

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents the theories that underline the analysis of the use of Javanese taboo words by the female students of the Faculty of Letters at Petra Christian University Surabaya. Because the thesis is dealing with taboo words, the study uses sociolinguistics approach. As sociolinguistics tries to relate language and society, it enables us to know further about taboo words. Before she goes on further, it will be better if she shows what taboo means.

Originally, Taboo or Tabu (ta-boo) also Tapu or Kapu is a Polynesian term introduced into English in the late 18th century by Capt. James Cook denoting a person or object, or act which is dangerous and therefore it is sacred, consecrated, or unclean (The Encyclopedia Americana Vol. 26, 1970, p. 200e-f). In addition, a taboo may also be enforced by social sanctions, as in Hawaii, where the breaking of a taboo was punishable by death. Cook reached this group of islands, called Maui and the natives believed him to be the god of their tribe, Orono. At last, the natives did not believe in Capt. James Cook as their god Orono again because his ship's masts were damaged by a storm. Then, they murdered Capt. James Cook (The story of Captain Cook, 1958, p. 48-50). Besides, a taboo is normally enforced by supernatural sanctions; that is, anyone who breaks a taboo will automatically suffer from death, illness, or other misfortune (The Encyclopedia Americana Vol. 26, 1970, p. 200e-f). In certain societies, words have religious connotations are considered profane if used

outside of formal or religious ceremonies, especially for Christian people. They are forbidden to “take the Lord’s name in vain” and this has been extended to the use of curses, which are believed to have magical powers. In England, the word “bloody” is a taboo word, because it originally referred to the blood of Christ (An Introduction to Language, 1983, p. 26). Therefore, if they still use those words, they will suffer or die. From this background of taboo words, it shows that at that time, taboo words are considered as forbidden words and have supernatural power that can make people suffer from death, illness, and other misfortune. Moreover, the word taboo has become a part of the general vocabulary of English and other western European languages, in the meaning of “forbidden by tradition or social usage” (The Encyclopedia Americana Vol. 26, 1970, p. 200e-f).

2.1 Review of related theories

In this part, the writer will explain Wardhaugh’s, Rothwell’s, Hymes’, and Hall’s theories that support this thesis.

2.1.1 Wardhaugh

“Taboo is one way in which a society expresses its disapproval of certain kinds of behavior believed to be harmful to its members, either for supernatural reasons or because such behavior is held to violate a moral code” (Wardhaugh, 1986, p. 230). She means that if we are angry to somebody, we will start mocking with taboo words, such as “prick” or “cock”. If the person does not understand the meaning of those words, he will ignore them but if he knows, the conditions will be

worse. The words “prick” or “cock” is referred to a part of the male anatomy.

Moreover, the taboo words that the writer analyzed can be classified based on

Wardhaugh’s tabooed words, which are based on the meaning of its taboo word

(Wardhaugh, 1986, p. 230). Tabooed topics can vary widely:

1. (One’s) Mother-in-law ⇒ this term is used to describe a woman who has affair with many partners, for example, “motherfucker”. In Javanese, words belong to this tabooed topic are “*lonthe*” (bitch), “*balon*” (bitch), and so on.
2. Certain Game Animal ⇒ this term is connected with religious beliefs and practices from prehistoric times. In some religions, “A bull” which called “Apis”, was considered the representative of the god Osiris: “The Ibis” was sacred to the god Thoth. In Javanese, words belong to this tabooed topic are “*asu*” (dog), “*bedhes*” (monkey), and so on.
3. Sex ⇒ this term refers to sexual activities, like, “fuck”. In Javanese, words belong to this tabooed topic are “*cuk*” (making love), “*diancuk*” (making love), and so on.
4. Death ⇒ this term refers to something that makes people fear to face it, such as “go to hell”. In Javanese, words belong to this tabooed topic are “*matek*” (death), “*batang*” (corpse).
5. Excretion ⇒ this term has connected with human excretory, such as “shit”, “piss”. In Javanese, words belong to this tabooed topic are “*taek*” (excrement), “*entut*” (flatus).

6. Bodily functions \Rightarrow these terms are related to the human's body or human's genitals, such as "cunt", "cock". In Javanese, words belong to this tabooed topic are "*gathel*" (penis head), "*silit*" (anus), "*dobol*" (the vaginal orifice), and so on.
7. Religious matters \Rightarrow these terms are related God, such as "Gosh!", "Golly!" referring to God. "Gee! Jingo! Jeez!" referring to Jesus, or "God damn you". In Javanese, words belong to this topic are "*ya, Allah!*" (Oh, my God!), "*masa, Allah!*" (Oh, my God!), and so on.
8. The left hand \Rightarrow this term refers to the symbol of sexual intercourse by showing the middle finger of the left hand, such as "fuck you", or "screw you". In Javanese, term refers to the symbol of sexual intercourse by showing the thumb between the index finger and the middle finger.

Consequently, as far as language is concerned, certain things are not said or certain objects can be referred to only in certain circumstances.

2.1.2 Rothwell

There are many similarities between Wardhaugh's tabooed words and Verbal Obscenity. According to Verbal Obscenity : Time For Second Thoughts (1971, p. 108-113), J. Dan Rothwell points out that "Verbal Obscenity" is defined as a type of swearing that utilizes indecent words and phrases". Such "indecent" terms fall into essentially four categories: (1) Copulative terms such as "fuck"; (2) Excretory terms such as "shit" and "piss"; (3) Terms related to the human genitals such as "cunt" and "cock"; and (4) Terms related to sexual irregularities such as

“bastard” and “bitch”. Besides, there are four principal purposes of Verbal Obscenity : (1) Create attention; (2) Discredit; (3) Provoke violent confrontations; and (4) The creation of strong interpersonal identification. The words “fuck”, “shit”, and so on are also considered taboo and verbal obscenity, so she will take both theories in analyzing the topic of this thesis while these words themselves are also connected with sex, excretion, bodily functions, and (one’s) mother-in-law.

2.1.3. Hymes

Whenever a person speaks, there must be some factors presence in his communicative event. Hymes describes in detail and proposes in his systematic framework of SPEAKING. Hymes (1972) describes the factors in the word SPEAKING which are relevant in understanding a communicative event. These factors exist and frame a communicative or speech event as the abbreviation of:

- Setting (S) ⇒ refers to the time and place in which the speech takes place. It also refers to the abstract psychological setting, or the cultural definition of the occasion.
- Participants (P) ⇒ includes various combination of speaker-listener, addresser-addressee, or sender-receiver.
- Ends (E) ⇒ consist of purpose outcomes and goals.
- Purpose outcomes ⇒ conventionally recognize and expected outcomes often enter into definition of speech events.

- Purpose goals \Rightarrow the purpose of an event from a community standpoint, of course, need not be identical to the purposes of those engaged in it.
- Act sequence (A) \Rightarrow refers to the message form and content of what is said: the precise message used, how they are used and the relationship of what is said to the topic.
- Key (K) \Rightarrow is introduced to provide for the tone, manner, or spirit in which an act is done. Acts otherwise the same as regards setting, participants, message form, and the like may differ in key, as, e.g., between mock: serious or perfunctory: painstaking.
- Instrumental (I) \Rightarrow a major theoretical and empirical problem is to distinguish the verbal resources of a community. Three criteria seem to require recognition at the present time: the historical provenience of the language resources; presence or absence of mutual intelligibility; and specialization in use. The criteria often do not coincide. Language and dialect are suggested for the first; codes for the second; and varieties and registers for the third.
- Norms (N) \Rightarrow all rules governing speaking and an account of norms of interaction may still leave open the interpretation to be placed upon them, especially when members of different communities are in communication.
- Genres (G) \Rightarrow are meant categories such as poem, myth, tale, proverb, riddle, curse, prayer, oration, lecture, commercial, form letter, editorial, etc.

The writer uses some factors on Hymes' theory, they are setting (S), participants (P), act sequence (A), and key (K) as those are related with the use of taboo words and statement of the problem (problem no. 2 and no. 3 in 1.2).

For example:

X: "*Makanmu akeh yo, pantesan badanmu gedhe koyo babi*".

Y: "*Menengo kon, lambemu wis koyo 'silit' ojo akeh ngomong!*"

Translation:

X: ("You eat a lot, that is why you have a big body just like a pig".)

Y: ("Just shut up, your lips like an 'anus' do not talk too much!")

Here, Hymes gives the setting, participants, act sequence, and key in which the word '*silit*' (anus) is uttered. Of course, the word '*silit*' (anus) is not uttered in open public places where there are many strangers, and the participants must have a close relationship as that word is taboo and impolite to use to the strangers and older people. It is also impossible for one to say it without having a reason. From the conversation above, we know that one is angry to his or her friend as she or he is being said like a pig, then she or he will start mocking with taboo word, '*silit*' (anus).

2.1.4 Hall

Apart from those theories mentioned above, there is still another important theory which can help her in writing her thesis. According to Psychology Today: An Introduction, Hall said that: "whatever the circumstance, it has the same three aspects: arousal, expression, and experience" (1983, p. 346). The writer only focuses

on the second aspect, that is, expression because using taboo words is a verbal expression. For example:

A: “*Mobilku mari ditabrak kemarin, tapi sing nabrak lari*”.

“*Memange wong iku 'asu' kok*”.

B: “*Yo*”.

Translation:

A: (“My car was hit yesterday, but the man who hit my car ran away”.)

(“That man is a ‘dog’”.)

B: (“That is right”.)

From the conversation above, we know that one is angry to the man who hit his or her car as the man did not have responsibility for what he had done, then he or she mocked with the taboo word, ‘*asu*’ (a dog), to his or her friend as an expression of his or her anger.

2.2 Review of related study

The writer quotes from Indrayanti Kiswandono’s study because the writer thinks that there are some similarities in theories. Both Indrayanti and the writer use Wardhaugh’s and Hymes theories.

On the other hand, there are some differences between Indrayanti’s study and the writer’s. The differences are Indrayanti studies about The Use of Taboo Words by Mechanical Engineering Students at Petra Christian University (1995). She focuses her study on the use of Indonesian taboo words by male students. While the

writer does a research about The Use of Javanese Taboo Words by the Female Students of the Faculty of Letters at Petra Christian University Surabaya. The writer focuses her research on the use of Javanese taboo words by female students. Indrayanti develops her ideas into three main parts: the classification of each taboo word that Mechanical Engineering students use in their communication, the conditions when they use taboo words, and the motivations of using taboo words. The writer also develops her ideas into three main parts: which classification of each taboo word the students frequently use in their communication, in which circumstances the students use taboo words more easily, and which reasons cause them to use taboo words more easily. Indrayanti uses not only questionnaire but also interview and observation. She only takes 100 students and uses random sample to represent the population. Specifically, there are 10 respondents for the observation and interview while 90 respondents answer the questionnaire. Whereas the writer only uses questionnaire and takes 30 female students of the year two thousand who come from East Java to represent the population. The mean, the standard deviation, and the coefficient of variation principles are used in Indrayanti's quantitative research. The writer only uses simple calculation (frequency, total, and percentages) as her research is a descriptive one.

After discussing all the theories above, the writer realizes that Wardhaugh's theory of tabooed topics is more complete than Rothwell's theory of "Verbal Obscenity". Wardhaugh classifies the taboo words into eight kinds based on the original meaning of the words, those are: "(one's) mother-in-law", "certain game

animal”, “sex”, “death”, “excretion”, “bodily functions”, “religious matters”, and “the left hand”, while Rothwell only classifies “Verbal Obscenity” into four kinds, which are “copulative”, “excretory”, “human genitals”, and “sexual irregularities”. Besides, Wardhaugh’s theory of tabooed topics is more general than other theories.

Wardhaugh does not elaborate more about the use of taboo words, such as, as an expression, and the factors of the communicative event those words are being used.

Whereas other theories explain them.