

4. FINDINGS AND DISCUSSION

This chapter was concerned with the analysis of the data in order to answer the research questions mentioned in the first chapter. In this part, the writer would report the result that the writer got from the interview. Whereas in the discussion of the findings, the writer would discuss the finding that was connected to the finding occur.

4.1. The Kinds of Taboo Words Used in the Subjects' Conversations

Table 4.1. Manadonese Taboo Words

NO	TABOO WORDS	AGE DIVISION	
		Young : 14 – 30 years old	Old : More than 30 years old
1	Certain game animals	Bawi (a pig) = 3 Kepunak (a dog) = 15	Bawi (a pig) = 10
2	Sex	Tontik (the penis) = 3 Cukimai (sex intercourse) = 12	Tolor (the penis) = 8
3	Religious matter	Tuangulari (O my God!) = 5 Tuangampun (O my God) = 10	Tuangularah (O' my Lord) = 10
4	Death	Pemar (death) = 4 Pemar (death) = 10	Nate (death) = 9
5	Bodily function	Pendo (the vaginal orifice) = 4 Sua (anus) = 9	Kembeng (the vaginal orifice) = 7
6	Mother in law	Lonte (a hooker) = 3 Pamai (a hooker) = 5	Sundal (a hooker) = 8
7	Excretion	Tataianu (shit) = 2 Pantalobang (anus) = 7	Konto (flatus) = 5
8	Using left hand	-	-
	Total	92	57

As it was mentioned before, in analyzing the data, the writer used Wardhaugh's (1986) theory about taboo words. From the result of the questionnaire, the writer found out that Manadonese taboo word could be classified based on Wardhaugh's theory of taboo words. However, not all kinds of taboo words in Wardhaugh's classification could be found in the subjects' taboo words. Through classifying the data, the writer found out that there were seven kinds of taboo words that Manadonese used in their communication. They were mother in law, certain game animal, sex, death, excretion, bodily functions and religious matter. There was only one kind of Wardhaugh's taboo word classification that was not used by the Manadonese, that is, the use of left hand.

After classifying the kinds of taboo words, the writer counted the number for each topic. From the total number, the writer found out that the highest number of the Manadonese taboo words was the 'Certain Game animals' such as "**Bawi!**" (a pig), "**Kepunak**" (a dog), "**Yakis!**" (a monkey), etc. Also, the lowest number of the Manadonese taboo word was the 'Excretion', such as "**Konto!**" (Flatus), "**Domo!**" (Excrement), etc.

4.1.1. Mother-in-Law

This term is used to describe a woman who has an affair with many partners, for example, son of a bitch, motherfucker. It was shown in the utterances below:

B: "*Kiapa ngana **lonte** (bitch)? Pema leh... brenti jo bicara ngana..*"

What is wrong with you bitch? Hell you... stop talking

A: "*Jang pigi ngana e. Pema ngana... Minta maaf mar ngana beking terus.*"

Do not go away! Hell you... you say sorry but you did it again.

The bold word above shows that the speaker used a taboo word when he/she had a fight or an argument with the hearer. In this case, the speaker used a word; *lonte* (bitch) in expressing his/ her anger. The word *lonte* here described a woman who has an affair with many partner. When the B was arguing with A, A tried to turn away before they had settled down their problem.

4.1.2. Certain Game Animals

This term is connected with religious beliefs and practices from prehistoric times. The Manadonese in this research used the names of certain animals in their taboo words. The term pig and dog occurred when the Manadonese were having conversation. It was shown by the utterance below:

H: “Oy **kepunak** (dog)... *ngana kote so jadi bos kang?*

Hey dog...have you become a boss, have not you?

I: “*Bos darimana do’e.. pe* **bawi** (pig) *leh?!?”*

I am not a boss, you are pig?!

The bold words above were considered as taboo words because Manadonese used particular names of animal to greet the addressee, instead of calling his or her name. In the utterances above the first speaker greeted the hearer by using the word *kepunak* which means dog and the second speaker answered by using the word *bawi* which means pig. Although the words *kepunak* and *bawi* were not related to religious beliefs, the thesis writer classified them in “certain game animal” since the two words were animals name. In fact, the speaker was talking to a human being, not to an animal, so it was considered taboo.

4.1.3. Sex

This term refers to sexual intercourse or sexual activity which explains that the persons like to change their partner while they have sex intercourse. It was expressed by the conversation below:

A: “**Cukimai** (fuck) *kaluar ngana dari ta pe oto!”*

Fuck you, get out of my car!

B: "*Ngana kira ngana so bagus na? Cuki* (fuck) *nda war.*"

You think you are better hah? Fuck. Ilogical.

The utterances that were shown above had mentioned words which were related to sexual intercourse. The word *cukimai* here refers to sexual activity, so it was talking about sex. In our daily life, it was unusual and impolite to talk or mention about something connected to sexual terms in a public. In the conversation the speaker used sex term in conversation to the hearer while they were arguing in the car on their way to shopping mal, and this was considered unusual and taboo in daily conversation.

4.1.4. Death

This term refers to something that makes people fear to hear it, such as go to hell.

E: "*Ngana kira tu Donald so jujur pa ngana? Pemar* (hell) *leh..Boleh mati jo kalu ngana nda percaya pa kita.*"

Do you think that Donald has told you the truth? Go to hell... I could die if you do not trust me

G: "**Pemar** (hell) *ngana beking emosi jo!*"

Hell, you drive me crazy

In the utterance above, the speaker used a word which would make the hearer scared to hear the word: **Pemar** (hell). The word *pemar* here means hell, which refer to an eternal place for sinners when they already die, so it was talking about death. Besides, he/ she was trying to convince or make the hearer believe that what he/ she had said was true. While the hearer expressed the taboo word go to hell during her argumentation to the speaker to emphasize her dislike of what she heard.

4.1.5. Excretion

This term excretory comes from excrete which means to separate and eliminate the solid waste matter from one's body through the anus. Excretion is connected with human excretory, for instance, shit, piss.

K: "*Mai leh..tataianu* (shit) *deng dia.. .dia ambe ta pe tas mar nda basuara kamari.*"

Screw you... you are shit... She took my bag but did not ask my permission

L: "*Iyo kang,dia itu nintau adat skali no. Pantalobang* (anus) *tarabe.*"

Yeah, she does not have good manner at all. Anus has cracked.

Similar to the use of certain game animal or the other taboo words, the use of excretion term occurred when speaker expressed her feeling toward certain things that were inappropriate according to her opinion. Tataianu here means shit, which refers to solid waste matter from one's body.

4.1.6. Bodily Function

This term is related to the human's organ, such as vagina and cock. it was expressed in the conversation below:

H: "*Mana tu pendo* (vagina) *satu itu, so makang dia?*"

Where is she (vagina)?, has she got her lunch?

The speaker was using Bodily Function term, in this case pendo which means vagina, to call her niece instead of calling her niece's real name. Since vagina is a humans body organ, the writer classified it into this bodily function. It was considered impolite and taboo to refer to somebody using the word vagina because when someone talks to other people, he/ she has to respect the addressee and show it through his/ her language and attitude, for example, calling or greeting the addressee using his/ her real name, not his/ her part of body. Moreover by using his/ her bodily function (Vagina or cock), the speaker would hurt other's feeling and dignity.

4.1.7. Religious Matter

This term is related to God, such as gosh! Golly! gee!, jeez! and god damn you!.

F: “*Do’e. **tuangali** (gosh) leh tu Polla...so hamil kotek dia.*”

Oh gosh.. apparently she is already pregnant.

G: “**Pemar, Tuangampun** (jeez)..iyo so? *Sapa da bilang pa ngana?*”

Jeez.. oh really? Who told you that?

In the conversation above, the speaker was trying to explain to the hearer about the latest news which made him/ herself and the hearer shocked. Both, the speaker and the hearer used the words such as **Tuangali** (gosh) and **Tuangampun** (jeez) in order to express their feeling toward the news they had heard. In some societies, God was put in the highest place in their life; therefore, everything related to God was considered sacred. Thus, it was not usual to use words which were associated with God or religious matter in daily conversation. It was considered as taboo.

4.1.8. Using left hand

The left hand (the origin of sinister): this term refers to the symbol of sexual intercourse by showing the middle finger of the left hand, such as screw you!, and fuck you! There might be any reason why the Manadonese did not use this term (‘using left hand’) in their conversation or while they were using those taboo words. It might show that they did not really mean it, when they used those taboo words. For instance, the aunt did not really mean it, when she called her niece with **pendo** (vagina) or such a thing. It could be just her way or ‘style’ to show her affection to her niece.

4.2. The Differences Found in the Use of Taboo Words by the Subjects

Based on the data that the writer got, there were seven kinds of taboo words that were used by Manadonese in their communication; certain game animal, sex, religious matter, death, bodily function, mother in law, and excretion.

First is the use of taboo words that belonged to certain game animal classification such as '**Bawi**' (a pig) and '**Kepunak**' (a dog). These words could be classified as taboo words because when someone used such words in their interaction, they could harm others' feelings. He/ she puts other at the same level as certain animal that he/ she had said.

Besides the classification, the writer also found out that there were several differences for using taboo words by the subjects in their interaction. The use of taboo words among young generation was different from the old generation. The taboo words that were used might be similar but it was different in the intension of using them. In this research, the young generation used '**Bawi**' to show intimacy with friends, for example, "Bos darimana do'e.. pe **bawi** leh?! Kita datang deng Frieska" (I am not a boss.. you are pig?! I come with Frieska). However, the old generation used '**Bawi**' in order to insult or express anger such as "*Dasar **bawi** ngana, ta so ulang-ulang kase tau pa ngana e mar ngana kepala batu.. memang*" (You are such a pig! I have told you before but you are really such a stubborn). The use of taboo word; **Bawi**, in this case had the similar function as when the speaker addressed his or her friend. Young generation used the words as if the words a means of communication to socialize or intimate themselves with their friends; on the other hand, old generation used those words as a means of communication to insult other person to show their dislike and to express their anger toward others.

The use of taboo word; **Kepunak** was to show intimacy with others, for example, Oy **Kepunak**, *ngana kotek so jadi bos kang?* Hey dog...have you become a boss, haven't you? The use of taboo word; **Kepunak**, in this case had the similar function as when the speaker addressed her or his friend. Young generation used the word as if the words means of communication to socialize

with their friends. Moreover, the old generation used those words as a means of communication to show discontent toward others.

Second is the use of taboo words that belonged to sex classification. In our society, 'sex' was still considered as an unusual topic in a daily interaction. Therefore, when someone used 'sex' terms such as '**Tontik**' (the penis), '**Cuki mai**' (sexual intercourse), and '**Tolor**' (the balls) in his/ her conversation, those words were included in taboo words.

The use of taboo words among young generation was different from the old generation. The taboo words that were used might be similar but it was different in the intention of using them. In this research, young generation used '**tontik**' to show loyalty to their group., for example, *Dia da baku dapa deng Vino tontik di luar stou*. She is still outside maybe, to meet Vino. This sentence could show a loyalty to a particular group because Vino is her best friend, and she used to call Vino with a nickname such as **Tontik**, to show that they have a close relationship. However, the old generation used **Tontik** in order to attract other's attention such as *Bagemana kabar ngana pe paitua dank? Tu tolor itu dank*. How is your boyfriend? The penis. The use of taboo word, **tolor**, in this case had the similar function as when the speaker addressed her or his friend. Young generation used the words as if the words were a means of communication to socialize with their friends. Besides, old generation used those words as a means of communication to insult or discredit others to show their dislike toward others.

Third is the use of taboo words that belonged to religious matter classification. To express their feelings or surprises, Manadonese also used words related to religious matter such as '**Tuangali**' (O my God!), '**Tuangampun**' (O my God!), and '**Tuangalah**' (O my Lord!). In most society, people still put God and everything related to God in the first place and it was sacred. That is why it was inappropriate to use religious matter in daily conversation.

The use of taboo words among young generation was different from the old generation. The taboo words that were used might be different but it had the similarity in the intention of using it. In this research, young generation used

Tuangali to show surprise to others, for example *Eh ngana tau tu Polha? Torang pe tamang dank? So bunting kotek dia.* Hey, you know Polha? Our friend.? She is already pregnant. *Do'e. Tuangali leh tu Polha... so hamil kotek dia?* Oh gosh. She is pregnant?.. The old generation used taboo word **Tuangalah** as if it was a means to show surprise too, for example, *E dodoe... lama nda baku dapa? Kita so lama nda bakudapa deng ngana. So brapa ngana pe anak?* Hey...it's been a long time, I haven't seen you. How many children have you got? *Adoh Oma, kita komang ada bae-bae jo. Napa so dua tu anak, yang paling kacili so 2 taong. Oma dang bae-bae? Oma tau tu Om Max yang di Waru dang? De pe anak yang nama Angel dank? So kaweng blum? Dia tho so bunting lebe dulu.* Oh Grandma, I am fine. I've got two children; the little one was 2 years old. How about you? Are you fine? Do you know Uncle Max who lives in Waru and whose daughter named Angel? Has she married yet? She has already been pregnant right? **Tuangalah**...*so bunting rek dia?* Oh Gosh...has she been pregnant? *Ba betul kwa ngana?* Are you sure? The use of taboo word, **Tuangalah**, in this case has different form from Tuangali, but it had the similarity in the intention of using it. Young and old generations used the words as a means to show surprise upon hearing a sudden unexpected news from the others.

Fourth is the use of taboo words that belonged to death classification. Manadonese used words such as '**Pemar**' (death) or '**Nate**' (death body) in their conversation in order to threaten the people whom they talked to. So they would feel fear and scared of those kinds of words. Moreover, people also used such words just to convince the people whom he/ she talked to, so that they would believe on what he/ she had said.

The use of taboo words among young generation might be different from the old generation, but it had the similarity in the intention of using it. In this research, young generation used **Pemar** in order to show loyalty to the group. For instance, *Eh ngana tau tu Polha? Torang pe tamang dank? So bunting kotek dia.* Hey, you know Polha? Our friend.? She is already pregnant. **Pemar**, *iyu so? Sapa*

*da bilang pa ngana? Jeez? Really? Who told you that? Young generation used taboo word ‘Pemar’ as a means to show loyalty to the group. In this case, the speaker used taboo word; **Pemar** to the hearer because they have a close relationship. The old generation used taboo word ‘Nate’ in order to be loyal to the group. The speaker did not use to say this taboo word because he was born and raised in Surabaya. However, he used those taboo words because most of his friends often used taboo words in their conversation. To show to others that he is still a Manadonese, though he was born and raised in Surabaya, then he used taboo words. For example, “Sapa da bilang pa ngana kalo dia so hamil? **Pemar** jo.. beking malo keluarga basar jo dia itu.” (Who told you that she is pregnant? Oh death... she puts shame to the big family). Old generation used ‘Nate’ as a means to be loyal to the group, such as “Woi **nate**... kiapa ngana ganti to channel TV dank? Nda dapa lia so ngana kalo kita ada ba uni ? ngana main ganti-ganti jo”. (Woi death... why did you change the TV channel? Cannot you see that I am watching TV?). The kinds of taboo words used might be different but it had the similarity in the intention of using it.*

Next, Manadonese also used Bodily function in their conversation. For instance, ‘**Pendo**’ (the vagina orifice), ‘**kembeng**’ (the vaginal orifice) and so on. When those words were used in a daily conversation, those words became taboo words because those represented someone’s genital, which was very private or personal to be spoken with others freely. The taboo words used might be different but it had the similar purpose in using it. For instance, young generation used **pendo** to insult others, the example, *Ah ngana leh, cuma bagitu leh. Memang pendo ngana no, carewet skali.* Argh... what is wrong with you, it means nothing. You are totally vagina, so talkative. In this case, the speaker used **Pendo** to insult the hearer because the speaker was being disturbed by the talkative hearer. However, the old generation used **Kembeng** to insult others, for example, *Eh, cukimai ngana, so salah leh kong nyanda mau mengalah. Malah ba bale maki pa kita. Ngana itu yang kembeng* . Hey, fuck you, you blame me and do not want to

give in. You turn back swearing me. You are vagina. This sentence was used by the speaker to insult the hearer because the speaker felt underestimated by the hearer. The uses of the words **Pendo** and **Kembeng** by old and young generations here were as a means of communication to insult others.

Moreover, taboo words belonged to ‘mother in law’ term such as ‘**Lonte**’, ‘**Pe Mai**’, ‘**Sundal**’ (a hooker), were used intentionally to insult or discredit others. It would have underestimate or discredit others because the addressee might not be such a person, for example: a hooker. Taboo words that were used by young and old generations might be different but they had similarity in the intention. For instance, young generation used ‘**Lonte**’ to express anger. For example, “*Kiapa ngana lonte? Pema leh brenti jo bicara ngana!*” (What is wrong with you bitch? Hell you, just stop talking). However, old generation used taboo word ‘**Sundal**’ as if it was a means to express anger such as “*Mai leh...sundal deng dia leh... dia ba ambe kita punya tas mar nyanda ba suara kamari.*” (Screw her, she is bitch, she took my bag but did not ask my permission first). The use of taboo words **lonte** by the young generation and **sundal** by the old generation were as a means of communication to express their anger toward others.

Nevertheless, Manadonese also used words which were related to human excretory, for example ‘**Konto**’, ‘**Etu**’ (flatus). Those words became taboo words because they did not have a good sense especially when the speaker equalized the addressee with human excretory.

These taboo words were used among young and old generations but they had different intention in using them. In this case, the young generation used ‘**Konto**’ to address their friends, such as “*Hey konto so datang, coba ngoni lia, napa tu Rakon so bakamari.. bae-bae ngoni samua.. tutu tu idong..jang dia ba konto lei...*” (Hey flatus has come...look at him..king of flatus is here, watch out, close your nose, beware of the flatus), but old generation used ‘**Konto**’ to attract someone’s attention, for example, “*E konto!! gagah skali dia itu... de pe body*

poco-poco.. kalo kita dapa pa dia, kita gepe sampe lombo...” (Flatulus!! She is so pretty... her body so fine...if she is mine... I will keep her forever). Young generation used ‘**Konto**’ in this case to show intimacy but old generation used ‘**Konto**’ to attract other’s attention in communication.

From the discussion above, the writer concluded that besides the types and classification of taboo words used in the conversation by the subjects, the writer also found differences in the use of the taboo words by each subject in each conversation. There were many types and classifications of Manadonese taboo words, but besides the classifications there were also found many differences in the use of taboo words by each subject which occurred in the conversation.