

ANALYSIS OF TABOO WORDS IN JOKES A CASE STUDY AT (SAPA BARAT, MINAHASA SELATAN DISTRICT)

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Abstract: The purpose of the study is to discover the types of joking taboo words used by people in Sapa Barat Jaga 2, Minahasa Selatan, where the people use several types of languages daily to communicate with family relatives, consisting of friends who understand each other. For the sample, the Researcher takes people aged 9 to 50, consisting of 5 children: three boys and two girls, and 15 adults, 10 men and five women. This study is qualitative research, and the Researcher used the theory by Miles and Huberman (1994). It consists of three steps: Data Reduction, Data Display, and Conclusion Drawing. The result of this study showed is that the taboo words in jokes at Sapa Barat, Jaga 2. Was Pendo, Cuki, Babi, Pema, Kasta, Setang, Wusit, Keode, Cuka, Para, and Anjing. Based on the development, the Researcher concluded that people in Sapa Barat Jaga 2 frequently used taboo words in their marks with one another, with older or younger people, or with strangers to amuse themselves or feel satisfied.

Keywords: *Taboo Words, Jokes, Sapa Barat Minahasa Selatan District*

INTRODUCTION

West Sapa villages are located in Minahasa Selatan, Tenga District, where the people use several types of languages daily to communicate with family relatives, consisting of friends who understand each other. West Sapa villages have several tribes or are a mixed community. In this case, every person gets along well with others by using language that can be understood by each other. The Researcher encourages this; language is one of the most distinctive and humane characteristics distinguishing humans from other creatures. "Language, a system of exchanging information, is the material for providing culture, which in the end is mostly culture" (Rina Devianty, 2017). Initially, the community cooperated with other communities, which was perfect for gaining knowledge value, increasing the sense of afterglow, holding positive associations among the community, and sowing goodness from what

we got. "Humans who use language to communicate to build feelings and cooperation between individuals and groups that create a positive diversity and form togetherness in carrying out activities."(Jannah et al., 2018). Taboo words are words that are harsh and can make listeners feel uncomfortable because of the utterances issued by the speaker. However, some people think that Taboo words are expected when the speaker utters them because it is only considered a joke when hanging out with friends or other people of the same circle when they are reflexes in joking. The word taboo is also often used in social processes: in the market, on the street, in passenger buses, at informal meetings, in organizations, and even in song lyrics. If they say taboo words, they can also get a sense of relief, find it amusing, and keep themselves satisfied under any circumstances. The daily life of the people in West Sapa village to fulfill their needs is to work as fishermen, fishing with archery at night when the water rises, fishing on the beach, and looking for fish in the middle of the sea using boats; some become coconut climbers, farmers with crops such as corn, peanuts, green beans, chilies, eggplants, and coconuts to produce copra, and open a roadside restaurant. West Sapa village also has a thickness in socializing. It has a village organization such as a union called Malus when there is grief so that these people build close communication relations with other people in seeking information, joking, or just meeting. The village of Sapa Barat is not only people from Minahasa but from Sanger, Bolaang Mongondow, and Gorontalo, and the kinship of everyone who lives in the town of Sapa Barat is very close to cooperation.

RESEARCH METHOD

Qualitative research is where the Researcher goes directly to the research object to get the research results raised by the arrangement using words by the writer. In line with (Sumakul et al., 2023), "Qualitative method is research that proceeds the data in the form of words." The Qualitative is a method in which the Writer goes directly to the field, which is the place of research, by using a face-to-face manner with social society; the quote supports this, "The qualitative method is a method that constructs facts and their meaning from culture and concentrates on the process and

from interactive events. Moreover, where the researcher is directly involved (Somantri, 2005).

Data Collection

The Researcher herself utilizes the observational technique-when they joked and said taboo words audio recordings and documentation is collected from existing data in Sapa village, Jaga 2 Minahasa Selatan.

Research Instruments

In this study, the Researcher herself is the main, followed by equipment such as cell phones, pens, notebooks, and laptops as secondary instruments.

Data Analysis

Data reduction, data display, and conclusion drawing are the three steps of the Miles and Huberman (1994) data analysis approaches used in this study.

Data Reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions. As we see it, data reduction occurs continuously throughout the life of any qualitatively oriented project.

Data display

The secondary major flow of analysis activity is data display. Generically, a display is an organized, compressed assembly of information that permits conclusion drawing and action. In daily life, displays vary from gasoline gauges to newspapers to computer screens to factor analysis printouts.

Conclusion drawing

Conclusion drawing, in our view, is only half of a Gemini configuration. Conclusion are also verified as a analyst proceed. Verification may be as brief as a

fleeting second though crossing the analyst’s mind during writing, with a short excursion back to the field notes, or it may be through and elaborate, with lengthy argumentation and review among colleagues to develop “intersubjective consensus” or with extensive efforts to replicate a finding another data set.

FINDINGS AND DISCUSSION

Data Analysis

The Researcher used Miles and Huberman's theory to analyze the data. At costs of three, they are:

Data Reduction

The data are being initially analyzed through this technique. After transcription of all taboo words employed in jokes, the recorded sounds served as the study's data source. Findings Describe and provide examples of the forbidden words or phrases that Sapa Barat Jaga 2 Villagers frequently use when making jokes. The following are the known harsh words in Sapa Barat Jaga 2:

Pendo’	Cuki	Pepe’	Tai logong
Pemai	Babi	Tolor/lolo	Kuda Cuki
Kasta	Setang	Luji	Pukimai
Wusit /Lusit	Keode’	Lubang Puki	Binataang
Cuka	Para’	Warut	Loco
Anjing	Puki	Kodo	Setang putar
Kuda	Biji	Welu’	Kembeng
Bangsat	Tele’	Bogo-bogo	Biongo
Manalu	Tolor	Bolotu	Laso’
Kolombeng	Yakis/Yaki	Sogo	Pukimai

Data Display

After making observations, the Researcher found several types of taboo words that were frequently used in jokes in Sapa Barat Jaga 2 (ranging from infant to late adult), including:

Pendo	Cuki
Pemai	Babi
Kasta	Setang
Wusit	Keode
Cuka	Para
Anjing	

According to the data, the researcher gathered research findings through observations in the Sapa Barat Jaga 2 village. Boys there frequently use the following prohibited words:

According to the information, the girls, the researcher gathered research findings in the form of observations in the village of Sapa Barat Jaga 2; girls there frequently use the taboo words:

No	Usage of taboo words	Sentences used joking circumstance	
1.	<i>Babi</i>	<i>Babi ngana ini.</i>	✓
2.	<i>Mai(pemai)</i>	<i>Ihhhhh mai meriii.</i>	✓
3.	<i>setang</i>	<i>Ngana pe cede setang.</i>	✓
4.	<i>babi</i>	<i>Hee babi kita ja rasa lucu yesta ja bagini</i>	✓
5.	<i>pendo</i>	<i>Nih pendo ini dah ba gila-gila ona ja skop-skop trus</i>	✓
6.	<i>Pendo</i>	<i>Pendo lagi bryan</i>	✓
7.	<i>Babi</i>	<i>Babi</i>	✓

Adult men are not allowed to use the following taboo words:

No	Usage of taboo words	Sentences used	joking circumstance
1.	<i>pemai</i>	<i>Kita tau tadi nya ada orang buta ada nae pemai</i>	✓

2.	<i>Pendo</i>	<i>'(sambil tertawa)'</i>	✓
3.	<i>Pemai</i>	<i>Pemai kong dorang tiga tatawa</i>	✓
4.	<i>pemai</i>	<i>Doh pemai dorang somo dapa tau</i>	✓
5.	<i>Pemai</i>	<i>Pemai deng ngana ada ba buta kong dapa doi</i>	✓
6.	<i>kasta</i>	<i>Ba jalang jo kasta</i>	✓
7.	<i>kasta</i>	<i>Sih kasta itu dia gaga skali kita mo pancing</i>	✓
8.	<i>Mai(pemai)</i>	<i>Mai somo kamari kua</i>	✓
9.	<i>anjing</i>	<i>Sih anjing</i>	✓
10.	<i>Pemai</i>	<i>Pemai lee ada Tanya</i>	✓
11.	<i>cuki</i>	<i>Biasa cuki deng ngana</i>	✓
12.	<i>Pendo</i>	<i>Pendo le kua ini bokep-bokep kurang ada maso maso</i>	✓
13.	<i>Pemai</i>	<i>Pemai satu dos</i>	✓
14.	<i>cuki</i>	<i>Sehidup semati dahcuki</i>	✓
15.	<i>Pemai</i>	<i>Pemai lee ini</i>	✓
16.	<i>Pemai</i>	<i>Pemai dapa tau tuh ngana</i>	✓

		<i>nda ja kaluar noh</i>	
17.	<i>Pemai</i>	<i>Pemai</i>	✓
18	<i>Pemai</i>	<i>Pemai lebeh bae bagini</i>	✓
19.	<i>kasta</i>	<i>Ihh kasta ini ang</i>	✓
20	<i>kasta</i>	<i>Kong pende jo kasta</i>	✓
21	<i>Pemai</i>	<i>Pemai leh nih kasta ini</i>	✓
22	<i>Pendo</i>	<i>Pendo orang skarang ngana pikir yang penting kita hidop ngonni mati nda apa-apa</i>	✓
23	<i>Pemai, wusit</i>	<i>Pemai reen wusit</i>	✓
24	<i>pemai</i>	<i>Mar kurang ja ba pikir dang pemai</i>	✓
25	<i>Wusit, pemai</i>	<i>Wusit ha pemai</i>	✓
26	<i>Pendo</i>	<i>Pendo reen bagitu</i>	✓
27	<i>Kasta</i>	<i>Kasta ini dang</i>	✓
28	<i>pemai</i>	<i>Ba sein tadi mar kita ada aba cars hp pemai</i>	✓
29	<i>Kasta</i>	<i>Kasta itu nda ada depe butul lai</i>	✓

30	<i>Pemai, keode</i>	<i>Rupa stengah mati kita moba tahan e keode</i>	✓
31	<i>Pemai</i>	Pemai iko pukak kua dia	✓
32	<i>Pemai</i>	<i>Pemai badiang digunung</i>	✓

Based on information woman.

The Researcher gathered from observations made in the village of Sapa Barat Jaga 2, forbidden taboo words used by adult women are as follows:

No	Usage of taboo words	Sentences used joking	circumstance
1.	Cuka, pendo	Cuka ngana pe anak dari dalam pa kita nn nda ba pangge pendo.	✓
2.	<i>para</i>	<i>Oh para le reen</i>	✓
3.	<i>pendo</i>	<i>Biar jo ada ba cerita jo kamari, pendo lai.</i>	✓
4	<i>pendoo</i>	<i>Oh pendoo lai.</i>	✓
5	<i>Pemai</i>	<i>Pemai le ngana</i>	✓

CONCLUSION

The Researcher concluded that people in Sapa Barat Village, South Minahasa, particularly in Jaga 2, frequently used taboo words in their jokes with one another, with older or younger people, or with strangers to amuse themselves or feel satisfied.

What prohibited words are utilized in jokes by residents of Sapa Barat, South Minahasa, particularly Jaga 2, is the subject of this study. They most frequently use 11 forbidden terms, according to data research. In addition to being amused and satisfied, researchers believed that placing prohibited terms in a humorous situation was slang and even made one more trustworthy by using Miles and Huberman's analysis of the taboo phrases that speakers in Jaga 2 always used. Share your identity with those close to you or those who get the humor.

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