

TABOO IN BUGINESE LANGUAGE SPOKEN IN TANJUNG KARANG VILLAGE: A DESCRIPTIVE QUALITATIVE STUDYAndi Nursyafeizah¹, I Gede Budasi², Dewa Putu Ramendra³

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Keywords		Abstract
Taboo words,	Buginese	In Bugis culture, taboo language reflects the culture of Bugis society. This is part of the culture of the Bugis people, and the next generation really needs to understand these words. This research aims to identify taboo words, identify their forms, and analyze their references. This research was designed in the form of descriptive-qualitative research. This research was conducted in Tanjung Karang Village, Sebatik District, Nunukan Regency, North Kalimantan Province. Primary data in this research was collected using in-depth interview techniques. The researcher acts as the main instrument which is equipped with other instruments in the form of interview sheets. The data obtained was analyzed according to the research objectives. Taboo words, their forms and references were analyzed using the theories of Frazer (1955) and Montagu (1973). The research results show that the 45 taboo words can be grouped based on the use of taboo words about harmony with God (5 taboo words), the use of taboo words about harmony with humans (35 taboo words), and the use of taboo words about harmony with the environment (5 taboo words). Related to taboo in the form of 22 taboo names and taboo words, and 23 in the section on swear words, and related taboo references (12 references). Based on the list of taboo words above, it can be concluded that the term or name of taboo is often found and used in the Bugis language in the village of Tanjung Karang, especially in prohibitions which are called taboo in the sense that taboo is a word that when spoken contains magic, and prohibition. or an insult that makes someone offended if it is said.
language,	Tanjung	
Karang Village		

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**INTRODUCTION**

In Bugis culture, the taboo language reflects the culture of the Bugis people (Amin, Tang, & Parawansa, 2015). Firstly, when the Bugis people say rude things, however, this is part of the Bugis language, which must be maintained even though these words are not suitable to be conveyed. This is part of the culture of the Bugis people, and the next generation needs to understand these words. Most of these Bugis words are no longer used by the Bugis community, based on initial interview observations. Several older generations still use these words, especially those that the author knows within their family, such as *iko* (you), *manggoa* (greedy), *mappanga* (thief), *macilaka* (accursed), *nenna* (chatty), *cemme* (shower), *makuttu* (lazy), *tojangeng* (you are crazy), and etc. The word taboo is mostly no longer understood by young people in the village of Tanjung Karang (bin Tanra, Amat, & Samad, 2019). However, because this is a language and this language should be a means of communication used in various regions, it is necessary to be aware that if there is the extinction of a language, be sure that the culture of the tribe that speaks that language will also be lost (Rijal, 2012). The taboo language that is no longer used by the younger generation will become language death, which of course is one of the causes of the loss of the community's identity (Musi, Bachtiar, & Ilyas, 2022). According to researchers, language death is a language that no longer exists, and no one uses it (Homai & Torabi, 2023).

Several research results also show that many taboo words in specific languages are not used by the young generation, such as research conducted by (Halima et al., 2019) entitled "FACTORS INFLUENCING THE EXTINCTION OF THE BUGIS LANGUAGE IN UJUNG MATTAJAANG VILLAGE, MAPPEDECENG DISTRICT, UTARA LUWU REGENCY," which says that of the large population in Ujung Mattajang village, Mappedeceng District, North Luwu Regency, there are only around 40% of people who still use the Bugis language, while around 60% of people do not use the language (Pratama, Fatmawati, & Azikin, 2018). The dominant ones who do not use the language are the younger generation. Therefore, researchers are concerned that the use of the Bugis language in Tanjung Karang village is decreasing. According to the theory (Rijal, 2012), if this happens, then the extinction of the Bugis language will occur. Remembering that this is a culture, we need to do it immediately so that language extinction does not occur (Yulianti, Fatina, & Budiono, 2022). In the author's view, this research is not only essential but must be carried out immediately, which is why the title of this research is "Taboo in Buginese language spoken in Tanjung Karang Village" In the opinion (Hinton, 2018), it is essential to revitalize this language because if the language experiences extinction or language death, regional languages will also lose their social identity, especially the Bugis language (Yunita, Simanjuntak, & Jupitasari, 2022). This is a tort of the language revitalization effort because none of the community activities carry out language revitalization, primarily documenting cultural words related to the Bugis taboo language.

Based on the results of in-depth interviews made by researchers, it was found that there were no language revitalization efforts in Tanjung Karang Village, and the local community did not understand the importance of this. This condition threatens the future sustainability of the language in Tanjung Karang Village. Therefore, the author believes that studies regarding language revitalization are critical to carry out in order to maintain the preservation and sustainability of language in Tanjung Karang village. Therefore, the author conducted research titled "Taboo in Buginese Language Spoken in Tanjung Karang Village" to revitalize the language in Tanjung Karang Village. Researchers hope to significantly contribute to understanding and preserving the Bugis language in the Tanjung Karang Village environment. In addition, this research focuses on taboos in the Bugis language in Tanjung Karang Village, aiming to increase awareness about taboo words, their forms, and references. This research aims to inform the public about the reasons for reducing the use of taboo language and help those interested in learning these words.

RESEARCH METHODS

This research was designed in the form of a descriptive qualitative study. The type of data of this study is in the form of primary and secondary data. All data needed in this study were obtained through an in-depth interview technique. This research was conducted in Tanjung Karang Village, Sebatik District, Nunukan Regency, North Kalimantan Province. The researcher acted as the main instrument and was equipped with additional instruments, interview sheets, interview guides, smartphones, and notebooks. They were selected by using a purposive sampling technique, and their selection was based on a set of criteria determined in this study. The obtained data were analyzed qualitatively through four processes: data collection, data reduction, data display, conclusion drawing, and verification, as suggested by Miles and Huberman (1994). The first stage is the data collection process, where in-depth interviews collect data from the informants. Secondly, the collected data was selected and simplified to get the specific result. Then, in the data display, the data was presented and described in a descriptive form. The findings of this study were analyzed as follows: The Taboo words were analyzed descriptively based on the three domains as suggested by Al-Ghazali (1978), namely: the use of taboo words about harmony with God, the use of taboo words about that harmony with people, and the use of taboo words about that harmony with the environment. Taboo forms were analyzed using Frazer's theory (1955) and Montagu's theory (1973). Frazer's theory (1955) analyzed the taboo of names, and Montagu's theory (1973) analyzed the taboo of swearing. Meanwhile, the references to taboo words were analyzed according to Laksana (2009).

RESULTS AND DISCUSSION

This research is related to three main findings: 1) taboo words, 2) taboo forms, and 3) taboo references. These findings are explained as follows:

Taboo Words Used in Tanjung Karang Village

The taboo words used in Tanjung Karang village are classified into three domains, including the use of taboo words about harmony with God, harmony with people, and harmony with the environment. In this study, 45 taboo words that correspond to the three domains were found. The following is a related classification of these three domains:

The Use of Taboo Words about Harmony with God

Words that are included in the use of taboo words about harmony with God (5 taboo words): "*Tanranna kaperek*" (taboo if you say kafir to someone because kafir is a trait not allowed by God), "*munapekko*" (it is taboo to say hypocrite towards someone because the word hypocrite shows the character that when he speaks he lies and when he is given trust he betray and this trait is not justified by God), "*mate*" (taboo if you say death as a joke with someone), "*mapped ati*" (the word envy is taboo if it is directed at someone because God does not justify this characteristic as an insult that makes someone offended), "*paboto*" (it is taboo to say someone is a gambler, someone who gambles is something that God forbids).

The Use of Taboo Words about harmony with people

Words that are included in the use of taboo words in relation to harmony with people (35 taboo words): "*iko*" (Taboo if you say you "*iko*" when talking to older people, you should use our "*idi*"), "*matappa parakang*" (taboo if you say parakang spirit for the someone, referring to insulting someone's face like parakang), "*dongga*" (it's taboo if you insult someone by comparing their physical appearance to a genie who is black, tall, and scary, or what is called dongga spirit), "*telengong/dongok/beleng*" (taboo if you insult someone by saying stupid, because it refers to insulting someone), "*laso/lasek/peler*" (it's taboo if you mention male genitals as a joke or insult, because this word is sensitive), "*combi/ pepe / lessi*" (taboo if you mention women's genitals as a joke or insult, because this word is sensitive), "*asuh*" (taboo if you say someone with dog, because this word refers to animals and is like equating humans with animal characteristics), "*bawi*" (taboo if you say someone with pig, because this word refers to animals), "*tedong*" (taboo if the word buffalo used to call someone out when angry, and likening human nature to a buffalo), "*buaja*" (the meaning of this word is a crocodile, this word pammali is used if we are in the middle of the sea, because it invites the crocodile), "*suntili*" (is the meaning of bitch, which means this word is three times the word bitch. So it is pammali and is prohibited from being used as a curse or insult), "*sundalak*" (this word means bitch, it is very bad to use this word as an insult because it equates humans with the characteristics of bitch), "*setang*" (this word means ghost, it is very bad to use this word as an insult because it equates humans with the characteristics of ghost), "*simbokmu*" (taboo if this word refers to calling a father in the form of swearing at someone), "*nenemu*" (taboo if this word refers to calling a grandmother but, in the form of insults and jokes), "*indokmu*" (taboo if this word refers to calling a mother when joking or in the form of a curse), "*balala/mangoa*" (taboo if this word refers to someone with a greedy), "*ettu*" (It's taboo if the Bugis people are eating and don't do it on fart therefore, up hold your food three times as a sign of respect and gratitude when that happens). "*mangngurek*" (it is taboo if this word is used as a curse against someone because, in the village of Tanjung Karang, it is believed that this word is intended for someone with a strong lust so that it brings swearing and also arguments between two people, resulting in revenge.), "*matappa tai*" (it is taboo if this word is said to someone as an insult, and this word refers to someone with a face like human feces), "*urimu*" (taboo if this word is used as an insult because the meaning of this word is one part of the body, namely the buttocks, so it is sensitive to say), "*sekke*" (taboo if this word is directed at someone as a curse because, the meaning of this word is someone who is stingy or difficult to share something. Someone will be offended if they are said to be someone who is stingy or doesn't want to share), "*madodong*" (taboo if the word slow used as an insult because, physically insulting someone and making people offended and hurt), "*betta*" (this word means naughty, this word is taboo and rude to say so that it makes people offended by the remark), "*mappanga*" (means thief).

It is a shame to say thief to someone because it can cause someone to be offended by saying that word, and can cause slander), *borro*" (This word means arrogant. This arrogant characteristic is a dishonorable characteristic. So it is taboo to say), *tojangeng*" (this word means crazy. In the village of Tanjung Karang, this word is a swear word for someone, and it is taboo to say because it is swearing), *bekento*" (this word means having intimate relations between two members of the opposite sex. This is pammali and also swearing if done in any place and results in disaster), *lanceng*" (taboo if this word is used when speaking to physically insult someone likening him to a monkey), *makutu*" (taboo when the word lazy this is said because it is an expletive and is directed at someone's lazy nature), *commo*" (this word means fat. This word is considered a swear word by the village of Tanjung Karang, because it insults someone's physical appearance and makes someone hurt), *macilaka*" (This word means bringing bad luck. The Tanjung Karang village believes it is not permissible to use this word because it results in swearing at someone. Which can make someone bring bad luck), *pasolle*" (This word is taboo when said because the meaning of this word is a woman who does not want to stay in her house, Bugis people believe that this is a shame), *nenna*" (This word is taboo if it is said as an insult to someone with the meaning of someone talkative), *cemme*" (taboo if someone takes a long bath, Tanjung Karang village believes that pemmali because it will get a long mate).

The Use of Taboo Words about harmony with the environment

Words that are included in the use of taboo words about harmony with the environment (5 taboo words): *balawo*" (pammali if this word is said while in the rice fields because it will result in crop failure caused by a rat pest), *pong kaliki*" (taboo if this papaya tree is planted in front of the house because it will bring bad energy to the owner of the house), *daung kiloro*" (pammali if a pregnant woman eats moringa leaves because it causes much mucus thereby increasing the risk of miscarriage), *attapang*" (taboo if a pregnant woman eats firewood because it will result in a child in the stomach a transverse mother), *pong*" (pammali if someone urinates under a tree and does not say excuse me).

The Forms of Taboo Found in Buginese Language Used in Tanjung Karang Village

Based on the 45 taboo words found, there are 22 taboo words that are categorized into taboo names and taboo words in the Bugis language, often used in Tanjung Karang village. Among others are: *iko* (you), *simbokmu* (father), *nenemu* (grandmother), *indokmu* (mother), *balawo* (rat), *buaja* (crocodile), *tanranna kaperek* (unbelievers), *matappa parakang* (parakang spirit), *matappa tai* (dirty faces), *dongga* (dongga spirit), *urimu* (buttocks), *nenna* (chatty), *sekke* (stingy), *madodong* (slow), *betta* (naughty), *mappanga* (thief), *combi/pepek/lessi* (vagina), *suntili* (thrice bitch), *sundalak* (bitch), *setang* (ghost), *laso/lasek/peler* (penis), *borro* (arrogant). Moreover, 23 taboo words which are categorized as swearing words that are often used in the village: *asuh* (dog), *mate* (dead), *telengong/dongok/beleng* (stupid), *mappedi ati* (envy), *bawi* (pig), *tedong* (buffalo), *paboto* (gambler), *balala/mangoa* (greedy), *ettu* (fart), *mengngurek* (pervert), *cemme* (take a bath), *tojangeng* (you are crazy), *bekento* (sexual relations), *lanceng* (monkey), *makutu* (lazy), *commo* (fat), *pong kaliki* (papaya tree), *daung kiloro* (moringa leaves), *attapang* (firewood), *pong* (tree), *pasolle* (vigorous walking), *macilaka* (accursed), dan *munapekko* (hypocrite).

The References of Taboo Found in Buginese Language Used in Tanjung Karang Village

These findings show references to taboo words spoken in Tanjung Karang Village. Forty-five taboo words there are 12 categories, such as; (a) parents names: *Simbokmu* (father), *Indomu* (mother), and *Nenemu* (grandmother). (b) animals: *balawo* (rat), *buaja* (crocodile), *asuh* (dog), *lanceng* (monkey), *bawi* (pig), and *tedong* (buffalo). (c) People name who died: *mate* (dead). (d) mentioning genitals: *laso/lasek/peler* (penis), and *combi/pepek/lessi* (vagina). (e) sexual activity: *bekento* (sexual relations). (f) specific professions: *sundalak* (bitch), *suntili* (thrice bitch), *mangoa* (thief), *paboto* (gambler), and *tanranna kaperek* (unbelievers). (g) bodily function: *ettu* (fart), *matappa tai* (dirty faces), *commo* (fat), and *urimu* (buttocks). (h) nature: *attapang* (firewood), *pong* (tree), *pong kaliki* (papaya tree), and *daung kiloro* (moringa leaves). (i) illness: *tojangeng* (you are

crazy). (j) (name of spirits: *setang* (ghost), *matappa parakang* (parakang spirit), and *dongga* (dongga spirit). (k) personal pronouns: *iko* (you). (l) specific activity: *telengong/dongok/beleng* (stupid), *borro* (arrogant), *balala/mangoa* (greedy), *pasolle* (strong walker), *mangngurek* (pervert), *macilaka* (accursed), *sekke* (stingy), *madodong* (slow), *mapped ati* (envy), *makutu* (lazy), *nenna* (chatty), *munapekko* (hypocrite), *betta* (naughty), and *cemme* (take a bath).

Based on the data listed in the findings section, this research found (1) 45 taboo words that can be grouped based on, namely, the use of taboo words about harmony with God (5 taboo words), the use of taboo words about that harmony with people (35 taboo words), and the use of taboo words about that harmony with the environment (5 taboo words). (2) related taboo forms found; 23 taboo names and taboo words, and 22 in the swearing words section; and (3) related to references of taboo, there are 12 references, namely: (a) parents name 3, (b) animals name 6, (c) people name who died 1, (d) mentioning genitals 2, (e) sexual activity 1, (f) specific profession 5, (g) bodily function 4, (h) nature 4, (i) illness 1, (j) name of spirits 3, (k) personal pronouns 1, and (l) specific activity 14.

All the findings in this research are covered in several literary theories that the author uses, namely sociolinguistic theory, taboo definition theory, taboo reference theory, taboo form theory, taboo function theory, language death theory, language maintenance theory, language revitalization theory, qualitative research theory, and the characteristics of the Bugis language in Tanjung Karang village. Not only that but this research is also supported by previous research as an empirical review that focuses on the same field of study.

These findings strengthen previous research conducted by researchers. This research is similar to the author's research regarding taboo classification, which relies on the Frazer (1955) theory and the Montagu (1973) theory. However, research by researchers revealed seven types of taboo language words spoken in Tenganan village, including activities, names of animals, body parts, dirt, sacred things, swearing, and pronouns (Mahayana et al., 2022). This finding contrasts the research conducted by (Gay et al., 2017). Five forms of taboo words that were spoken among the people of Ternate were found, such as essential words, derived words, repetition of words, phrases, and clauses. (Gunas, 2021) also found similar findings in his research, which found forms of swearing and swearing in taboo words in the Manggarai language.

The second finding shows the names of parents, names of animals, people names who died, mentions of genitals, sexual activity, specific professions, bodily functions, illness, nature, names of spirits, personal pronouns, and specific activity. This latest research is relevant to previous research conducted by (Mahayana et al., 2020), which also found relatives' names as a reference for taboo words. The findings of this study show that the language has stayed the same. This research provides awareness for Bugis speakers about preserving the Bugis language itself (Hassan, Yusoff, & Sahar, 2021). This also has implications for the Bugis language among the community, especially local communities in Tanjung Karang village, Nunukan Regency, Sebatik District, and North Kalimantan Province.

CONCLUSION

The taboo used in the Bugis language in Tanjung Karang village total forty-five (45) taboo words, which can be grouped based on the use of taboo words in relation to that harmony with God (5 taboo words), the use of taboo words in relation to that harmony with people (35 taboo words), and The use of taboo words in relation to that harmony with environment (5 taboo words). Based on the list of taboo words above, it can be concluded that taboo terms or names are found and used in the Bugis language in the village of Tanjung Karang, especially in the prohibitions called taboo in the sense that taboo is a word that when said contains magic, and prohibitions or curses that make someone offended if they are said. In the taboo forms used in Tanjung Karang village, there are 22 taboo names and taboo words, including: *iko*, *simbokmu*, *nenemu*, *indokmu*, *balawo*, *buaja*, *tanranna kaperek*, *matappa parakang*, *matappa tai*, *urimu*, *dongga*, *nenna*, *sekke*, *madodong*, *betta*, *mappanga*, *combi/pepek/lessi*, *suntili*, *sundalak*, *setang*, *laso/lasek/peler*, *borro*. And in the swearing

words section there are 23, including: asuh, mate, telengong/dongok/beleng, mapeddi ati, bawi, tedong, paboto, balala/manggoa, ettu, mangngurek, cemme, tojangeng, bekento, lanceng, makutu, commo, pong kaliki, pong, daung kiloro, attapang, passolle, munappeko, and macilaka. Based on the taboo forms of each taboo names and taboo words, as well as the taboo swearing words above, it can be concluded that these taboo forms are in accordance with the theory by Frazer (1955) and Montagu (1973), which are only found in the Bugis language, especially in Tanjung Karang villages.

In the references to taboo, there are 12 references, namely parents name (3): indokmu, simbokmu, nenemu. Animals name (6): Balawo, buaja, asuh, lancing, bawi, tedong. People name who died (1): mate. Mentioning genitals berjumlah (2): Laso/peler/lasek and Combi/pepek/lessi. Sexul activity (1): bekento. Specific profession (5): sundalak, suntili, mapangga, paboto, tanranna kaperek. Bodily function (4): Ettu, matappa tai, commo, urimu. Nature (4): pong, pong kaliki, daung kiloro, attapang. Illness (1): Tojangeng. Name of spirits (3): Setang, matappa parakang, dongga. Personal pronouns (1): iko and Specific activity (14): telengong/dongok/beleng, borro, balala/mangoa, passolle, mangngurek, macilaka, sekke, madodong, mapeddi ati, makutu, nenna, munappekko, betta, cemme. Based on the names or terms of each reference to the taboo words above, it can be concluded that these taboo references are only found in the Bugis language, especially taboo words in the village of Tanjung Karang.

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