Vulgar Expressions among Youth in Duma Village (A Sociolinguistic Perspective)

Sartika Samad[1] & Agus Boriri[2]

[1, 2] Indonesian Department of TKIP Kie Raha Ternate
Correspondence: sartikasamad93@gmail.com

Abstract

This research was conducted with the aim of 1) Describing the form of vulgar language (swearing) used by adolescents in Duma Village, West Galela District. 2) Knowing the context of the use of vulgar language (swearing) which is often used by adolescents in Duma Village, West Galela District. This research uses descriptive qualitative research methods. Through this qualitative descriptive method, the researcher will describe the use of swear language by adolescents in Duma Village, West Galela District. The place of research used by researchers for research (observation) is in Duma Village, West Galela District. Researchers conducted research in Duma Village with the consideration that researchers are part of the Duma community so that it will facilitate researchers in the data collection process. The time needed in this research is 2 (two) months, starting from May to July 2020. Data collection techniques are observation, interviews and documentation. To perform data analysis, researchers used qualitative techniques, namely data reduction, data presentation and conclusion drawing. The results of the study prove that 1) the form of vulgar language (swearing) used by adolescents in Duma Village, West Galela Subdistrict, there are two forms, namely cursing which is used based on the form of word units used by Duma adolescents in smaller word units and cannot be broken down again. In addition, there are curses used by teenagers in the form of phrases in the form of units that do not exceed the limits of the elements of the grammatical function. The curse phrase is meant to consist of two words that form a unity of meaning so that they cannot be separated. 2) The context of using vulgar language (swearing) which is often used by adolescents in Duma Village, West Galela Subdistrict, is a form of emotional outburst when angry, teasing friends, joking, admiring, and insulting fellow teenagers. The context of the use of cursing by teenagers in Duma is both conscious (intentional) and unconscious (unintentional).

1. Background

The use of language in everyday life is very diverse. In sociolinguistic studies, various languages are distinguished based on their speakers and usage. Based on the speaker, one of

the available languages is the vulgar language variety. In terminology, vulgar means disrespectful behavior. This behavior can be in the form of actions and language.

Vulgar in terms of action, for example, is dressing in a sexy manner, while vulgar in terms of language is like using harsh words, replacing people's names with animals, and so on. In sociolinguistics, vulgarity is a social variation characterized by the use of language by those who are less educated or among those who are not educated.

Based on education, there are various languages. Speakers, who received higher education, will have a different language variety with those who only have a secondary, low, or uneducated education. The most obvious differences are in the areas of vocabulary, pronunciation, morphology and syntax. Apart from that, there is one visible difference, namely politeness. In language, an educated person will appear more polite than a less educated or uneducated person because educated people are better able to use various vocabulary to refine their language.

This is contradictory to the phenomenon that occurs among adolescents who are dominated by male students. Based on the observations of researchers in Duma Village, researchers found the use of various vulgar languages spoken by a group of teenagers. Some teenagers often replace their friends' names with the names of animals such as dogs and the like when they are calling or asking their friends for something. The use of various vulgar language is not only used when they are outside the room, but also often found in social activities.

The use of various languages is generally found among male adolescents because young girls are better able to control the words to be spoken. This is because the language of women is intuitive, full of consideration. The words, sounds, and grammar of women's languages contribute significantly to building a more polite communication style.

The hypothesis that has been universally adopted so far states that women are more polite than men in language and so it proves empirically that women use more kinds of polite language. This phenomenon is very unfortunate, considering that teenage boys who are actually educated people should be able to use Indonesian properly and correctly.

The research that has been carried out in connection with the use of various languages, namely *Analisis Ragam Bahasa Wanita dalam Novel Das Superweib Karya Hera Lind ditinjau dari Implikatur Percakapan*, by Purwiati Rahayu (2008:23). The results of this study found that men and women were not only different physically and psychologically, but they also spoke and heard in different ways. In daily conversation, men and women consciously and unconsciously use a variety of male and female languages. The use of these two types of language allows the difference in the way of expressing the meaning between them.

Based on the description above, the researcher is interested in examining the variety of languages among adolescents in Duma Village who are generally more dominated by male adolescents. However, this time the researcher wants to try something new, namely by examining the variety of vulgar language that occurs among the youth of Duma Village. The implementation of this study aims to determine the causes of the use of vulgar language as well as the classification of the characteristics of vulgar language often used by adolescents.

2. Method

2.1. Research Design

In the study of swear language, language is studied from the point of ontogeny and polygeny, namely the development of language in different individuals and the development of language through its stages in history (Sumardi, 1997: 92).

In this study, researchers conducted research using descriptive qualitative research methods. Qualitative descriptive is research that tries to describe systematically a situation, problem, phenomenon, service or program, or provides information about for example; the living conditions of a community in an area, the procedures that apply in society as well as situations, attitudes, views, ongoing processes, the influence of a phenomenon, careful measurement of a phenomenon in society. Through this qualitative descriptive method, the researcher will describe the use of swear language by adolescents in Duma Village, West Galela District.

The research method consists of three ways of collecting data: (1) in-depth interviews, interviews with open-ended questions; (2) direct observation and (3) use of written documents, including written sources from the results of open interviews on questionnaires, a person's diary and program notes. Open interview data consists of direct quotations of someone about experiences, opinions, feelings and knowledge. Observation data consists of in-depth descriptions of a program's activities, behavior of a participant, staff actions and broad human interactions that can be part of the program experience. Documents consist of analyzed quotations, excerpts or entire sentences from recorded results, correspondence, official reports and surveys using open questions (Michael, 2009: 1).

2.2. Participants

The place of research used by researchers for research (observation) is in the Duma Village, West Galela District. Researchers conducted research in Duma Village with the consideration that researchers are part of the Duma Village community so that it will facilitate researchers in the data collection process. The time required in this study is 2 (two) months, starting from May to July 2020. In order for the research (observation) to be carried out, the data obtained (collected) is valid and structured, then in practice it requires data sources, namely:

Literary Data Sources

Sources of data are data used in obtaining a theoretical basis for the problems raised by researchers in research. The data required (literature review) must be in accordance with the issues raised to be expressed in observations about the use of swear language among adolescents in Duma Village, West Galela District. Broadly speaking, data sources (reading / literature review) are divided into two groups, namely: (1) sources in general and (2) sources in particular (Sumardi, 1987: 72).

Field Research

Field Research is a source of data obtained by researchers from the research field, namely looking for data by doing (plunging) directly into the field of research to make observations of the object of research to obtain concrete data and related to the problem under study, namely:

a. Primary data

Primary data is data obtained directly from the source, the data meant here is data about the use of swear language among adolescents in Duma Village, West Galela District.

b. Secondary Data

Secondary data is data that the researcher does not collect himself. This secondary source is to support and complement the primary data. The data intended is data on the use of swear language among adolescents in Duma Village, West Galela District.

2.3. Techniques of Data Collection and Data Analysis

Data quality is determined by the quality of the data collection tool or measurement tool. If the collection tool is valid enough, then the data obtained is also quite valid. One thing that is also a consideration in data collection is the qualifications of researchers (data collectors) (Sumadi, 1987: 92). The data collection technique is an attempt to observe the variables under study through certain methods. The data collection techniques are carried out as follows:

Observation

Observation is defined as observing or recording systematically about the phenomena being investigated. This method is applied in order to observe the use of swear language among adolescents in Duma Village, West Galela District. Observation is a technique of collecting data by making direct observations of the object (research partner) where they are and can carry out their daily activities. In carrying out observations, the observer must provide an observation sheet which will be used in the observation process.

Interview / Interview

A question and answer process (dialogue) conducted by researchers towards informants to obtain data and information about the use of swear language among adolescents in Duma Village, West Galela District. The interview that is carried out is to obtain data as well as rational meaning, so the observations carried out require strengthening of the data in the form of interviews. Interviews are data collection techniques by conducting direct dialogue with data sources, and are carried out in a structured manner, where respondents get the freedom and opportunity to express thoughts, views and feelings rationally. During the interview, documentation was also taken in the form of written notes as well as audio visuals to strengthen the data obtained.

Documentation study

In this method, what the researcher does is looking for data about things in the form of written objects. In data collection carried out by researchers in data collection (retrieval) research activities, in addition to human sources through the process of interviews and observations, other sources that also support the data obtained by researchers in this study are written documents that are official or unofficial about use of swear language among adolescents in Duma Village, West Galela District.

Analyzing the data is a very critical step in research. Research must ascertain which analysis pattern is used, whether using statistical or non-statistical analysis. This selection depends on the type of data collected (Sumardi, 1987: 94).

Data analysis technique is a method or way of processing data that is obtained and then analyzed and used as information so that the characteristics of the data become easy to understand. In data analysis techniques, it is not enough to depend only on remembering what the questions are also the answers in the observation process. The analysis process aims to strengthen the focus of the analysis, namely reviewing the conceptual and actual notes of the data collected to be presented by focusing, simplifying and organizing the data systematically and rationally (Michael, 2009: 252).

The data analysis techniques used in this research are:

Data Reduction

At this stage the researcher reduces all the data obtained in accordance with the focus of the problem. At this stage, the researcher collected all the instruments used to collect data and then grouped them based on the focus of the problem or hypothesis. And if at this stage the data obtained is considered irrelevant, then the data is not used,

Presentation of Data

The researcher present the data so that the organized data becomes meaningful. Presenting data can be done in narrative form, making graphs or arranging it in table form (Sanjaya, 2016: 107).

Peer Discussion

At this stage, the researcher conducts discussions with peers based on the presentation of the data. Peer discussions are carried out with the aim of examining the process of analyzing and interpreting very important data, because the data that has been collected will mean nothing without being analyzed and given meaning through data interpretation..

Students' scores obtained by the reading comprehension tests (test 1, test 2 and so on, which later termed as pre-intervention and post-intervention scores) are calculated by using the student's t-test (or simply t-test) as advised by Norton (2009:146-147). Since the students are not grouped in independent groups, the t-test used is the related (repeated) measures t-test version. With the 0.05 level of significance, the students' scores are calculated with PSPP. The results between the pre-intervention and post-intervention are then compared. From the comparison the researcher draws the conclusion of whether the 3-2-1 reading comprehension strategy is considerable to improve the students' reading comprehension.

The students' perceptions towards the use of the 3-2-1 reading comprehension strategy are analyzed by using thematic analysis which is based on Norton (2009:117-123). After the interview, the researcher transcribes the recordings. The transcription is then worked out in 7 stages namely immersion, generating categories, deleting categories, merging categories, checking themes, linking themes, and then presenting the findings. The six first stages are done by the researcher in analysis but it is the last stage, presenting the findings, which the researcher puts in the analysis section.

3. Finding and Discussion

3.1. Cursing Based on Word Forms

The form of the word is a grammatical unit which does not consist of any smaller units. The meaning of the word forms used by teenagers in Duma Village are as follows:

> //**dasar tolol**, so diajarkan tapi tak pernah tau//

The above speech means "stupid". The use of the form of swearing as above reflects an attitude that expresses anger for behavior that does not care about the agreements that have been made previously.

> // suka bicara sembarangan sama deng **otak anjing**//

The use of the word "otak anjing" which according to the respondent's opinion means "an animal that is usually kept to guard the house" (Depdiknas, 2008: 48). Dogs for the people of Duma Village are unruly animals, so that when someone speaks carelessly without considering the feelings of others, they can be matched with a dog's way of thinking.

> // **Gila**, kemarin pi ke mana//

The use of the swear word "gila" which according to the respondent's opinion means "unsound mind". At a time when a teenager who likes to go out aimlessly is likened to a person who doesn't have a sane mind. However, this does not mean that the person in question has an insane mind, but an affirmation of where he is going.

> //**kampret**, konto sembarangan saja//

According to the respondent's opinion, the phrase "kampret" means "thoughts of bad people". The word "kampret" is uttered when there is a certain person's annoyance at seeing behavior that is not in accordance with the prevailing norms. As is the case with people who at the time of farting. When people fart, they make other friends feel offended, especially when they are eating food. However, some teenagers in Duma believe that farts are used to joke around to cheer up a calm atmosphere. This condition is different from adolescents who accidentally fart, which will make their friends laugh.

> //**bego**, kamari di sini nanti saya ajar//

The form of swearing with the word "bego" in the above speech reflects a fool. The context of using the swear word "bego" in the research findings means that adolescents in Duma are people who do not have an understanding of something being taught. The word "bego" becomes a form of abuse that characterizes ridicule towards friends who are slow to come up with ideas that are not competent. Often teenagers forget about something and still need to remember, other friends mock with jokes that they are said to lack thinking.

> // **Oon** sekali ngana, itu saja kong tidak paham//

Like the word "bego", the above speech reflects a person who is stupid (slow to think). The context of the use of the swear word "oon" in the research findings means that adolescents in Duma are people who think. The word "oon" becomes a form of abuse that characterizes ridicule towards a friend who is slow to come up with ideas that are not competent. Often teens like to forget about something and still need to remember. In addition, there are also

teenagers who often talk about something that is not in accordance with the topic of conversation.

// *ngana pe **tai**, orang tua suru kong malawang*//

The word "tai" is a word that means human feces coming out of the anus. The word "tai" is often used by teenagers, either when they are angry or when they are joking. The use of the word "tai" found in this study reflects part of the expression of anger toward adolescents who do not obey their parents' orders, because people who behave disobediently are disgusting like filth.

// ***Goblok**, so bilang tara mau tu*//

People who ignore the opinions of friends who are considered good can be said to be "goblok" people. The swear word "goblok" is paired with stupid. The use of the swear word "goblok" which is understood by teenagers is mostly seen as a joke between friends. The swear word "goblok" should be the word used when expressing anger. But in fact, teenagers make the word "goblok" as a kinship word that does not cause offense between people.

// ***Tikus**, jang pernah bale lagi*//

"Tikus" is an animal that likes to steal human food. When there are people who like to steal, their behavior will be likened to a "tikus". Teenagers use the word "tikus" as a curse when they see another friend taking food without the permission of his friend. However, adolescents' irritation with this kind of behavior is not due to anger but because of greed so that it is often something to laught at.

// ***Sial**, dari tadi so tembak tapi tara mati*//

People who fail in business are unlucky. People who are not lucky are often termed "sial" people. Teenagers use unlucky words to mean that they are less fortunate. The use of "sial" curses by adolescents in the findings of this study is an expression of feelings of anger towards themselves due to failing in their business. The anger was directed at him because he was curious about why, how, and how to achieve success.

// ***Sinting** ngana, itu orang bukan anjing* //

Adolescence is a period of development. Many possibilities happen to teenagers. Tauran is a habit that is often done by teenagers. As the context of the speech above, is a speech that is conveyed when talking with friends. Some youths are so cold-minded that they grumble not to fight because their opponent is their friend. People who like to fight are people who are considered to have an insane mind. Therefore, "sinting" curses are always leaned against people who are not cold-minded.

// ***Buset**, handphone itu paling canggih*//

The swear word "buset" means admiring something new. The use of the word "buset" in the findings of this study was used for the purpose of adolescents' admiration when they saw another friend who had the latest spending cellphone. The main purpose of saying the word "buset" is to praise a friend's cellphone that is being played.

*// **Setan**, baru pulang ngana?//*

"Setan" is a spirit that cannot be seen by humans without having certain scientific abilities. For Duma teenagers the "setan" habit is always hanging around late at night. The use of "setan" curse in the findings of this study was used by friends when they saw another friend hanging around late at night without the other's company. The teenager's assumption that the curse of "setan" is based on the teenager who wanders around in the middle of the night like a devil but it is not considered that the friend in question is one of the spirits (demons).

*// Dasar **iblis**, jangan ganggu lagi pa kita //*

People who like to bother are considered people who have characteristics like "iblis". The view of Duma teenagers that "iblis" is one of the creatures who work to disturb the hearts, minds, and peace of humans. If a teenager who likes to bully his friends is considered a teenager who behaves like a "iblis". The findings of this study prove that one of the adolescents was joking about bothering his friend by means of scare, the friend who was bullied expressed his anger by expressing the swear word "iblis".

*// **Kambing**, keluar ngana //*

The word "kambing" is a form of abuse used by youth in Duma Village. The form of curse "kambing" is used by teenagers when they see other friends like to disturb the atmosphere in a certain environment. Usually, people like this like to do activities that make chaos and make things dirty. At the same time, the person is scolded by expressing emotion in the form of the curse word "kambing".

*//**bangsat**, so jam bagini baru datang//*

"Bangsat" is a swear word that is usually used when someone is angry at a friend for not showing up on time. "Bangsat" is described as an unkind and irresponsible behavior, it is even used as a form of a swear word.

*// **Puki**, cepat ke sini //*

"Puki" in the Ternate dialect means female genitalia which is often spoken by Duma teenagers as a form of swear word and also as a familiarity term in a group of teenage girls when one of them irritates them.

*//Dasar **lonte**, tidak pernah diam di rumah//*

The word "lonte" in the Ternate dialect is the term for a female night or commercial sex worker, but it is often used by teenagers in Hatetobako village not only for women at night but also for girls who often go out at night and rarely stay at home.

*//Hei **Kodok**, jangan badiri di situ//*

In the Ternate dialect the word "kodok" means another name for frog. Youth in Duma Village understand the word "kodok" as a substitute for a person's name when they irritate others by interfering with their activities.

*//**Gosi**, tiap hari kong cuma tidor//*

The word "gosi" when interpreted in Tidore means egg and in the Ternate dialect it means male genitalia. Hatetobako village youths use the word "gosi" as a curse word aimed at men

as an expression of anger and can also be a term of intimacy between one male friend and another.

> *//Ngana paling **babi** dari tadi kita tunggu sini//*

The word "babi" in Indonesian means the name of an animal, but when a teenager in Duma Village is upset and angry with someone, the word "babi" means a word of swearing as a form of expression of anger.

> *//**Sialan**, begitu saja tidak becus//*

The meaning of the word "sialan" is someone who often brings bad luck. Duma Village youth use the word "sialan" to denounce someone who does something that doesn't bring bad results.

> *//**Bajingan**, anak siapa lagi yang ngana kase foya?//*

The meaning of the word "bajingan" is a person who often behaves deviantly. This word is a word of abuse and a joke that does not cause confusion, Hatetobako village youths also use the word "bajingan" as a compliment to someone when they do something that is not easy for others to do.

3.2. Cursing Based on Phrase Forms

The form of the phrase is a grammatical unit that does not exceed the limit of the function element. The meaning of the form of the phrase used by teenagers in Duma Village is as follows:

> *//**Cuki mai**, pigi dari sini kita tidak mau lihat ngana pe muka//*

"Cuki mai" is a phrase which means in the form of the word "cuki" means to rape and "mai" means mother so the meaning of this phrase is to rape the mother. However, among teenagers in the village of Hatetobako, the phrase "cuki mai" is a very strong insult to someone as an expression of their anger towards someone who makes someone angry.

> *//**Kurang ajar**, anak itu berani membantah//*

The meaning of the phrase "kurang ajar" is "lack of upbringing or teaching". The results of the researcher interview with an informant in Duma Village said that the phrase "insolent" was used as a curse word addressed to someone who did not have good ethics or often behaved abnormally.

> *//**Lubang puki**, ngana dapat uang dari mana?//*

The phrase "lubang puki" means "female genital hole". However, this phrase is often pronounced as a swear word aimed at both men and women in the context of a joke which does not cause confusion and is also an expression of one's anger towards the offender.

> *//**Tele pokoro**, kita kira doi//*

Sourced from an informant in Duma Village that the researcher got an explanation that the phrase "tele pokoro" is a curse and is also often used as a joke by Hetetabako village youths, but some are offended and there are also conversely they do not become offended but instead the words are used as a byword to strengthen kinship.

4. Conclusion

Based on the results of the research and discussion previously described, it can be concluded as follows: 1) there are two forms of vulgar language (swearing) used by adolescents in Duma Village, West Galela District, namely curses used in the form of word units and phrases in the form of units does not exceed the limits of the elements of the grammatical function. The curse phrase is meant to consist of two words that form a unity of meaning so that they cannot be separated. 2) The context of using vulgar language (swearing) which is often used by adolescents in Duma Village, West Galela Subdistrict, is a form of emotional outburst when angry, teasing friends, joking, admiring, and insulting fellow teenagers. The context of the use of curse by teenagers in Duma is both conscious (intentional) and unconscious (unintentional).

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