

CHAPTER I

INTRODUCTION

A. Background Of Study

Communication plays an important role in human's life. Without communication, people in the society will not be able to understand each other. Since they do not have any social contact, social contact is very essential for human being because it is the foundation to build strong connection among people in the society. According to Heritage (2007: 01), social interaction is a means to transact the business of social world which can also affirm participants' identities and also transmit cultures to others. Therefore, to make a social contact functioned and transmitted properly, people need to have language as a means of communication.

Generally, people use language to communicate their intention to others. Specifically, language is used by people to convey messages or to send information in order to make the conversation activities run smoothly. In other words, Language is also the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way and with language we can express about something (Holmes, 2008).

Every person has their own way to choose the language variation which can confirm one's identity. Some people may prefer to use language that has a strong impact when they are sad or angry. For instance, people sometimes use certain kind of language that are considered as bad language which is actually in appropriate to

use. One of the ways to express their feeling is by producing taboo language. People usually produce taboo language as the strongest way to express their dissatisfaction, but it depends on ability, because not everyone speaks taboo if they are not used to saying it. They sometimes emphasize people's real intention (Chaika, 1989).

Taboo or known as tabu is a Tongan term that denotes a person, object or act which is dangerous and therefore it must be avoided. The example of this case is the act of incest which is known as taboo such as the mother fucker that denotes incest activity. Taboo words are always associated within appropriate language and it cannot be used in daily conversations (Captain, 2014).

There is an assumption that taboo language is mostly uttered by lower class people with lower educational background and diversification gender. People believe that educational background affects the way people speak. The way people speak is an indicator of their social background. In gender men and women have differences in language use, the differences from the aspects of pronunciation, intonation, vocabulary, syntax, manners, attitudes, and non-verbal differences in using language between men and women (Labov, 2001). 1,73 percent men more used taboo language in their conversation than women (Trudgill, 2000). Although the result demonstrated that male and female have attitude to use taboos in their conversation to and taboo language allows a speaker to express strong emotions or have an emotional impact for listener (Yoosefi, 2017).

Nowadays, Indonesian has 714 ethnic languages because as we know that Indonesia is an archipelago consisting of 5 big islands, in which there are different local languages. In Indonesian one of five big islands is Northern Island, Northern Island consist of 8 ethnic groups, such as Melayu, Batak Toba, Batak Karo, Batak Pak-Pak/Dairi, Batak Mandailing, Batak Simalungun, Pesisir, and Nias. The variations of ethnics and language will the reason that taboo language has already been spreading in Indonesia and the other country, because the variations of language can influence the defense of local language. The example of taboo language in Indonesian language are *dog* and *poop* the words means that animal and human waste that it is aim to taboo words because those words are still forbidden to be spoken in public places (Jay,1999).

Now a mixture of languages such as foreign languages, and ethnic languages have a negative influence on the Batak Toba language, because the influence of foreign languages on young people today makes the Batak Toba language have a language change that is the addition of language languages that should not be pronounced namely classified into taboo language.

Sociolinguistic studied about language and society in order to find out kind of language and cultural society (Hudson, 1996). Semantic and pragmatic refer the technical term used to know what is the meaning of the words or external that have relation to the context and pragmatics is people or speaker that use taboo language (Palmer, 2001). So, from the definition of semantics and pragmatics, this study will use the semantics and pragmatics theories to know the types or kind of taboo

language, the meaning, people that use it, and the impacts of taboo language towards customers as the aspect of society (sociolinguistics) at Traditional Market, Padang Bulan Medan.

There preliminary data that can support the data;

Indonesian Language

1. *ah, mahal kali pun sayur kau padahal disana dapatnya ini seribu udah macam hebat kali sayur mu ini ngak bisa lagi ditawar, cem taik !.*

English Language

1. *ah, your vegetable is very expensive in fact there I can get 1000, you think your vegetables already good. So I can not bargain your vegetables, 'Poop!'*

From the data no.1, there is one taboo word that is *taik* (human waste). The term *scatology* refers to human waste products or process. Scatological insults are common among children. Since scatological references are about human products or process, so it conclude that poop, piss ,crap, turd also become the *scatology*. If we see the context, 'taik' (human waste) is not a good language to say in the public situation because the language already leads to product of human body. And from the context, there is the emotional character with sentences 'you think your vegetables already good?', so I can not bargain your vegetables *poop!*'. She say taboo word because she did not get the price like she wanted so she become angry and vented his anger by saying *poop*.

2. *eh kok jadi marah kau anjing!*

2. *eh, why are you so angry, dog!*

From the data no.2, there is one taboo word that is *anjing* (dog). Dog is a kind of Epithets in taboo language. *Dog* refer to Epithets because the word is the one word that has the coarse meaning, more powerful, and contains with emotional language. Someone typically use this language when he was very angry and does not have a word to say again, so the animal name was leave from his mouth as though someone will curse the others become dog.

3. *nggak jadilah aku beli dah
jijik aku lihat sayur kau.*

3. *I do not want to buy your
vegetables, I was disgusted to
see your vegetables!*

From the data no.2, there is one taboo word that is *jijik* (disgusted). *Disgusted* become a vulgarity because vulgarity is not always categorized as a taboo but rather to language that is usually spoken by ordinary people, street people, or people who are not educated and usually the word disgust is spoken by ordinary people who do not have good vocabulary other than the word disgust. *Disgusted* is a common word because it has become an expression of resentment when someone is angry but without thinking the problem and the impact when he say the word to the others.

Long time ago in American, there were strict rules to avoid the use of taboo language in public such as in printed media. The use of taboo language such as *fuck* and *cunt* would lead to prosecution and imprisonment so that they were not used in printed media such as newspaper. However, now day the attitude towards the function of taboo language has already changed. The changes happened because the

legal sanctions are disappearing and now people are getting relaxed to accept taboo words (Captain, 2014).

In the other countries, there are also taboo language such as, if you want to buy some trousers, avoid using the word pants when shopping, especially in England because in there, the use of the word pants become intended for underwear. Then, the word root, in Australia and New Zealand, root means to invite sex and it word become to taboo. The word fanny, for most people who use English-Americans, fanny means a waist bag. But in England, Ireland, Australia, New Zealand or South Africa fanny is taboo word because it means a woman's genitals (Eggins, 2003).

The existence of various taboo language in those sources is caused by the fact, that some people believe that employing taboo language is a way to express a strong feeling and emotion, in the sentence 'Hey you fat bitch!' the word fat bitch means *friend*. It is usually uttered by American Negroes to call their close friend. Therefore, now days people can accept the use of taboo language because it is considered as the best way to deliver their strongest feeling. People will also be aggressive and get the negative characters, curse characters, as the impacts of using the taboo language (Katz , 2000).

From the preliminary data about the example of taboo words. The researcher interested to analyze taboo language phenomenon and the impacts of taboo language towards customers in traditional market Medan by using the theories of sociolinguistics, semantics and pragmatics.

B. Identifications of Problems

Based on the background of the study, the problems of the study formulated as the following :

1. What are the types of taboo language used by sellers and customers in Batak Toba language at Traditional Market Medan ?
2. How are the impacts of using taboo language towards customers through conversations in Batak Toba language at traditional market Medan
3. Why do sellers and customers have bad perception of using taboo language?

C. The Objectives Of The Study

Related to the problems of the study, the objectives of this study were describe as follows:

1. To find out the types of taboo language used by sellers and customers in Batak language at Traditional Market Medan
2. To explain the impacts of using taboo language towards customers in Batak Toba language at traditional market Medan.
3. To describe sellers and customers perception of using taboo language.

D. The Scope of The Study

This study focused on the impacts of taboo language expression towards customers in Batak toba at pajak sore Padang Bulan Medan and the types of taboo language in Batak toba language.

E. The Significance of Study

1. Theoritically

- a. The study is expected to give the more specific theories about the taboo language in Batak Toba related to sociolinguistics, semantic, and pragmatic theories.
- b. Give information, knowledge, for those who have interests for the taboo language in Batak Toba especially to the new researchers.

2. Practically

- a. To present the reasons of taboo language can be a daily language but in Batak Toba language as one of the tradition of tribe in Indonesia.
- b. To give the variety impacts of pronunciation taboo language for peoples in Batak Toba language.
- c. To explain the perception of Batak Toba people about their taboo language .
- d. To be a new way for Batak Toba to comprehend their own taboo language with the different taboo language from the other tribes.