

**AN ANALYSIS OF TABOO LANGUAGE IN THE CULTURE  
OF THE GAYO COMMUNITY, CENTRAL ACEH REGENCY**  
*(A Descriptive Qualitative in Gayo Lut Community)*

**Skripsi**

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Sarjana Pendidikan

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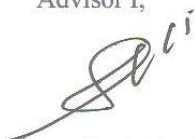
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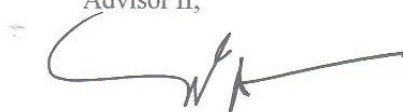
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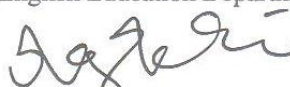
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## LIST OF CONTENTS

<b>ACKNOWLEDGEMENT .....</b>	<b>i</b>
<b>LIST OF CONTENT .....</b>	<b>iv</b>
<b>CHAPTER I INTRODUCTION.....</b>	<b>1</b>
1.1 Background of the Study .....	5
1.2 Research Question .....	6
1.3 Research Objective .....	6
1.4 Research Significance.....	6
1.5 Scope of Research.....	7
<b>CHAPTER II: LITERATURE REVIEW.....</b>	<b>8</b>
2.1 Language.....	8
2.2 Taboo Language .....	11
2.3 Gayo Language .....	13
2.4 Culture .....	15
2.5 Gayo Lut Community .....	16
2.6 Conceptual framework .....	19
<b>CHAPTER III: RESEACH METHOD.....</b>	<b>21</b>
3.1 Research Design .....	21
3.2 Research Data and Sources.....	22
3.3 Research Location.....	22
3.4 The Subjects of Research.....	23
3.5 Research Instruments.....	24
3.6 Data Collection Technique .....	25
3.7 Data analysis technique .....	27
3.7.1 data condensation.....	28
3.7.2 data display .....	28
3.7.3 data verification .....	28
<b>BAB IV: RESEARCH DATA AND FINDINGS .....</b>	<b>29</b>
4.1 Research Findings.....	28
4.1.1 The Result Finding of The Research Question No.1 ...	29
4.1.2 The Definition of Taboo language.....	29
4.1.3 The Definition of The Research Question No.2 .....	32
4.1.4 The Taboo Languages and the Cultural Meanings, values Contained in these taboo languanges.....	32
4.2 Discussion .....	40
<b>BAB V: CONCLUSION AND SUGGESTIONS.....</b>	<b>65</b>
5.1 Conclusion .....	65
5.2 Suggestion.....	66

<b>REFERENCE .....</b>	<b>67</b>
<b>APPENDIX .....</b>	<b>69</b>

## **BAB I**

### **INTRODUCTION**

This chapter discusses the background of the study, the problem identification, the limitation, the limitation of the problem, the research question, the research goal and objectives, and the research benefits.

#### **1.1 Background of study**

Language is an interaction that occurs between humans by using language as an intermediary. In language, there are elements of culture in which there are values related to human life as social beings. Language is used as a medium of communication in social interaction. Therefore, language cannot be separated from human life, this is related to human life as social beings.

Taboo language is part of culture, in general taboo is a language that is forbidden to speak because it is considered taboo or forbidden. Taboo language itself can be described in the form of words that can hurt, insult, shock, disrespect or be rude. This taboo language is often used by a speaker both personally and interpersonally.

In gayo society, taboo acts or quotes are often associated with sumang, because a sumang is a customary law that limits people from doing things that deviate. Because in this developed era, some people are easy to say taboo words or what the gayo people know as sumang words, dirty, dirty, and bad words and can hurt other people's bad feelings. Those taboo and dirty words seemed to have become his nature and character, so easy to pronounce and hard to remove. It's so easy to utter insults and make other people happy. Very often we

hear utterances such as the names of animals, for example; “dogs, pigs, monkeys, horses”, and other harsh words that are not appropriate to be spoken to others in a language that is not polite in this life. In fact, in this millennial modern era, the development of sumang or taboo and rude words is increasing. Talking sloppily, dirty, and rude is very closely related to the surrounding environment.

There are many factors and things that cause society, children and adolescents to speak and talk taboo, such as gibberish, rude, ugly and dirty. First, they say it to vent emotions or to be proud. Children think that saying rude is a natural language used by adults or parents. Because young people want to feel mature, they also use the words sumang exemplified by their parents (jematue) who say sumang in front of their parents. Second, some people think that by talking sloppily and dirty, they will be seen as slang, brave, great, or macho by their friends.

This is Kridalaksana (in Susila Marpaung 2020) explaining taboo language is speech that is prohibited, either because of a harmful force (positive taboo) or because of a power that pollutes or destroys one's life force (negative taboo). Based on the opinions of these experts, it can be concluded that taboo language is speech in the form of a prohibition on actions taken by a person or group of people according to the customs, religion, beliefs, or habits of the local community.

The people in Aceh Tengah Regency are people who believe in taboo language. This is because people in Central Aceh Regency have a different

perspective on objects in their environment. Islam so that it gives birth to a view in the life of its people.

The people of Central Aceh Regency consider that saying the word prohibition or taboo will bring havoc and get a bad view from the local community. They thought that when they spoke the taboo word, it would bring disaster. The people of Central Aceh Regency refer to taboo language as *kemali* (words that are inappropriate to say). Something that is forbidden is contained in their language and culture so that it coexists with their daily life.

Based on the description above, it can be concluded that taboo language has a close relationship with culture. Allan (in Rahardi, 2005:52) states that in order for the communication process between the speaker and the speech partner to run well and smoothly, the speaker and the speech partner must prioritize the principle of good cooperation. More than that, he argues that one way of good cooperation can be done is by politeness in language to the speech partner.

Ohoiwutun, (2007: 50) states that community culture is influenced by various factors, one of which is geographical factors. Likewise, with the people of Central Aceh Regency. Geographical differences and the professions of the people of Central Aceh Regency lead to different mindsets. This difference includes the belief in language politeness. As in the belief that people work as farmers who own fields in the middle of the forest, there are certain sentences that are forbidden to say when in the middle of the forest. However, this prohibition does not apply to people whose environment is outside the forest.

For example, a farmer who opens a garden in the forest may not say "kule" or "Tiger". At first glance the word sounds ordinary and ordinary. Linguistically, the use of the word is also appropriate and has a clear meaning. However, the people of Central Aceh Regency believe that these words should not be said when they are in the middle of the forest because if people say the name "Kule" then the animal will come to people in the forest. so, the substitute for the sentence must be "Reje" or King.

In this regard, Sibarani (2004:35) states that in relation to culture, language has all the characteristics of that culture. Language also belongs to members of Society; language is transmitted socially. Language is reflected in human ideas, actions, and creations. Language as a means for humans to play a role, act, interact, and function in people's lives, and language can also make humans happy through the messages conveyed.

As a study related to culture, research on taboo languages in Central Aceh Regency is interesting to do because its existence cannot be separated from the cultural system that regulates the social life of its people. As far as observed, research on taboo languages in Central Aceh District has never been carried out.

Research conducted by Riza Mutia (2018) with the title "Description of taboo language in the teunom community of Aceh Jaya Regency". The results of this study indicate that the context includes: what are the taboo acts in the teunom society, this study aims to find out the taboo acts in the teunom society. The results found in this study are that there are 41 taboo words, and some of them are buya, rimung, elephant, nie, cagee, unoe, sira, razor.

The research conducted by Junaidi (2019) entitled "The context of using taboo language as speech ethics education in pidie society". The results of the study indicate that the context includes: conversation and hearing of the conversation, the setting or place of the conversation, the time of the conversation, the topic or event being discussed, the atmosphere or situation of the conversation. And the purpose or intent of the conversation. As for one way that can be done to minimize the direct pronunciation of taboo languages in life, especially taboo language of words, pidie people use euphemisms. However, there is no form of duplication of words to replace the taboo language of swearing that aims to verbally attack others, other than the speaker must be silent and avoid it.

Research conducted by Arini AR (2015) entitled "taboo expressions in participant speech in participant speech at the Indonesia lawyers club event at TV One station". The results showed that based on the references, the researchers found nine taboo words originating from circumstances, taboo expressions related to dirt, animals, religion, nature, actions, supernatural beings, government policies, sex activities.

Based on the problems above, the researcher wants to know what are the taboo languages found in the Gayo Lut community Central Aceh Regency. Therefore, the researcher is interested in conducting a research entitled "***An Analysis of taboo Word in the culture of Gayo Lut Community Central Aceh Regency***".

## **1.2 Research Question**

Based on the description of the background of the problem above, several problems can be identified, Namely:

1. What the definition of Taboo language in the culture of the Gayo Lut community
2. What are the taboo languages and the cultural meanings, values contained in these taboo languages?

## **1.2 Research Objective**

Based on the research questions thus the aims of this research are:

1. To find of what the definition of Taboo language in the culture of the Gayo Lut community
2. To find of What are the taboo languages and the cultural meanings, values contained in these taboo languages?

## **1.3 Research Significance**

This research is expected to have benefits. The benefits of this research are practical benefits and theoretical benefits as well as benefits for researchers:

1. Benefits for the community, especially the people of Aceh Tengah Regency, are expected to be additional knowledge and information to avoid the occurrence of taboo language pronunciation in interacting, especially for Gayo speakers in Central Aceh Regency.

2. The benefits are expected to be able to contribute and contribute to science in linguistic studies and can be used as a reference for other similar studies.
3. For researchers, this research is additional knowledge for the author himself, especially for children today, of course there is still a lack of knowledge about the context of using taboo language in the people of Central Aceh Regency.

#### **1.4 Scope of Research**

In this study, the researcher limits the scope of the research which is not too broad. Therefore, the researcher limits this research to the analysis of taboo words in the culture of the Gayo Lut people, Central Aceh District.