothy Jay's insight (1999) that "some expressions can be cross-categorized, meaning they are utilized in more than one manner." The rationale behind categorizing such words is to aid in comprehending and recognizing their linguistic roles. It is widely acknowledged that many types of "taboo" words frequently employed in communication are deemed socially unacceptable.

The use of "taboo" words in society is typically contextual, often tied to particular emotions or situations. Sometimes, individuals employ such language as a casual habit in their everyday lives, devoid of any particular emotional attachment (Doyle, 2006; Gapur & Dermawan, 2018). However, "taboo" words are also frequently used to convey feelings of anger, threat, disappointment, irritation, teasing, and other negative emotions. Moreover, these words can be employed in humorous contexts, either for mocking intimacy or simply in jest, without necessarily intending any offense. Understanding the various types of "taboo" words involves considering their primary meanings and the context in which they are used. This understanding is not limited to real-life interactions but can also be gleaned from literature or movies. The use of profanity can vary significantly between cultures and contexts. Existing research may not take these differences into account, so there is a need for cross-cultural studies.

METHOD

The research design is qualitative research design, employing a descriptive methodology, which is selected to best suit the research objectives. Employing a case study approach, the research utilizes descriptive qualitative methods. The qualitative descriptive method serves as a

problem-solving technique aimed at describing and summarizing various conditions, situations, or phenomena within a specific social context.

Data in research refer to the information that is analyzed and used to draw conclusions or support findings. Sources, on the other hand, are the origins or locations from which the data is obtained. In this study, the data comprises Melayu taboo word sayings among Melayu people in the TPO Traditional Market. The source of the data is the TPO Traditional Market itself, where the researcher collected the relevant information. For the sample, only 15 participants were taken from native Malay speakers at TPO Market. Participants consisted of men and women aged between 22-40 years and older (adolescents and adults). These observations were collected through observation, recording, and interviewing techniques, allowing researchers to observe and record simultaneously.

The technique of collecting data, the researcher was conducted direct observation in the traditional market. During the observation, the researcher collecting various documents such as images, study reports, research books, and other written materials to ensure the legitimacy of the information predicted by the analysis. And then, the researcher was recorded utterances that convey by seller.

The techniques of analyzing data, the researcher implemented the categorization system. Selected utterances containing dirty words as a raw data into the table.

RESULTS AND DISCUSSION

In this stage, the research results are presented in detail regarding its findings and the discussion section. The results address the research objectives of identifying and describing the types using Battistella & Jay T.'s theory, and it was found that the most dominant type in Sp.Limun Traditional Market is as follows.

1. Cursing

The purpose of cursing is to harm others by using certain words or phrases related to divine power, or when curses are used, the user may target the consequences that will occur in the future. Based on this explanation, the data found in TPO Traditional Market is as follows:

Data

Content: Mr. Joy is one of the traders in the Traditional TPO Market in Tanjung Balai. In one case, he was selling clothes while holding a hot "The Manis". This merchant was in the midst of selling his clothing items to buyers when suddenly his friend came to Mr. Joy's stall and surprised him. Suddenly, Mr. Joy uttered the following sentence.

Speech :

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X: "*incek berapa harga baju mu itu ?*" "Friend, how much is the price of your shirt?"

Y: "*oi takojut aku cilako ondak copot jantungku.*" "oi I was shocked damn my heart almost jumped out."

Based on the data obtained, the researcher says that the word "cilako" has a vulgar meaning, which is to curse. The word "cilako" falls into the category of profanity. In Malay society, especially in the Tanjung Balai community, "cilako" can be interpreted as a vulgar word. In the Malay society, especially in the Tanjung Balai community, this word is considered inappropriate to be expressed. Additionally, in a conversation contest, this word "cilako" is used to mean cursing. From the conversation using the word "cilako" above, it falls into the category of profanity.

2. Profanity

This type of word is based on religious beliefs. However, when someone uses these words, they use them as an act of disrespect towards God, religion, or sacred things, or more out of ignorance about these matters. Based on this explanation, the data found in the traditional market in TPO Tanjung Balai is as follows:

Mrs. Siti is a fish vendor in the traditional market in TPO. As a vendor, there are times when her goods are not selling well, which is a common experience for a vendor. Mrs. Siti was experiencing a problem that made her stressed or tired because her goods had not sold well in the past few days. So, she uttered the words "*oh Tuhan*" (oh God) as a form of frustration towards her Creator. Then the words came out as follows:

Speech:

X: "*apolah yang ondak sekarang di jual malah belum semuanya belum terjual lagi.*" (Why are the goods I'm selling not all sold yet?)

Y : "*Oh Tuhan mengapalah kau kasih nasibku macam begini.*" (Oh God, why did you give me a fate like this?)

3. Blasphemy

Content: In the TPO Market in Tanjung Balai, when Ahmad was busy serving customers, an unknown customer came to his stall. The man appeared angry and dissatisfied with the service provided by Ahmad. Without clear reason, the customer began to utter words that denigrated Ahmad's religion. He mocked the beliefs and values held firmly by the fruit vendor.

Speech:

X: "*kenapo tuh bang cobalah kito ceritakan elok elok.*" (Why, sir, let's try to talk nicely.)

Y: "*Tak biso kan udah awak kasih tau tapi kau padogil memang botul lah agama sialan yang kau anut itu.*" (You can't do it, I've told you, but you're stubborn. Your damn

religion is really messed up.)

According to Data, the word "*sialan*" (damn) is considered inappropriate to be uttered in Tanjung Balai, especially when it insults someone's religion. This can have severe consequences for those who insult the religion and may even result in legal consequences under both statutory law and customary law.

4. Taboo

Jay T. stated that taboo functions to suppress or inhibit certain behaviors, thoughts, or in this case, speech. Taboo carries the meaning of a prohibition that is unacceptable among society. This is consistent with Jay T.'s statement that "Different cultures, in order to preserve social order, use taboos to control individuals within the group." Based on this explanation, the data found at the TPO Traditional Market are as follows:

Data

Content: Mrs. Ayu is one of the secondhand clothing traders at the TPO traditional market. In her daily life, she trades there. In one case, Mrs. Ayu delivered an invitation to her older brother. When she wanted to hand over the letter, she told the woman beside her that there was a village party and the letter was with her. In this situation, she instructed other people to ask for the help of intermediaries to communicate between them and pray.

Speech:

X: "*Bilangkan dulu samo abangku ada pesto di kampung sebelah. Undangannya uda ado samaku*". (tell my brother there's a party in the village. The invitation is already with me).

Y: "*Ibu Ayu ado di titipkn saudara kami undangan samo kau*". (Mrs Ayu has entrusted us with the invitation for you).

5. Vulgarity

Indicating words or expressions that contain sexual anatomy and gross excretory functions such as buttocks, penis, and vagina. This habit is believed to show a raw expression of street language. Based on this explanation, the data found in the TPO market are as follows:

Data

Content: Pak Safarudin is a shoe trader at the TPO market. In one case, Mr. Safarudin was selling shoes while chatting with the trader next to him. where their conversation was about neighboring countries giving goods and the quality they got. He immediately realized that the used shoes he bought to sell were not good so he said these words.

Speech:

X: "*amak jang, buhuk kali sepatu hari ini*". (oh my god,

the shoes today are really bad).

Y: "*sepatu-sepatu ini buhuk kali kayak pitakmu*". (these shoes are as bad as your dick).

6. Epithets

"Epithet is various forms of insults related to gender, ethnicity, and sexuality. Epithet occurs when someone who utters the words feels angry or frustrated or uses emotional language by uttering taboo words directed at others. Based on this explanation, the data found in the Traditional Market TPO is as follows:

Data

Content: Mbak Ica is one of the traders at the TPO market who sells there. In the market, as usual, it is a place that emits various aromas because of the fishy smell from the fish and also the people passing by. In certain cases, Mbak Ica smells an unpleasant odor. She suspects that someone has emitted the odor before. Unable to tolerate the foul smell any longer, she utters the following:

Speech: "*bau kontut jang*". (the damn fart small).

From the data found as a researcher, I discovered that the word "*kontut*" is also considered taboo in Malay culture. "*Kontut*" refers to a substance that comes out through the anus. This substance is considered very dirty because it comes out through the human waste disposal hole, and its very unpleasant smell causes it to be taboo to mention in public.

7. Instuts and sur

When individuals utter insults and curses, they are essentially verbalizing attacks against others. These verbal attacks often center around ethnic or racial groups, or they may have social implications that can perpetuate stereotypes or prejudices. Curses can encompass facial, ethnic, or social aspects and might reflect or allude to the speaker's biases or preconceptions. Insults, on the other hand, can pertain to the physical, mental, or psychological attributes of the target and are commonly encountered in school environments. Both insults and curses serve the purpose of directly causing harm to individuals through specific words or phrases. Some insults and curses involve comparisons to animals. Based on this explanation, the data observed in the TPO market is as follows:

Data

Content: Mrs. Sonia is a trader in the TPO market. In this case, Mrs. Sonia is trading with her child. In trading situations, you must be able to move quickly when there are buyers. Mrs. Sonia is very alert while working, while her child is not as attentive. Sonia feels tired and sees her child still relaxing, so she says the following sentence:

Speech:

X: “*awak karena malasnyo. Bagaimana cara membuatnya*”. (im just lazy. How to make them).

Y: “*kau selalu begitu, kayak anjing gilo kau*”.(you’ always like that, like that, like a rabid dog).

From the data found as a researcher, I came across the word "anjig." However, in its usage context, this word has a derogatory meaning due to negative judgments associated with the terrifying nature inherent in those animals, causing discomfort to the speaker's interlocutor. The speaker uses the names of these animals to degrade their interlocutor to the level of the respective animal.

8. Scatology

This refers to the involvement of human waste or excrement in both the product and the process in certain utterances. According to this description, the data found in the TPO market is as follows.

Data

Content: Mrs. Rati, along with her husband, operates as a trader at the TPO market. During one typical selling session, her husband required a restroom break. Given the considerable number of customers present, he suggested that Mrs. Rati should go to the toilet first. Feeling overwhelmed and fatigued from attending to customers, she expressed her frustration with the following words:

Speech:

X: “*ya Tuhan awak tak tahan lagi bu. Awak ondak ke toilet dulu. Awak tak tahan lagi, kamu sajarah yang jualan*”. (Oh Gad, I can’t take it anymore bro. I need to go to the toilet. I can’t take it anymore. You sell them yourself).

Y: “*pogilah kau ke kamar mandi. Jangan sompat kocing mu jatuh disini*”. (go to the bathroom. Your urine will fall here).

From the data of one study, the term "*koncing*" was found. The term "*koncing*" is considered a scatological term because scatology refers to products or processes of human waste. In English, "*koncing*" translates to "*urine*". Such terms are among the first words heard and used by children during the toilet training process.

Based on the research conducted by the researcher on these feelings, the results of this study analyze the types of dirty words found in the traditional market at TPO, using Batistella's theory (2005:72) and Jay T.'s theory. Additionally, the research employs a qualitative method supported by quantitative data and finds that seven types of dirty words are used in the traditional market at TPO.

It is supported by the research done by Maulidah (2021). The previous study titled "Sherlock Holmes Movies: An Analysis of "Dirty" Words Types and Usage". Analyzed using Jay's or Geoffrey's theory; scenes will be captured as

documentation and data validity will be checked using triangulation. This study's results indicate 15 types of the word "dirty". The data found belonged to 6 types of the word "dirty". They Cursed like Damn, Profanity like, For God's sake, Nicknames like Stupid, Slang like Under Your Nose, Vulgar like Deodorant, Insults and Slurs like Bastards. They are used in several conditions, such as anger, disappointment, irritated or upset, happy, sorry, and joking. This indicates that some "dirty" words are used in Sherlock Holmes' films. The second research that supports this was by Sari, P. R. A. (2020) titled "Swear Words Used in Suicide Squad Movie: A Semantics Perspective".

Table 1 Percentage Of Dirty Word Of Sellers In Pasar TPO Tanjung Balai

No	Dirty Words	Word	Frequency	Percent
1	Cursing	<i>Cilako</i>	2	15,8%
		<i>Mati</i>	1	
2	Profanity	<i>Oh tuhan</i>	1	5,3%
3	Blasphem y	<i>Sialan</i>	1	5,3%
4	Taboo	<i>Abang</i>	1	5,3%
5	Obscenity	-	-	-
6	Vulgarity	<i>Cilak</i>	2	10,5%
7	Slang	-	-	-
8	Epithits	<i>Kontut</i>	1	10,5%
		<i>Ingkur ayam</i>	1	
9	Insluts and Slur	<i>Anjing</i>	3	36,9%
		<i>Babiyang</i>	1	
		<i>Lutung</i>	3	
10	Scatology	<i>Koncing</i>	1	10,5%
		<i>Tai</i>	1	
Total		13	19	100%

The results of this study indicate that dirty words in the Malay language are widely used in the traditional market at TPO. Eight types of Dirty Words were found, namely Cursing, Profanity, Blasphemy, Taboo, Vulgarity, Epithits, Insluts and Slur, Scatology appearing within the traditional market at TPO. Cursing (15,8%), Profanity (5,3%), Blasphemy (5,3%), Taboo (5,3%), Vulgarity (10,5%), Epithits (10,5%), Insluts and Slur (36,9%), Scatology (10,5%). This shows that Insults and Slurs are the most commonly used in the traditional market at TPO.

CONCLUSION

Based on the results of the discussion and findings, the researcher found 8 types of 10 types of dirty words, namely Cursing, Profanity, Blasphemy, Taboo, Vulgarity, Epithits, Insluts and Slur, Scatology. Cursing is 3 data (15.8%), Profanity is 1 data (5.3%), Blasphemy is 1 data (5.3%), Taboo is 1 data (5.3%), Vulgarity is 2 data (10.5%), Epithits is 2 data (10.5%), Insluts and Slur is 7 data (36.9%), Scatology is 2 data (10.5%). This study found 1 dominant type, namely Insluts and Slur with 7 data (36.9%). Based on the data analysis presented in the previous chapter, the researcher concludes that profane words in the Malay language can still be found in the traditional market at TPO. Vulgar language is mostly uttered by lower-class people with lower educational backgrounds because individuals with excellent academic backgrounds sometimes still use indecent and offensive language in their conversations.

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