

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is the most important means of communication. It does not matter whether it is in the spoken or written form. We can understand each other through language. People cannot deny that almost of them need to communicate in their daily activities. Language is a means to transfer information and ideas containing meaning. Meaning is not made by language alone. In a speech it is accompanied by gesture, postural, situational, and paralinguistic information; while in the writing, it is accompanied by choices in the visual coding of words and other graphical information. The meaning of any text or discourse even always depends on how people try to connect it to the textual and contextual information (Lengka in Mahmuda, 2003:3).

Euphemism is a soft word of word from unpleasant word. According to Allan and Burridge (1991) is a euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. In real life, when people meet with some unpleasant things or behaviours, they usually choose some vague expressions to avoid making bold or hurting other's feeling, thus they choose to use euphemism. It softens the effect of what they really wish to communicate, avoiding, as much as possible, offence and conflict. Wardaugh (2010: 249) states that euphemism refers to certain things are not said, not because people do not talk about those things, but they talked

about it in a roundabout way. In short, unpleasant ideas, taboo words and others are not said straight-forwardly but in a “cover” or disguise by the euphemistic expression. People tend to avoid the taboo topics or areas like sex, death, social status, social occupation and others. In this way, people use euphemisms for avoiding unpleasant situation resulting from the use of taboo.

By using euphemism, we can make more polite statement, so, it was not make others fell unpleasant because the language conveyed has been smoothen. For example; we often choose the word ‘restroom’ for saying ‘bathroom’ or ‘pass away’ for saying ‘dead’. In Indonesia euphemism, the word *buta* is euphemized as *tunanetra*. Euphemism is a word or an expression which is delicate and inoffensive and is used to replace or cover a term that seems to be either taboo, too harsh or simply inappropriate for a given conversational exchange and is the substitution of a more pleasant or less direct word for an unpleasant or distasteful one.

Ovidu (2008) stated that in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear. Since the bans have a social character, the use and impact of euphemisms is linked to the social level, the domination relationship with other social circles of the individual and the social group. Thus, typically, a euphemistic term at a certain social level can be vulgar in another register or social level. Also, as the language evolves alongside the society, one of the effects of using this route is the mitigation (to extinction sometimes) of the consciousness that, indirectly, a ban is violated.

Gheorghe (1997) stated that the religious language is a specialized language that acquires its individuality through a range of features such as: the archaic character, the monumentality, the need to maintain distance from everyday speech without losing the communication skills and the emotional involvement, the desire to balance tradition and modernity, the sacredness and accessibility.

Konsultasi Syariah is a form for moeslim people to ask something that they do not know, the question is answered by Ulamas based on Holy Qur'an and hadists. In *Konsultasi Syariah* presents many chategories, Example about: marriage life, Aqidah, Halal and Haram, Adzan, Firqoh and many more. Euphemism is important to use if we will say taboo word, because it is more polite if we use euphemism when we said taboo word, offensive word, disturbing word, or troubling word. In *Konsultasi Syariah* the writers use some euphemism when they post something taboo. But not all less offensive word express in euphemisms.

Mofarrej (2015) the speakers of Jordanian Arabic use euphemistic death expressions appropriately in order to maintain polite and sympathetic communication during death occasions. It seems clear that Jordanians use such expressions to save their own faces as well as the other peoples' faces. In addition, the results indicate that it is difficult to ignore the impact of religious values, norms and beliefs on the use of these expressions since one can hardly ever find a euphemistic expression without direct or indirect reference to these religious norms, values or beliefs. The results show that Jordanians use almost the same

expressions to talk about death, dying, burial and places and people related to death, the difference is only in terms of frequency and percentage. Moreover, it is important to note that there are numerous expressions Jordanian Arabic speakers use to talk about death in different social situations. However, the results of the study show that these expressions are not very common. This may indicate that people nowadays are not afraid of death and things related to death as it is claimed to be in the past. stated that the study deals with euphemistic death expressions in relation to three important social factors: age, gender and region.

Karimnia and Khodashenas (2016) stated that euphemism is condolence expression usually reflect religious notion in Iran because Iran is Islamic country. Thus, Persian speakers with religious faith express specific euphemized phrases when they talk about fear and death.

Mocanu (2017) The analysis of the religious language analysis indicates that there are two main categories of euphemisms specific to the religious communication: a. Euphemisms with a role of circumventing the traditional taboos of the sacred; b. Euphemisms taken from the *politically correct* language - they no longer have the function to circumvent potential negative effects that direct appointment of beings and things would attract over the speaker, but that of mystification, the embellishment of adverse social realities.

The function of euphemism cannot be separated from the function of language expression, which is to express human feelings. Allan and Burridge (1991: 11) revealed that the functions of euphemism are as follows: 1) to avoid

taboo (parts of body, specific body parts, sex, menstruation, illness, mental disorder and disability, something which is discarded or released by the body, death and art) 2) to reveal something considered frightening, such as war, disease, unseen things including God, things relating to the death, and animals. 3) to show respect and to avoid uncomfortable feelings of the interlocutors, especially the things related to religions, politics, God, human body, illness, physical or mental disability, or criminal action. These functions, functions of both derogation and euphemism, can be found in different types of conversation.

Based on theory Allan and Burridge (1991) expectation, reality and gap can be taken as a discussion. The expectation from the theory euphemism is an expression intended by the speaker to be less offensive, disturbing, or troubling to the listener than the word or phrase it replaces. The expectation is euphemism that used in religion language is a word or an expression which is delicate and inoffensive and is used to replace or cover a term that seems to be either taboo, too harsh or simply inappropriate for a given conversational exchange and is the substitution of a more pleasant or less direct word for an unpleasant or distasteful one but according to Ovidu (2008) in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear. So to realize that Ovidu's statement, the researcher add the preliminary data.

According to Winchester, Salji and Kasivisanathan (2017) entitled Gathering preliminary data are the data generates from small scale projects to evaluate feasibility, prior to conducting full research studies. Preliminary data are used to test approaches using small sample sizes, provide proof of concept or

evidence to support a working hypothesis or they are used as pilot data for grant funding applications. As such they are useful to showing the progression of an idea and likely success of future research project. In addition preliminary data may also be used to demonstrate the significance of potential impact of a research project. In some cases, Preliminary data can also be combined with data from the full research project to generate a larger data set.

The following preliminary data found by the researcher on the website

Konsultasi Syariah:

Data 1 :

The Article title: *Hukum Laki-laki Memakai Pakaian Wanita untuk Pentas Seni Drama dan Karnaval* (The Law of men wearing women's clothing to art performances of Drama and Carnival)

Published on: Aug 30, 2018 By Ustadz Ammi Nur Baits

Dalam hadis dari Ibnu Abbas Radhiyallahu 'anhuma, beliau mengatakan, (In the Hadith of Ibn Abbas Radhiyallahu 'anhuma ' he said)

"Allah melaknat laki-laki yang menyerupai wanita, begitu pula wanita yang menyerupai laki-laki" (HR. Ahmad 3151 dan dishahihkan Syaib al-Arnauth) ("Allah cursed men who imitate women, as did the women who resemble men" (HR. Ahmad and Saheeh 3151 Shu'ayb al-Arnauth)

From the bold clause in Data one is a kind of euphemism because the word of *menyerupai wanita*, (imitate women) is less offensive than word *banci* (transsexual). The sentence above is explain the question of "can men wear a women's clothes?", but that clause did not make fear the readers. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is not true.

Data 2:

*The Article title: Hukum **Menjarah** Saat Bencana (The Law of **Pillage** When Disaster*

Published at Oct 3, 2018 By Ustadz Ammi Nur Baits

*Apa hukum **penjarahan** mini market ketika suasana bencana, seperti gempa dan tsunami baru-baru ini? Apakah alasan bencana membolehkan hal itu? (What is the law of **pillage** mini markets when disasters, such as the recent earthquake and tsunami? Does the reason for disasters allow that?)*

Jawab: (Answer)

Bismillah was shalatu was salamu 'ala Rasulillah, wa ba'du,

Terdapat kaidah yang mengatakan, (There is a rule that says,)

بالشبهات تدرأ الحدود

Hukuman had, digugurkan karena alasan syubhat. (Had punishment was aborted for reasons of syubhat)

Hukuman had adalah hukuman bagi pelaku kriminal yang sudah ditentukan dalam Islam. Seperti potong tangan bagi pencuri. Sementara yang dimaksud syubhat adalah semua alasan yang bisa menggugurkan hukuman, misalnya kelaparan atau ketidak-jelasan. (The punishment of had is punishment for criminals who have been determined in Islam. Like cutting hands for thieves. While those referred to as syubhat are all reasons that can abort a sentence, such as hunger or obscurity)

*Para ulama menegaskan, bahwa pencurian atau **penjarahan** ketika musim kelaparan, menggugurkan hukuman had. (The ulamas emphasized that theft or looting during the famine, aborted the Had sentence).*

In Data 2: the bold word also is kind of euphemism because *penjarahan* (pillage) is less offensive than *mencuri* (thieve). This word is a question about the law of pillage when disaster. The word *penjarahan* (pillage) is a euphemism but did not make fear the reader. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is not true.

Data 3:

The Article title: Hukum Imunisasi yang Mengandung Babi (The Law of Immunization that Contains a Pig)

Published at Aug 21, 2018 By Ustadz Ammi Nur Baits

Ustadz, Bagaimana hukum Vaksin MR yang mengandung babi? (Ustadz, How is the law of the MR vaccine that containing a pork?)

Jawab: (Answer)

Bismillah was shalatu was salamu 'ala Rasulillah, wa ba'du,

.....Wail al-Hadhrami menceritakan, bahwa Thariq bin Suwaid al-Ju'fi pernah bertanya kepada Nabi Shallallahu 'alaihi wa sallam tentang Khamr, bolehkah dijadikan sebagai obat? Kemudian beliau melarangnya, dan bersabda, (Wail al-Hadhrami relates, that Thariq bin Suwaid al-Ju'fi once asked the Prophet sallallahu 'alaihi wa sallam about Khamr, may it be used as a medicine? Then he forbade it, and said,

دَاءٌ وَلَيْسَ دَوَاءً ، بِدَوَاءٍ لَيْسَ إِنَّهُ

“Khamr itu bukan obat, namun itu penyakit.” (HR. Muslim 1948) (“Khamr is not a medicine, but it is a disease.” (Narrated by Muslim 1948))

Di kampungnya Suwaid, masyarakat suka membuat khamr dari anggur dan digunakan untuk pengobatan. Namun ini dilarang oleh Nabi Shallallahu 'alaihi wa sallam, dan beliau sebut itu penyakit. (In his Suwaid village, people like to make khamr from grape and use it for treatment. But this is prohibited by the Prophet sallallahu 'alaihi wa sallam, and he called it a disease)

In Data 3: the bold word *Khamr* is a euphemism because in Indonesia the word Alcohol is a taboo word because the majority religion in Indonesia is Moeslim, for Moeslim Alcohol is Haram, thus when we said *Khamr* is less offensive than Alcohol. Because of *Khamr* is Haram therefore when we said *Khamar* it can makes the hearer fear, because *Khamr* is Haram. Therefore Ovidu (2008) stated in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear is true.

Based on three preliminary data above euphemism in data one and data two is not agree with Ovidu statement that in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear, but in data three is agree with Ovidu statement that in the religious language, the use of the euphemism is not necessarily due to modesty, but to fear. Based on that researcher added more data to conclude euphemism words in *Konsultasi Syariah* make the readers fear or just to make taboo word less offensive. Therefore the researcher conducted the study about euphemism in article from *Konsultasi Syariah*.

1.2 The Problems of the Study

1. What types of euphemisms are used in the article online on *Konsultasi Syariah*?
2. How are the forms of euphemism realized in article online on *Konsultasi Syariah*?
3. Why are the types of euphemisms realized in article online on *Konsultasi Syariah*?

1.3 The Objectives of the Study

In relation the problem of the study, the objectives of this research are:

1. To investigate types of euphemisms are used in article online on *Konsultasi Syariah*
2. To describe forms euphemisms are used in article online on *Konsultasi Syariah*
3. To elaborate the reason for realization of euphemisms in article online on *Konsultasi Syariah*

1.4 The Scope of the Study

This study was to describe and to explain the euphemism that used in religious language that used in online article online on *Konsultasi Syariah*. This study was about euphemism focus on words that use euphemism in article online on *Konsultasi Syariah* that publish under at August 2nd 2019.

1.5 The Significances of the Study

This study is expected to be useful practically and theoretically.

- 1) Theoretically, this study is expected to give good contribution to the development of knowledge related to the sociolinguistic, especially of euphemism. This study is expected to be a contribution for those who want to

carry out a further study especially about euphemism to be a reference in order to seek further information dealing with euphemism. Hopefully, this research can be a bibliographical resource for the similar and relevant research type.

- 2) Practically, this research will be useful for the readers. They can enhance their knowledge by reading this research mainly to the knowledge of euphemism. For the other researchers, they can conduct further research since this study is useful as a trigger and the grounds in conducting further research related to euphemism.

