

CHAPTER I

Introduction

1.1 background of the study

People all over the world use a language to communicate and interact with each other. Language is what the members of particular society speak. When people know a certain language, they can speak or be understood by others who know that language (*Ronald Wardhaugh, 1998:1*). Language is the process or set of processes used to ensure there is agreement between the sender and receiver for meanings assigned to the symbols and the schema for combining them used for each communication. The symbols themselves, although typically not accompanying non-verbal activity, are usually described as words. The schema for combining them is usually described as a grammar.

According to Jay, language either written or spoken is also used to interpret the speaker's mind. What in his/her mind is reflected in his/her language (2003: 3). In other words, language is used to express how the people feeling, other can read, listen and understand what he/she is thinking about. A person can communicate his/her ideas to make other things with a language. When a person hears or reads that sentence, it affects his/her subsequent thought and behavior because its function is to affect the listeners.

People use language as means of communication, but certain words are not saying. It is not because they cannot be, but because people don't talk about

those things; or people talk about those things in very roundabout ways. As Ronald Wardaugh (1998:234) in his book “An introduction to Sociolinguistics” further says “Taboo is avoidance or prohibition in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame”. Accordingly so far as language is concerned, certain things are not to be said or certain objects are not being referred to only in circumstances.

Moreover in *Routledge Dictionary of Language and linguistics (2000)*, taboo word is a term that is avoided for religious, political or sexual reasons and was usually replaced by euphemism. Taboo word is forbidden thing which should not be used in the civilized society. As we know that there are norms which created by the member of society itself and that must be paid attention in the society. The norm contain of rules or regulation to organize the society. If someone who breaks the norm by doing action/ thing, he/ she will get a punishment and considered having bad reputation according to the member of societies’ views. In the real meaning, taboo word should not be used in civilized society since it breaks the norm of politeness in the society.

If someone have well educated background or he is a respected figure in a society, he should not use taboo words as an expert namely Holmes (1992:161) states that “the way you speak is usually good indicator of your social background”. Based on this statement, it seems clearly that our speech shows about short of background (higher educational, ethnic and culture) that we had.

There is an oddity in the capital of Indonesia Jakarta. That province is lead by a figure who likes to say harsh and swear word. There are many Indonesians were surprised with a leader who dared to speak harshly in public. He is Basuki Tjahaja Purnama (Ahok) The Governor of DKI Jakarta. He is become famous leader in public because of his personality who always using harsh words when speak in front of public.

Umaimah Wahid, The observer of political communication from Islam state University Syarif hidayatullah Jakarta (27/4/2016, Replubika.co.id) said Ahok had to improve his communication performance when he spoke out in public and he should not used harsh words to give comment into his cabinet minister or citizens. Based on this phenomenon Ahok is known as a leader who likes to talk harshly in public. A variety of harsh and swear words which always used by Ahok was not good example for children. (Seto mulyadi, East Jakarta 16th march 2015). As we know that a leader is an example for the citizens, not only for adult but potentially children too.

Tantowi yahya, claimed that the harsh words like “*Anjing, elu, maling, bangsat, siluman, brengsek*” which always used by Ahok will be imitated by younger generation. They think that all the words were allowed to use in public, because the governor who always use it. And in future there will be children talking to their parents, teachers, friends, and another person using harsh words (*Tantowi yahya, Jakarta 19th march 2015*. According to this statement, the leader who always use harsh words in public do not given a good example for the society.

The Language performance of Basuki Tjahaja Purnama (Ahok) the governor of Jakarta who always use harsh and swear words in public does not reflected as a public leader and value of Pancasila in Sila number 2 is *just and civilized humanity*. “Indonesia is not barbar country, he must shown a good ethics”. (Karyono wibowo: 19th march 2015, Merahputih.com).

As a Governor, Ahok can also be called as the number one figure in DKI Jakarta and he also has different personality among the other leaders. Because his position in Jakarta and his personality, especially on his language performance. Based on the explanation above that Ahok is always using harsh and swear words when he got angry and he did not feel worry about it. Harsh words that used by Ahok is consider as taboo words, because all the words is prohibited to said in public and it is included into the characteristic of taboo words.

Dodi Ambardi, the observer from Gadjah Mada University Yogyakarta (Kompas.com, 28/4/2016) stated that language performance of DKI Jakarta Governor’s was attending to show brutality. The word choice which is used by Ahok was improper. It motivates the researcher to analyze his language performance. Because Ahok is a governor who dare susing taboo words in public and taboo words were usually used by the people who have poor educational background or came from the lower social class.

On the previous study was written by Eka Endrayani (2011) entitled “*The Taboo words used by Eminem in His song Shit on you*”. In her study, she analyzed the types of taboo words in Eminem song and the implied meaning

in those words. She analyzed the song using analysis document method. And the other study was conducted by Ganjar Ahar entitled (2013) “*Surabaya Taboo words used by Bonek*”. Ganjar took his data from Bonek (Persebaya supporter), in his study he analyzed the kind of Surabaya Taboo words and explains the meaning of those words. In his study there is no example what the function in each word. However, the result of those study serve a clear view about the classification of English taboo words and provides an important about the basic concept of English taboo words which is proposed by Ronald Wardaugh.

Based on the previous study this research is concerned on Basuki tjahaja purnama’s (Ahok) language performance as governor of DKI Jakarta. Analyzing the use of language will be mainly as data of this research. To answer this research, need some technique by analysis document. This research was focus on analyzing the types and the purposes of taboo language which used by Basuki Tjahaja Purnama (Ahok).

1.2. Research Question

In this thesis, the researcher wants to analyze Taboo words in language that used by Basuki tjahaja purnama (Ahok) as a Govenor of DKI Jakarta.

- a. What are the types of Taboo words used by Basuki Tjahaja Purnama (Ahok)?
- b. What are the purposes of the Taboo words used by Basuki tjahaja purnama (Ahok)?

1.3. Purpose of the research

Conduct this research, the writer wants to analyze the Taboo words use by Basuki Tjahaja Purnama as Governor of DKI Jakarta. Here are the following purposes of his main analysis:

- a. To describe the types of taboo words used by Basuki Tjahaja Purnama (Ahok)
- b. To describe the purposes of taboo words used by Basuki Tjahaja Purnama (Ahok)

1.4. Significant of the research

Through this research, the writer tried to let others know about the classification of Taboo words, especially used by Basuki tjahaja purnama (Ahok) as a Governor of DKI Jakarta.

1.4.1 Theoretically this study will give contribution to the:

A. Ronald Wardaugh's Sociolinguistics theory, it will prove that each culture has Taboo words and it should not be used or prohibited to be said in public. Because it has negative effect like angry, embarrassment, etc.

1.4.2 Practically this study will show:

A. English department, this study can be supplementary material of teaching sociolinguistics especially in taboo language. This study will give knowledge about kind of Taboo language in Sociolinguistics study.

B. For the coming research it can be references to do a related topic on sociolinguistics especially in Taboo language. It can show that each region also have Taboo language.

C. For the readers it might be a lesson that we have to think about the consequences of our statement.

1.5. Scope and limitation

The scope of this study is concerned on view of sociolinguistic especially on theory of Taboo. The researcher used Wardhaugh theory to analyze this research. Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame (*Wardhaugh: 2000, p.234*). Because Taboo words had negative effect such as break the norm, it can make some people being angry, shy, etc.

The limitation of this study is based on Ahok's language performance. It took from the video of Ahok's speech, interview and comment on internet. From the source of data the researcher found 26 data in Ahok's language performance. Because in those words mostly were prohibited to say in public. The researcher takes the data in Basuki Tjahaja Purnama's speech (formal and informal) and interview on television program.

1.6. Definition of key terms

To avoid the misunderstanding this research need to describe more specifically, they are Sociolinguistics, Taboo language and Ahok's language performance.

1.6.1. Sociolinguistics

Sociolinguistics is the study of our everyday lives – how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws which address language. (Wardhaugh: 2006, p13)

1.6.2. Taboo words

Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame (Wardhaugh : 2000, p234)

CHAPTER II

Review of some related literature

Discover the finding of this research, need some theories to support the result and being trusted. The theories of this research based on science book. In this chapter, the researcher would like to explain the review of related to literature and discussing the theory. The researcher classified it securely overviews, such as, Sociolinguistics and Theory of Taboo words. Those will be elaborated in more detail below.

2.1. Sociolinguistics

Sociolinguistics is the study of our everyday lives – how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws which address language. (Wardough: 2006). **Sociolinguistics** is concerned with language in social and cultural context, especially how people with different social identities (e.g. gender, age, race, ethnicity, class) speak and how their speech changes in different situations.

Sociolinguistics is the descriptive study of the effect of any and all aspect of society, including cultural norms, expectations, and context, on the way language is used, and the effects of language use on society. Sociolinguistics differs from sociology of language in that the focus of sociology of language is the effect of language on the society, while sociolinguistics focuses on the society's effect on language. Sociolinguistics overlaps to a considerable degree

with pragmatics. It is historically closely related to linguistic anthropology and the distinction between the two fields has even been questioned recently. (Jenny-cook Gumperz, 2008: 523)

Sociolinguistics is a combination of two disciplines that are language discipline and sociology discipline. The meaning of sociolinguistics, need to recognizing the meaning of sociology and linguistics. Sociology is an objective theory and science about human in their communities that are related with institution, and have a social process on that inside. Linguistics is a scientific of human language. So, it easily to know the meaning of sociolinguistics is. Sociolinguistics is study the relationship between language and society or the sociolinguistics is a study of human language which used by people that related language on community (Chaer&Agustina, 2004: 3).

All knowledge has a benefit in life practically, also the benefits of sociolinguistics. Sociolinguistics is much placed on human living. Because sociolinguistics is a aid of verbal human communication. That gives a knowledge a way to using a language in social, like the theory of Fishman on the book of chaer and Agustina. It says the point of matter on sociolinguistics is “Who speak, what language, to whom, when and to what end”. The assumption of Fishman theory could be as the basic of theory sociolinguistics (Chaer&Agustina,2004:5).

Sociolinguistics is a study of the linguistics features that have social relevance for participants in those speech communities. This study relate between language and society. It is through the investigation of the role language plays in

the organization of social groups and institutions. It is used to analyze language from a social perspective (Yule, 2006:205).

Sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterize particular social arguments. Hudson (1996, p.4) has described the difference as follows: sociolinguistics is ‘the study of language in relation to society,’ whereas the sociology of language is ‘the study of society in relation to language.’ In other words, in sociolinguistics we study language and society in order to find out as much as we can about what kind of thing language is, and in the sociology of language we reverse the direction of our interest.

The sociolinguist’s aim is to move towards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language (Janet Holmes, 1992: 16). Sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way

people convey and construct aspects of their social identity through their language (Janet holmes, 2013).

Sociolinguistics is that parts of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society & has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology (P. Trudgill, 1974: 32).

2.2. Taboo

The word *taboo* is borrowed from Tongan, a language spoken by Polynesians in the Pacific archipelago, where any sacred or humble things are forbidden to touch or even to talk about. (Gu, 2002, p.264). “Taboo” does refer to this phenomenon, and means “holy” or “untouchable”. For a long time, English and American believe that avoiding linguistic taboo is the symbol of their civilization. They refuse to talk about certain objects or actions and refuse to use the language referring to them.

Oxford dictionary of English defines taboo as “a social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing” (Oxford Online Dictionary.2010-11-11.Time19.34). The current researcher agrees on the previous definition mentioned as well as pointing out that the present investigation also takes into account not only prohibited or restricting practice but also utterances where swearing and cursing comes in.

Taboo can be characterized as being concerned with behavior which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behavior which is prohibited or inhibited in an apparently irrational manner. Taboo is associated with things which are not said, and in particular with words and expressions which are not used. (Trudgill, 2000:18). Taboo is the prohibition or avoidance in any society of behavior to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint. Consequently, so far as language is concerned, certain things are not to be said or certain objects can be referred to only in circumstances, for example, only by certain people, or through deliberate circumlocutions, i.e., euphemistically. Of course, there are always those words which are prepared to break the taboos in an attempt to show their own freedom from such social constraints or to expose the taboos as irrational and unjustified, as in certain movements for 'free speech'. (Ronald Wardaugh, 2002:239).

2.2.1. The concept of taboo words

Any language used on societies which have not to be said. The existing prohibition causes of community have any custom about language. That prohibition called as taboo. Taboo word has already existed as a part of general vocabulary of English and other western European language since a long time ago. Since the early time, "taboo words are considered as a forbidden words and

have supernatural power that can make people suffer from death, illness, and other misfortune” (The Encyclopedia Americana. 1970:267).

The concept of taboo growth based the periods. Taboo words in ancient including profanity, it means secular irrelevant speech and blasphemy. That is proscribed by religious authorities since biblical times. Recently 20th and 21st century legal decision created taboo on speech considered obscene or indecent and speech that constitutes sexual harassment or discrimination (Jay, 2009:154).

Prohibition of taboo is existed on the society, because there is any prohibit from custom of social. Taboo could arise out of social constraints on the individual’s behavior where can cause discomfort, harm or injury. Taboo based on discipline knowledge of sociolinguistics society feel discomfort and harm if some utterances has speak out (Allan-Burridge, 2009:1). A taboo is a strong social prohibition (or ban) relating to any area of human activity or social custom that is sacred and forbidden based on moral judgment and sometimes even religious beliefs. Usually, when someone has been insulted, the person will fell offended and easily to be angry. Sometimes, quarrelling or fighting, the person usually yells ‘the taboo words’ to express his/her emotion to other.

In the English speaking world, the most severe taboos are now associated with words that connected with sex, excretion, and the Christian religion. According to Eisenson and Boose in coming terms with language: an Anthropology, “taboo word is one type of words that are forbidden to speak because it is not suitable with certain religion or custom in a society, it also

provokes violent reactions of apparently very real shock and disgust” (Liedlich, 1973:107). Furthermore, according to Trudgill, taboo words which were not only considered inappropriate for certain context, but also forbidden in most communicative events (1974;29-31).

2.2.2. The principle of taboo

Taboo is a “ban or inhibition resulting from social custom or aversion”. Taboo sanctioned or restricted on both institutional and individual level under the assumption that some harm will occur if taboo words is spoken. The harm causes by the speaker and listener on society. The point of taboo words is forbidden. The language used as connotative meaning which unable to said in general community. Taboo word perceived to etiquette, norm and social value (Jay,2009;153).

Principle of taboo words leads from proscription of behavior. Any kind of behavior can be assumed as taboo. That behavior must be perceived as in some way of harmful to an individual and communities. This behavior including sacred, touches person of power, contact dangerous creature (Allan-Burridge. 2006;11).

2.2.3. The purposes of taboo

There are many reasons for people to use taboo language. According to Jay (Jay, 1999:84), people, as a kind of emotional animal have a desire to express their feelings, relieve their negative stress, and establish their identities and

status through their speech. Using taboo language can help them to achieve these purposes effectively, as language is a tool used by everyone. The function of taboo words are listed as follows, such as humor, catharsis, or showing the power.

Second function of taboo words is catharsis. “When we are extremely angry and we feel the need of expressing our anger in violence, the uttering of these forbidden words may provide a relatively harmless verbal substitute for going berserk and smashing furniture; they may act as a kind of safety valve in our moments of crisis” (Hayahawa, 1990: 48).

The expert linguistics Wardaugh (2006;25) about taboo word state that taboo words is defined as type of swearing that use in decent word and phrases. It can conclude into five principal of taboo. There are:

A. Create attention

Someone has a tendency to speak out the verbal obscenity when he or she wants to get the attention of the public (Liedlich, 1973). McEdwards stated that “taboo words provide the most evocative to the society, and they draw attention to themselves as well as those who are using it”. Create attention to attracting the hearer’s attention.

B. Discredit

Taboo words express “a profound contempt for society’s standards, as a revolt against authority, and irreverence for things scare (Liedlich,1973:110). It means that people who use taboo words are not satisfied with the public images

about certain person, institutions, government, etc. furthermore, people use taboo words to attack the mental construction of their target and to express their disbelief about something in which they assume do not suitable with the public standards.

C. Provoke

“Taboo word is the most effective rhetorical method available to agitators for inciting a violent response” (Liedlich,1973: 111). Based on this term refers to the process of reaching violent confrontation. When a person is depressed by the negative circumstances, there is a need to release this overload negative pressure and this kind of psychology needs incite the person to have a violent confrontation. As the result, that person needs a trigger and the only trigger which might be available is mocking the target with his or her verbal obscenity.

D. Create identity

This is creation of strong interpersonal identification. For example identification among young ghetto, blacks, primarily males also results from verbal skill game called the “dozens”. Furthermore, anthropologist Roger Abrahams in coming to terms with a sample curse, like ‘fuck you’, which may elicit the conventional response, ‘fuck your mother’. At this point the decision will be made whether to play or not. Subject matter is concerned with topics the young blacks are sensitive about.

E. Provide catharsis

One of other essential function of taboo words provides to its user is catharsis. The view is that the users of taboo words use the offending word in order to release their intense frustration and passion. People tend to use taboo words when they have such problems and in this case, taboo words are considered as “medicine for their inner frustration which is unbearable to exclaim” (Liedlich, 1973: 116-118). Somehow these taboo words perform as the therapy for the speaker’s or writer’s psychology, especially when he or she angry or disappointed with someone or something. Then by acquiring taboo words he or she can feel more relieved. For instance, when a man was doing of shooting sport, but he missed the target then he swore “shit” the taboo words which that man said seems effective to make his feeling disappointment became more relieved.

2.2.4. Types of taboo

Wardough (2006:20) states that taboo can be classified based the meaning of each taboo word. There are:

A. Mother in law term.

This term is predominantly used in order to describe a woman who was has affair with many partners. This term close related the speaker of sexual activities which those person which love and protecting to change their partner while they have sexual intercourse.

For example taboo words in English:

1. Bitch

- *Shut up your mouth, bitch!!*
- Bitch can mean someone who whines and complains a lot or someone who's angry (usually in regards to a woman). If someone calls a woman a bitch, they are saying in a very rude ways that they denote she as a bad girl or she behaves in a very unpleasant way. Although this English Taboo words appears in different context, the "bitch" word include one of English taboo words which refers to the mother in law term, since it describe as a woman who has affair with many partners, in other words the bad woman.

2. Motherfucker

- *"What the motherfucker is going on here?"*
- Motherfucker is a vulgar, inappropriate word used to describe someone or something which is horrible, despicable or hated. While it is usually considered highly offensive, it is rarely used in the literal sense of one who engages in sexual activity with another person's mother, or his or her own mother. Rather, it refers to a mean, despicable, or vicious person, or any particularly difficult or frustrating situation.

B. Sex term.

This term refer to sexual intercourse between man and woman. For example taboo word in English:

1. Fuck

- *“He fucked up the car really badly”*
- The word “fuck” is a verb that means to have sex with someone. Therefore “fuck” include English taboo word which refers to the sex term type. it is related with the sexual intercourse between a man and a woman.

2. Blow

- *“Blow them up if they ain’t want me”*
- The word “blow” means send a stream of air from the mouth or the woman spoils the man by sucking on man’s organ genital.

C. Death term.

Interpreting the death derive meaning into something that makes people fear to face it. For example in taboo words English:

1. Go to hell

- *“I want to break up with you, Go to hell!!”*
- Hell is a spiritual realm of evil and suffering, often described as a place of perpetual fire beneath the earth where the evil people go to be punished after death.

2. Damn

- *“Hey man, you lost my phone. Damn you!!”*
- This context is to express that you are upset with another person and Damn means to condemn (a person) to suffer eternal punishment in hell, but is more commonly used when expressing surprise or disgust.

D. Excretion term.

In any language there are certain things which must be avoided of mention. It applies to the words with such connotations as well. In English, the first of these that occur to people are words dealing with excretions. In fact, except tears, all the words concerning bodily excretions are believed taboo. The earliest sayings of “move the bowels” and “pass water” are considered inelegant. And “defecate” and “urinate” seem to be the words used in hospitals. This term give meaning into connection with human excretion or solid waste matter that was eliminated from body genital. For example taboo word in English:

1. Shit

- *“Oh shit!! The thief was run away”.*
- A vulgar word for fecal matter or in another example like “Shit on you” the word “shit” means as the act of throw away the garbage from our stomach by the anus.

2. Piss

- *“I am pissed of”*

- The word “pissed” use to describe anger and in other definition the word “piss” means a vulgar term for pee or urine.

E. Bodily function.

It means that taboo related to the human sex organ. For example taboo words in English:

1. Cock

- *“Dude, that girl just grabbed her friend and took her away from.”*
“What a cock block.”
- That sentence is to deny someone an opportunity to hook up with a girl. Cock can also mean a male chicken (rooster), though it it’s not as common to use it this way. The most common use of cock for rooster is where two roosters fight each other, called cock fights.

2. Dick

- *“I loved the feel of his dick inside me”*
- The word “dick” means the male sex organ.

3. Ass

- *“I will kick your ass!!”*
- Ass is another word for buttocks or anus, but is commonly used to describe someone who’s rude or mean. Can also be used to refer to a donkey or mule (burro) in a non-vulgar way.

F. Religious matter.

This words are often appears that connected to God things like *holy shit*, *God damn it*. They are present the discoveries which can conclude into their categories. Both of them are still in one meaning. However the categorization any few differ, but much more similarities on that meaning. Because related with theories of Allan and Burrige state that taboo perceived for specifiable community, time and contexts. For example taboo words in English:

1. God damn it.
 - *“You are so god-damned stupid!”*
 - It means that you are feel shock with something and you said god’s name for shocking expression.

2.2.5. The use of taboo

Taboo words can be used for a variety of reasons, including in achieve a specific reaction from others. Swearing injects a direct, succinct emotional component into the discussion, usually in order to express frustration, anger or surprise (up to two-thirds of our swearing is for just such expressions). These insulting swears can be name calling or wishing someone harm, so it’s no wonder they are often a defining feature of hate speech, verbal abuse, sexual harassment and obscene phone calls. “Swearing is like using the horn on your car, which can

be used to signify a number of emotions (e.g., anger, frustration, joy, surprise).”
(Jay,2009).

The use of taboo depends on conversational purpose of the speaker. For example some people horning, that are can be used to signify a number of emotions. It also happened when the individuals as spontaneous form like a habitual epithet. Moreover it significantly can used reflective form where the time appropriate to say like obscene of joke.

Taboo is linked to personal and interpersonal expression of anger and frustration. It is also used to achieve a inconsequential in terms of their impact on others, although some might argue all uses of taboo words are harmful to some degree.

CHAPTER III

RESEARCH METHOD

The researcher designed the illustrate how to collect and analyzed the data. Discovered of this research, need some methods to support the result and being empirically trusted. The method of this research will be done in real world. The researcher classified the process into several parts, research design, Data of the research, instrument of the research, technique of the data collection, and technique of the data analysis.

3.1. Research Design

This research is descriptive-qualitative research. In this research the Researcher tried to interpret and formulate the patterns of the findings. Based on Johnson and Christensen, (2004:359), qualitative research relied primarily on the collection of qualitative data (non numerical data such as words and pictures). In addition, this research did not involve any statistical analysis of Conviction and it described the phenomenon of taboo words which was present in Conviction script which was used as the data source.

3.2. Source of research data

The source of research data of this research is Basuki Tjahaja Purnama (Ahok) the governor of DKI Jakarta. He is a phenomenal Governor in Indonesia especially in DKI Jakarta because of his language performance which always

used curse language. It can be seen when he tried to solve every problem that he faced.

3.3. Data of the research

The data of the research is Ahok's language performance. It is called as Taboo language. Because the choice of words (bajingan, setan, tai, brengsek, etc) which used by Ahok was something prohibited or should not conveyed by a leader. From the source of data the researcher found 25 data And Taboo words that used by Ahok had negative effect to others.

3.4. Technique Data Collection

The researcher collects the data with document collection. Document here is video and the researcher used internet especially in Youtube.com and tried to find some video about language performance of Basuki tjahaja purnama (Ahok).

3.4.1. Instrument

The instrument of the research is the researcher in which he himself collected and analyzed the data during the research process.

3.4.2. Procedure of collecting data

The procedure to collect the data are:

- a. Search some valid video from Youtube.com with some keywords

Example: Ahok memaki, Ahok berbicara kasar, kalimat-kalimat jorok Ahok, etc.

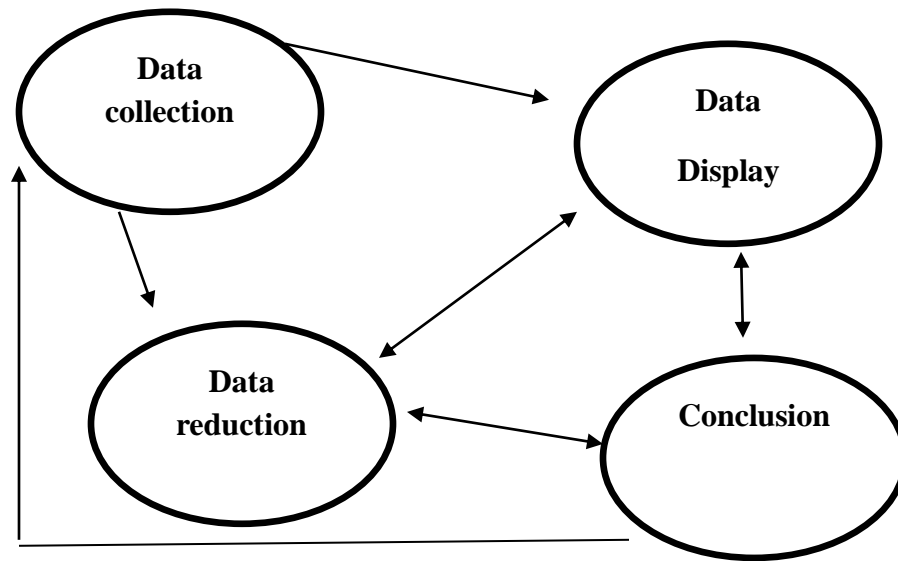
- b. Identify the video that contain Taboo language of Basuki Tjahaja Purnama
- c. Write down on the paper the language performance of Basuki Tjahaja Purnama

3.5. Technique of Data Analysis

This research used descriptive analysis. The data will describe into being as the finding of the research. The researcher identified the data to describe the taboo language based on the types and purposes. To answer the first focus the researcher tried to described the meaning and reason in each data why it can be included into the types of taboo words and the second focus the researcher tried to described the purposes of the data based on the theory. To analyze the data, the researcher used some procedure.

3.5.1. Procedure of data analysis

In this research, the researcher used procedure of data analysis theory from Miles and Huberman (1994). Miles and Huberman argued that the activity in qualitative data analysis performed interactively and continuously until complete. The procedure was data collection, data reduction, data display and conclusion.



1. Data collection.

The researcher collected the data from video about Basuki Tjahaja Purnama (Ahok) language performance from internet and transcript the audio data into the written transcript. As the example below:

2. Data reduction.

Data reduction refers to the process of selecting, focusing, simplifying, abstracting and transforming the data appears in written up fields notes or transcriptions (Miles and Hubernam, 1994:10). The researcher had chosen the important data from the big data in this case is taboo words. This process is selected the main words (taboo words) from the sentences that had been written on the paper. So the researcher has known which one the data can be used and can not to be used. After the researcher reduced the data, the researcher was given the code into the data. This process is giving code on the data. Function of coding

to help keep track of information (Hood, 2009:79). It means giving symbol on data. The researcher used the codification to make easier for next process of analyzed the data and then the researcher was explained the meaning of data.

3. Data display

Data display is an organized, compressed assembly of information that permits conclusion drawing and action. By looking at the display, it will help the readers to understand what was happening and to do something.

4. Data classified

The researcher had been classified the data based on the theory types and purposes of taboo words. The researcher made some analysis data in finding through the classified data.

5. Conclusion

Conclusion is the last procedure of the data analysis. The researcher concluded the result of what had been analyzed in each data.

Example:

Table 1

The types of taboo words found in Basuki Tjahaja Purnama’s language performance:

Types of taboo words:

Tp1: Mother in law term

Tp5: Bodily Function

Tp2: Sex term

Tp6: Religious matter

Tp3: Death term

Tp7: Animal Names

Tp4: Excretion term

Tp8: Racism term

Tp9: Insulting references to perceived psychological, physical or social deviation

N O.	TABOO WORDS	Tp1	Tp2	Tp 3	Tp 4	Tp 5	Tp 6	Tp 7	Tp 8	Tp 9
1.	GOBLOK									√

Goblok (1/Tp9)

*“makannya saya bilang dia **Goblok** karena bagian utara ini bukan daerah resapan air. dia kan **Goblok** banget gitu ngomongnya. makannya dia ngerti gak ilmu sejarah, cuma baca buku sedikit aja belagu banget”*

The word “*Goblok*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological,

physical or social deviation. Based on this context the word “*Goblok*” is included in someone’s psychological. Because the word “*Goblok*” is described someone who does not have enough knowledge on his/her mind. The word “*Goblok*” which used Basuki Tjahaja Purnama when he gave a comment on a Betawi historian JJ rizal which said the north Jakarta must be a water catchment area is taboo words. Because Basuki Tjahaja Purnama said that word in front of public and the word “*Goblok*” has a bad meaning that is a person who does not have good knowledge or very stupid person. In English translation “*Goblok*” similar with “*Stupid*”

Table 2

In table 2 the researcher will classified the purposes of taboo words was found in Basuki Tjahaja Purnama’s language performance.

Purpose of taboo words:

Pt1: Create attention

Pt2: Discredit

Pt3: Provoke

Pt4: Create identity

Pt5: Provide catharsis

NO.	TABOO WORDS	Pt1	Pt2	Pt3	Pt4	Pt5
1.	GOBLOK		√			

(1) Goblok (Tp6/Pt2)

*Makannya saya bilang dia **GOBLOK** karena bagian utara ini bukan daerah resapan air. Dia kan **GOBLOK** banget gitu ngomongnya. Suruh bongkar rumah saya untuk daerah resapan air. Makannya dia ngerti gak ilmu sejarah, cuma baca buku sedikit aja belagu banget.*

As shown data above, Basuki Tjahaja Purnama used the word “Goblok” to discredit Betawi historian JJ Rizal because his statement which says the northern part is a water catchment area. But Basuki Tjahaja Purnama disagree with that statement, so he used the statement “*Makannya saya bilang dia **GOBLOK***” and “*Dia kan **GOBLOK** banget gitu ngomongnya*” to discredit JJ Rizal. Basuki Tjahaja Purnama said that the statement which said by JJ Rizal is Stupid statement and he also said that JJ Rizal is stupid person because of his speaking.

CHAPTER IV

DATA ANALYSIS AND FINDING

This chapter will discuss the taboo words used by Basuki Tjahaja Purnama as the governor of Jakarta. The researcher analyzed the types and the purposes of Taboo words which found in Basuki Tjahaja Purnama's language performance based on the process of identification by using Ronald Wardaugh theory. This chapter consists of data analysis and findings. For further illustration, those processes presented directly below.

4.1 Data analysis

In this part, the researcher used Language Performance of Basuki Tjahaja Purnama as the data. The researcher found 27 data from video of Basuki Tjahaja Purnama's language performance. The researcher will analyze the types of Taboo words using Ronald Wardhaugh theory. Based on the theory there are nine types of taboo words which still occur in Basuki Tjahaja Purnama's language performance. There are Mother in law term, Sex term, Death term, Excretion term, Bodily function, Religious matter, Animal names, Racism term and Insulting references to perceived psychological, physical or social deviation. Furthermore, there are five purposes of taboo words. They are Create attention, Discredit, Provoke, Create identity, Provide catharsis. The description of Taboo words types and the Purposes of Taboo words are described as follows:

4.2 The types of Taboo words in Basuki Tjahaja Purnama's language performance

4.2.1 Mother in law term

This term is predominantly used in order to describe a woman who has affair with many partners. This term close related the speaker of sexual activities which those person which love and protecting to change their partner while they have sexual intercourse.

Pelacur (20/Tp1)

“Para pelacur itu seperti kotoran manusia, kamu tahu kan kotoran manusia itu selalu ada. Jadi tidak mungkin kalau dibersihkan semuanya, kecuali ditaruh ditempat yang semestinya yaitu di toilet”.

The word “Pelacur” which used by Basuki Tjahaja Purnama is included into types of Taboo words mother in law term. Because the word “Pelacur” is described a female dog. That is taboo pejorative for a person, commonly a woman, who is belligerent, unreasonable, malicious, a control freak, rudely intrusive or aggressive. Basuki Tjahaja Purnama used the word “Pelacur” when he commented about the prostitution. In English translation the word “Pelacur” is similar with “Bitch”.

4.2.2 Sex term

This term refer to sexual intercourse between man and woman. Based on the data in Basuki Tjahaja Purnama's language performance the researcher does not found the Taboo words which refers to the sex term. For example: Fucking, blow.

4.2.3 Death term

This term is interpreting the death derive meaning into something that makes people fear to face it. The researcher found some of taboo word which refers to the death term as described below:

Mampus (19/Tp3)

*“Gue biarian mereka, salah siapa diatur untuk lebih baik tidak mau. Biar **mampus** sekalian”.*

The word “Mampus” which used by Basuki Tjahaja Purnama is included into the types of taboo word death term. Because in Indonesian language, the word “Mampus” one of word to express a frustration to something or someone which refers to the death. Based on this context, the word “mampus” became taboo words because it is considered as impolite word when spoken in front of public.

4.2.4 Excretion term

This term give meaning into connection with human excretion or solid waste matter that was eliminated from body genital. The researcher found one taboo word which refers to the excretion term as describe below:

Tai (6/Tp4)

Semua lu panggil biar gue bukain TAI-TAI itu semua seperti apa. Gue tunggu, gak apa-apa biar orang tau TAI gue bilang. Kalau bukan Tai apa? Kotoran. Orang mereka memang TAI kok.

The word “Tai” which used by Basuki Tjahaja Purnama is included into the types of taboo word excretion term. Because the word “*Tai*” is related to excrement or solid waste matter that was eliminated from human or animal body through the genitals and the anus. Basuki Tjahaja Purnama used the word “Tai” when interviewed on Kompas TV. Based on this context, the word “Tai” became taboo word because it was something disgusting to spoken in front of public. In English translation the word “Tai” is similar with “Excrement”.

4.2.5 Bodily function

It means that taboo related to the human body. Furthermore the researcher found some of the taboo words which refer to the bodily function term as described below:

Cengar-cengir (7/Tp5)

*“Kalian itu mau ngurus Negara, Nyanyi lagu Indonesia raya saja **CENGAR-CENGIR** gak jelas. Apa kalian gak hafal lagu Indonesia raya?”*

The word “Cengar-cengir” which used by Basuki Tjahaja Purnama is included into the types of taboo word bodily function. Because the word “Cengar-cengir” is related to a part of human body that is mouth. Basuki Tjahaja Purnama used the word “Cengar-cengir” when he commented on his employee who was not serious when they are singing Indonesia Raya in the official inauguration. Based on this context, the word “Cengar-cengir” became taboo word because it is used in formal situation and it is describe about someone who are not serious to do something or someone who always kidding in serious moment. It is Javanese language but in English translation the word “Cengar-cengir” is similar with “Smile foolishly”.

Celingak-celinguk (8/Tp5)

*“Kalian itu aparat Negara, kalau ada yang bicara didepan jangan **Celingak-Celinguk** sendiri, ini yang didepan diperhatikan. Orang kita ngomongin soal masa depan kok malah **Celingak-celinguk** gak jelas”.*

The word “Celingak-celinguk” which used by Basuki Tjahaja Purnama is included into the types of taboo word bodily function. Because the word “Celingak-celinguk” is related to human body that is head. Basuki Tjahaja Purnama used the word “Celingak-celinguk” when he spoke to his employee who was not focus to give attention to his speech in the official inauguration. Based on this context, the word “Celingak-celinguk” became a taboo word because the word “Celingak-celinguk” is describe someone who cannot focus in serious moment or someone who always get confused in any moment and it used in formal situation. It is from Javanese language, in English translation the word “Celingak-celinguk” is similar with “look around in a dazed way”.

Tempeleng (9/Tp5)

*“ibu tulis surat saja siapa yang melarang nanti gue **tempeleng**, gue **tempeleng** didepan ibu. mau apa lagi gitu loh? suruh kesini orangnya gue **tempeleng** itu orang”*

The word “Tempeleng” which used by Basuki Tjahaja Purnama is included into the types of taboo words bodily function. Because the word “Tempeleng” is relate to someone acts that want to slap the other. Basuki Tjahaja Purnama used the word “Tempeleng” when he commented on the parish about the problem in their church. Based on this context, the word “Tempeleng” became a taboo word Because the word “Tempeleng” is considered as impolite word if it is used by a governor and it is describe about someone acts who want to punch the

other and also the word “Tempeleng” is usually used by the gangster. In English translation the word “Tempeleng” is similar with “Slapping in face”.

Jidatnya (18/Tp5)

*“ini memang ada kesalahan, ini yang mau saya tinjau kembali. jadi kemarin saya tidak tahu apa yang terjadi di penataan kota. tapi yang jelas banyak orang yang kejatuhan cat hijau. seenak **jidatnya** aja mereka itu, kejatuhan cat aja. itu memang kesengajaan yang memang sudah di plot. banyak bajingan disini”*

The word “Jidatnya” which used by Basuki Tjahaja Purnama is included into the types of taboo words bodily function. Because the word “Jidatnya” is relate on the part of head. Basuki Tjahaja Purnama used the word “Jidatnya” when he commented to his society about the building of road in Jakarta. based on this context, the word “Jidatnya” became a taboo word Because the word “Jidatnya” is describe a person who acts without follow the rules or a person who doing something without follow the leader’s command. In English translation the word “Jidatnya” is similar with “your fucking forehead”

Cengengas-cengenges (17/Tp5)

“Jadi fadli zone itu tolong belajar sedikit, dia memang tidak begitu mengerti saya pikir. Buktinya foto dengan DonaldTtrumph dia

Cengengas-cengengesan kok. Gak ngerti itu orang, gitu aja. Kasih tau fadli zone gituloh”

The word “Cengengas-cengenges” which used by Basuki Tjahaja Purnama is included into the types of taboo word bodily function. Because the word “Cengengas-cengenges” is relate to part of face that is mouth. Basuki Tjahaja Purnama used the word “Cengengas-cengenges” when he commented Fadli Zone acts when he take photo with Donald Trump is consider as a taboo word. Based on this context, the word “Cengengas-cengenges” became a taboo word because the word “Cengengas-cengenges” is used for described the politician who was not serious in serious moment. The word “Cengengas-cengenges” is come from Javanese language. in English translation it is similar with “Ridiculing”.

4.2.6 Religious matter

The term religious here appears when taboo word is tightly connected to god things. The researcher found some taboo words which refer to religious matter as described below.

Setan (23/Tp6)

*“Semua yang tidak dibutuhkan oleh DKI Jakarta ngapain harus di beli, habisin uang rakyat aja lu. Beli yang dibutuhkan saja, sedikit-sedikit beli barang baru. Memang **Setan** semua lu”.*

The word “Setan” which used by Basuki Tjahaja Purnama is included into the types of taboo word religious matter. Because the word “Setan” is related to religion thing and that word come from religion. Basuki Tjahaja Purnama used the word “Setan” when he evaluated his employee who spent the APBD (Regional Government Budget) without clear calculation. Based on this context, the word “Setan” is considered as taboo word because it is describe the people who has attitude like “Setan”. In English translation the word “Setan” is similar with “Satan or devil”. The meaning of “Setan” is the rebellious angel who in Christian belief is the adversary of God and lord of evil but in Islam the word “Setan” is the devil refers to all evil forces under leadership of the archdevil, known as Iblis who was cast out of heaven, after he refused to prostrate before Adam.

Racun (25/Tp6)

*“Agama itu **Racun**, buat orang2 buang semua agama”*

The word “*Racun*” which used by Basuki Tjahaja Purnama is included into the types of taboo words religious matter. Because Basuki Tjahaja Purnama used the word “*Racun*” to commented the existence of religion in politics system. Based on this context the word “*Racun*” is considered as a Taboo word. Because the word “*Racun*” is something danger, the liquid can be killed many people and a religion should not be humiliated or compared with something dangerous. If it is

done, it would be considered as impolite word. In English translation the word “*Racun*” is similar with “*Poison*”

Konyol (26/Tp6)

*“itu ajaran kristen agak **Konyol**. kalau islam lebih realistis masih mudah-mudahan, timbang-timbangan mana pahala mana dosa, jadi orang islam gak beraninya masuk surga, pasti. masih bilang mudah-mudahan masuk surga, lebih realistis. kalau orang kristen ajarannya agak **Konyol** itu, saya pasti masuk surge”*

The word “Konyol” which used by Basuki Tjahaja Purnama is included into the types of taboo word religious matter. Because Basuki Tjahaja Purnama used the word “Konyol” is to describe the doctrine of Christian. Based on this context, the word “Konyol” became taboo word because it used to assess the doctrine of Christian and it was compared with impolite word that is “Konyol”. In English translation the word “Konyol” is similar with “Ridiculous”. The meaning of word “Konyol” is something stupid or unrealistic.

4.2.7 Animal names

Animal names are term related to the name of animals. Sometime the kind of animal which choose is animal who have bad habit or bad appearance. The

researcher found some taboo words which refer to animal names as described below:

Siluman (15/Tp7)

*“karena 2 itu adalah orang yang saya tidak tahu terlibat atau tidak terlibat secara langsung tapi adalah orang yang langsung berhubungan dengan ups,scanner, dan apbd **Siluman** menurut saya”*

The word “Siluman” which used by Basuki Tjahaja Purnama is included into the types of taboo words Animal names. Because the word “Siluman” is refers to the kind of animal especially invisible animal. The word “Siluman” which used by Basuki Tjahaja Purnama when he commented about the deposition of his employee is consider as a taboo word. Because the word “Siluman” is describe something mystical or a human who has taken the appearance of an animal for nefarious purposes and on the Betawi culture “Siluman” is something danger. In English translation the word “Siluman” similar with “Damn invisible”

Anjing (16/Tp7)

*baru tau lu gue preman? Dapat perlakuan preman sudah lumayan, **ANJING** gitu kan, lu gak tau daging **ANJING** enak?*

The word “Anjing” which used by Basuki Tjahaja Purnama is included into the types of taboo word Animal names. Because the word “Anjing” the kind

of Animal. Based on this context, The word “Anjing” which used by Basuki Tjahaja Purnama when he commented to people who called him as a gangster leader is consider as a taboo word. Because the word “Anjing” is describe about a person who has attitude like an animal especially like a dog. In English translation the word “Anjing” is similar with “Dog”

4.2.8 Racism term

This term is related to some ethnic, culture or gender. It is quite sensitive because there are many wars in the world which started from racism term. The researcher found 1 data which refer to racism term as describe below:

Singkek (24/Tp8)

*“Gue diajarin untuk membuat bendungan itu dari kakek saya, para **Singkek-singkek** dari cina sana. Mereka cerdas dalam membuat bendungan, tau mana yang harus ditinggikan dan mana yang rendah”.*

The word “Singkek” which used by Basuki Tjahaja Purnama is included into the types of taboo racism term. Because the word “Singkek” is described an old man from Chinese. Basuki Tjahaja Purnama used the word “Singkek” is to described the lesson from his grandfather to his employee. Based on this context, the word “Singkek” is considered as a taboo word because the meaning of word “Singkek” is an old man is stingy. It is from Chinese language, based on the

history the word “Singkek” is derived from the Japanese invaders which means dog.

4.2.9 Insulting references to perceived psychological, physical or social deviation

This term is predominantly used to describe someone’s psychological, physical or social deviation. This term is closely related to people that used words discriminating against people with psychological or physical. The researcher found some data which refer to insulting references to perceived psychological or physical term as described below:

Goblok (1/Tp9)

*“makannya saya bilang dia **Goblok** karena bagian utara ini bukan daerah resapan air. dia kan **Goblok** banget gitu ngomongnya. makannya dia ngerti gak ilmu sejarah, cuma baca buku sedikit aja belagu banget”*

The word “*Goblok*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Based on this context the word “*Goblok*” is included in someone’s psychological. Because the word “*Goblok*” is described someone who does not have enough knowledge on his/her mind. The word “*Goblok*”

which used Basuki Tjahaja Purnama when he gave a comment on a Betawi historian JJ rizal which said the north Jakarta must be a water catchment area is taboo words. Because Basuki Tjahaja Purnama said that word in front of public and the word “*Goblok*” has a bad meaning that is a person who does not have good knowledge or very stupid person. In English translation “*Goblok*” similar with “*Stupid*”

Pengecut (2/Tp9)

*“Saya buka kaca kok sampai depan, saya buka kaca sampai ada yang minta foto saya tungguin. Jadi memang ini tindakan **Pengecut** saja, saya sudah sampaikan saya bukan **Pengecut** gitu loh. Kalau tugas Negara”*

The word “*Pengecut*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Based on this context the word “*Pengecut*” is included in someone’s physical. Because the word “*Pengecut*” relate to the manner of someone who does not dare to be responsible. The word “*Pengecut*” which used by Basuki Tjahaja Purnama when he was expelled by Jakarta’s citizens is considered as a Taboo word, because the word “*Pengecut*” described the attitude of someone who does not dare to be responsible to all of thing that what he has done or when someone says that word it believed to be able bring a disputes. In English translation “*Pengecut*” similar with “*Wimp*”

Brengsek (3/Tp9)

*“Anda kalau sudah **Brengsek** sudah salah kita mau memperbaiki dan anda melawan itu gunanya pemerintah angkat senjata”*

The word “*Brengsek*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. According to this context, the word “*Brengsek*” is included in physical of someone. Because the word “*Brengsek*” relate to someone’s attitude who does not obey the rules. The word “*Brengsek*” which used by Basuki Tjahaja Purnama when he commented on Jakarta’s citizens who refused to be evicted is considered as a Taboo word. Because the word “*Brengsek*” is describe the attitude of someone who does not obey the rules or someone who is difficult to set. In English translation the word “*Brengsek*” similar with “*Shit or Asshole*”

Biadab (4/Tp9)

*“Kalau semena-mena memukul rakyat kami **Biadab**. Tapi kalau rakyat membunuh aparat seenaknya dan itu tidak dianggap gak salah kalian yang **Biadab**. Kamu mesti jelas gitu loh ngomongnya”*

The word “*Biadab*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological,

physical or social deviation. Based on this context, the word “*Biadab*” is included in physical of someone. Because the word “*Biadab*” is describe someone’s attitude who does not know culture. The word “*Biadab*” which used by Basuki Tjahaja Purnama when he commented to Jakarta’s citizens who oppose government policies is considered as a Taboo word. Because the word “*Biadab*” is describe about someone’s attitude who does not know well the culture or someone who acted brutally. In English translation the word “*Biadab*” similar with “barbaric”

Maling (5/Tp9)

*“Dari awal KJP (Kartu jakarta pintar) dibuat tidak untuk mencari dana tapi untuk membantu dibagian peralatan sekolah. Jadi kalau ibu mau mencari dalam bentuk dana, Itu sudah jelas bahwa ibu **MALING**, saya ngomong jujur ibu **MALING**. Sudah gak ada toleransi lagi, saya bisa penjarakan ibu”*

The word “*Maling*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Basuki Tjahaja Purnama used the word “*Maling*” when he commented to a woman who asking about the KJP (Kartu Jakarta pintar) or Jakarta smart card. Based on this context, the word “*Maling*” is considered as taboo word because it is relate to the attitude of someone who likes to take something without permission and Basuki Tjahaja Purnama used that word to

judge a woman in front of Jakarta society. In English translation the word “*Maling*” similar with “*Thief*”

Pengemplang (10/Tp9)

“Kalau semisal pak sandiaga memakai tax amnesty berarti dia Pengemplang pajak”

The word “Pengemplang” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Based on this context, the word “Pengemplang” is included in psychological categorized. Because the word “Pengemplang” is relate to someone who does not want to pay the tax. The word “Pengemplang” which used by Basuki Tjahaja Purnama when he commented the hoax news about Sandiaga Uno who follow the tax amnesty from the government is considered as a taboo word. Because the word “Pengemplang” is described someone who does not want to pay the tax or someone try to avoid the tax and the word “Pengemplang” is usually used by creditor.

Dongkol (11/Tp11)

“Saya sudah DONGKOLNYA minta ampun sama sopir bis transjakarta, diatur gak mau, suka tipu-tipu beli bbm padahal tidur diterminal”

The word “Dongkol” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Based on this context, the word “Dongkol” is included in psychological categorized. Because the word “Dongkol” is relate to the condition of someone who feel fed up or very tired to handle something. The word “Dongkol” which used by Basuki Tjahaja Purnama when he commented on the bus driver of Transjakarta is consider as a taboo word. Because the word “Dongkol” is described someone who very tired to handle something or someone who has no more idea to solve the problem. In English translation the word “Dongkol” is similar with “Resentful or angry”

Centeng-centeng (12/Tp9)

*“Sertifikat dimana yang dibongkar yang mana, jangan jadi **Centeng-Centeng lu**”*

The word “Centeng-centeng” which used by Basuki Tjahaja Purnama is included into the types of taboo word insulting references to perceived psychological, physical or social deviation. Because the word “Centeng-centeng” is usually use by betawi to called a guard factory. The word “Centeng-centeng” which used by Basuki Tjahaja Purnama when calling his employee who likes to displacing the house without permission is consider as a taboo word. Because the word ‘Centeng-centeng’ is describe someone attitude who like working without follow the rules and according to betawi language the word “Centeng-centeng” is

someone who protect the factory or someone who works as a bouncer. In English translation the word “Centeng-centeng” is similar with “Bouncer”

Bajingan (13/Tp9)

*“Saya melihat setengahnya adalah **Bajingan**, memang banyak **Bajingan** didalam sana”*

The word “*Bajingan*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Based on this context, the word “*Bajingan*” is included in physical of someone. Because the word “*Bajingan*” is describe someone’s attitude who does not agree with the rules. The word “*Bajingan*” which used by Basuki Tjahaja Purnama when he commented about his problem with Haji Lulung is considered as a Taboo word. Because the word “*Bajingan*” is describe someone who does not agree with the rules or someone who acts like a criminal. But in Indonesian language the word “*Bajingan*” has different history. It means, in the past the word “*Bajingan*” was not something taboo, because the history of the word “*Bajingan*” is someone who drive a cart. So the word “*Bajingan*” is the name of profession. The word “Bajingan” becomes negative due to the attitude of “*Bajingan*” itself who always walk slowly, always take things without permission to his leader and they do not act according to the rules. From the history, a person who does not act according to the rules is called “*Bajingan*”. In English translation the word “*Bajingan*” similar with “Bastard”

Bangsats (14/Tp9)

*Makannya saya katakana mereka itu semua **BANGSAT**, sudah makan uang Negara*

The word “*Bangsats*” which used by Basuki Tjahaja Purnama is included into the types of taboo words insulting references to perceived psychological, physical or social deviation. Based on this context, the word “*Bangsats*” is included in the attitude of someone. Because the word “*Bangsats*” is describe someone who has a bad attitude or someone who does not follow the rules. The word “*Bangsats*” which used by Basuki Tjahaja Purnama when commented on the employees who perform illegal payments in public is considered as a Taboo words. Because the word “*Bangsats*” is described someone who always break the rules and someone who does not follow the leader’s command. But based on the history of Betawi language, the word “*Bangsats*” come from the names of small animal who always hidden in the bed or human body to suck the blood. The word “*Bangsats*” is similar with “*Asshole*”

Garong (25/Tp9)

*“Memang disini banyak **Garong** berbaju abdi Negara, pura-pura baik dibalik baju PNS (pegawai negeri sipil)”*

The word “Garong” which used by Basuki Tjahaja Purnama is included into the types of taboo word insulting references to perceived psychological, physical or social deviation. Because the word “Garong” is related to social act and Basuki Tjahaja Purnama use that words to describe to his employee that in Jakarta there are many people especially PNS(Government Civil Servants) that was not honest. Based on this context, the word “Garong” consider as a taboo word because it is impolite word to use in formal situation. The meaning of “Garong” is the people who commit the robbery. In English translation the word “Garong” is similar with “Robber”

4.3 The purposes of taboo word in Basuki Tjahaja Purnama’s language performance

4.3.1 Create attention

Someone has a tendency to speak out the verbal obscenity when he or she wants to get the attention of the public. Taboo words provide the most evocative to the society, and they draw attention to themselves as well as those who are using it. Create attention to attracting the hearer’s attention. The researcher did not found the taboo words in the Basuki Tjahaja Purnama’s language performance which create attention.

4.3.2 Discredit

Taboo words express “a profound contempt for society’s standards, as a revolt against authority, and irreverence for things scare. It means that people who use taboo words are not satisfied with the public images about certain person, institutions, government, etc. furthermore, people use taboo words to attack the mental construction of their target and to express their disbelief about something in which they assume do not suitable with the public standards.

Goblok (1/Pt2)

*Makannya saya bilang dia **GOBLOK** karena bagian utara ini bukan daerah resapan air. Dia kan **GOBLOK** banget gitu ngomongnya. Suruh bongkar rumah saya untuk daerah resapan air. Makannya dia ngerti gak ilmu sejarah, cuma baca buku sedikit aja belagu banget.*

As shown data above, Basuki Tjahaja Purnama used the word “Goblok” to discredit Betawi historian JJ Rizal because his statement which says the northern part is a water catchment area. But Basuki Tjahaja Purnama disagree with that statement, so he used the statement “*Makannya saya bilang dia **GOBLOK***” and “*Dia kan **GOBLOK** banget gitu ngomongnya*” to discredit JJ Rizal. Basuki Tjahaja Purnama said that the statement which said by JJ Rizal is Stupid statement and he also said that JJ Rizal is stupid person because of his speaking.

Pengecut (2/Pt2)

*Saya buka kaca kok sampai depan, saya buka kaca sampai ada yang minta foto saya tungguin. Jadi memang ini tindakan **PENGE CUT** saja, saya sudah sampaikan saya bukan **PENGE CUT** gitu loh. Kalau tugas negara.*

From this data, the researcher assumes that this utterance which contains of taboo word which appears to denote discredit people. Basuki Tjahaja Purnama used statement “*Jadi memang ini tindakan **PENGE CUT** saja*” is to discredit the demo society because of his policies.

Brengsek (3/Pt2)

*Anda kalau sudah **BRENGSEK** sudah salah kita mau memperbaiki dan anda melawan itu gunanya pemerintah angkat senjata.*

Based on this data Basuki Tjahaja Purnama used the word “Brengsek” to discredit the society who tried to oppose the government policy. In that statement Basuki Tjahaja Purnama said they are “Brengsek” or in English translation is “Asshole” because of their measure to the government policy.

Biadab (4/Pt2)

*Kalau semena-mena memukul rakyat kami **BIADAB**. Tapi kalau rakyat membunuh aparat seenaknya dan itu tidak dianggap gak salah kalian yang **BIADAB**. Kamu mesti jelas gitu loh ngomongnya.*

Based on this data Basuki Tjahaja Purnama used the statement “*Tapi kalau rakyat membunuh aparat seenaknya dan itu tidak dianggap gak salah kalian yang **BIADAB***” to discredit the society which intend to overthrow the government. In this context Basuki Tjahaja Purnama stated that if the society tried to kill the agency and it does not consider as a mistake you are the barbaric.

Maling (5/Pt2)

*Itu sudah jelas bahwa ibu **MALING**, saya ngomong jujur ibu **MALING**.*

Based on the data, Basuki Tjahaja Purnama used the statement “*Itu sudah jelas bahwa ibu **MALING**, saya ngomong jujur ibu **MALING***” is to discredit a woman who wants to requesting financial aid for the enterprises and Basuki Tjahaja Purnama used the word “Maling” or in English translation is “Thief” because of the woman was not honest about the financial that she requested.

Tai (6/Pt2)

Semua lu panggil biar gue bukain TAI-TAI itu semua seperti apa. Gue tunggu, gak apa2 biar orang tau TAI gue bilang. Kalau bukan Tai apa? Kotoran. Orang mereka memang TAI kok.

Based on the data, Basuki Tjahaja Purnama used the statement “*Semua lu panggil biar gue bukain TAI-TAI itu semua seperti apa*”, “*biar orang tau TAI gue bilang*” and “*Orang mereka memang TAI kok*” is to discredit the DPR (House of people's representatives) because of their assume that Basuki Tjahaja Purnama was bribed by irresponsible parties.

Pengemplang (10/Pt2)

Kalau pak sandiaga memakai tax amnesty berarti dia PENGEMPLANG pajak.

Based on the data, Basuki Tjahaja Purnama used the statement “*berarti dia PENGEMPLANG pajak*” is to discredit Sandiaga Uno because he was participating himself in tax amnesty program.

Bajingan (13/Pt2)

Saya melihat setengahnya adalah BAJINGAN, memang banyak BAJINGAN didalam sana

Based on the data, Basuki Tjahaja Purnama used the statement “*memang banyak BAJINGAN didalam sana*” is to discredit the DPR (House of people's representatives) who cannot be honest and fair to the society.

Bangsats (14/Pt2)

*Makannya saya katakan mereka itu semua **BANGSAT**, sudah makan uang Negara*

Based on the data, Basuki Tjahaja Purnama used the statement “*Makannya saya katakan mereka itu semua **BANGSAT***” is to discredit the Government Civil Servants who have committed corruption. Basuki Tjahaja Purnama used the word “Bangsat” or in English translation is “Asshole”, because they were breaking the rules.

Siluman (15/Pt2)

*Karena 2 itu adalah orang yang saya tidak tahu terlibat atau tidak terlibat secara langsung tapi adalah orang yang langsung berhubungan dengan ups, scanner, dan apbd **SILUMAN** menurut saya,*

Based on the data, Basuki Tjahaja Purnama used the statement “*apbd **SILUMAN** menurut saya*” is to discredit his official who wrote the APBD (Regional Government Budget) report. Basuki Tjahaja Purnama used the word “Siluman” because the report of APBD (Regional Government Budget) was not unclear. And the meaning of “Siluman” was something unclear.

Cengengas-cengenges (17/Pt2)

*Jadi fadli zone itu tolong belajar sedikit, dia memang tidak begitu mengerti saya pikir. Buktinya foto di Donald trump dia **CENGENGAS-CENGENGESAN** kok. Gak ngerti itu orang, gitu aja. Kasih tau fadli zone gituloh*

Based on the data, Basuki Tjahaja Purnama used the statement “*Buktinya foto di Donald trump dia **CENGENGAS-CENGENGESAN** kok*” is to discredit Fadli zone. He assumes that Fadli Zone does not serious people.

Jidatnya (18/Pt2)

*Ini memang ada kesalahan, ini yang mau saya tinjau kembali. Jadi kemarin saya tidak tahu apa yang terjadi di penataan kota. Tapi yang jelas banyak orang yang kejatuhan cat hijau. Seenak **JIDATNYA** aja mereka itu, kejatuhan cat aja. Itu memang kesengajaan yang memang sudah di plot. Banyak Bajingan disini.*

Based on the data, Basuki Tjahaja Purnama used the statement “*Seenak **JIDATNYA** aja mereka itu, kejatuhan cat aja*” is to discredit his official who committed a failure in building a short of infrastructure. Basuki Tjahaja Purnama used the word “Jidatnya” because his official did not follow the rules that he given.

Setan (21/Pt2)

*“Semua yang tidak dibutuhkan oleh DKI Jakarta ngapain harus di beli, habisin uang rakyat aja lu. Beli yang dibutuhkan saja, sedikit-sedikit beli barang baru. Memang **Setan** semua lu”.*

Based on the data, Basuki Tjahaja Purnama used statement “*Memang **Setan** semua lu*” is to discredit his employee who always spend APBD (Regional Government Budget) without clear calculation. In this context, Basuki Tjahaja Purnama compared his employee attitude with “Setan” or the devil, because they did not follow Basuki Tjahaja Purnama’s command.

Pelacur (21/Pt2)

“Para pelacur itu seperti kotoran manusia, kamu tahu kan kotoran manusia itu selalu ada. Jadi tidak mungkin kalau dibersihkan semuanya, kecuali ditaruh ditempat yang semestinya yaitu di toilet”.

Based on this context, Basuki Tjahaja Purnama used word “Pelacur” is to discredit the women who worked in prostitute. He said “*Para pelacur itu seperti kotoran manusia*” it means all the bitch is like excrement.

Konyol (25/Pt2)

*Itu ajaran Kristen agak **KONYOL**. Kalau islam lebih realistis masih mudah-mudahan, timbang-timbangan mana pahala mana dosa, jadi orang islam gak beraninya masuk surga, pasti. masih bilang mudah-mudahan masuk surga, lebih realistis. Kalau orang Kristen ajarannya agak **KONYOL** itu, saya pasti masuk surga.*

Based on this context, Basuki Tjahaja Purnama used the statement “*Itu ajaran Kristen agak **KONYOL**” and “*Kalau orang Kristen ajarannya agak **KONYOL** itu*” is to discredit the Christian that their principle was foolish. Because of the people who believe that principle was surely went to paradise.*

Centeng-centeng (12/Pt2)

*Sertifikat dimana yang dibongkar yang mana, kamu jangan jadi **CENTENG-CENTENG** lu*

Based on the data, Basuki Tjahaja Purnama used the statement “*kamu jangan jadi **CENTENG-CENTENG** lu*” is to discredit his official who did not land demolition in accordance with procedures. Basuki Tjahaja Purnama used word “Centeng” because his employee was not according to the procedure when doing a job.

Garong (23/Pt2)

*“Memang disini banyak **Garong** berbaju abdi Negara, pura-pura baik dibalik baju PNS (Government Civil Servants)”*

Based on this context, Basuki Tjahaja Purnama used word “Garong” is to discredit his employee especially PNS (Government civil servants). He stated that they are pretended in front of him and became a “Garong” or Robber in behind him.

Anjing(16/Pt2)

*baru tau lu gue preman? Dapat perlakuan preman sudah lumayan, **ANJING** gitu kan, lu gak tau daging **ANJING** enak?*

Based on this context, Basuki Tjahaja Purnama used word “Anjing” is to discredit the haters who called him as a Leader of gangster.

4.3.3 Provoke

“Taboo word is the most effective rhetorical method available to agitators for inciting a violent response” Based on this term refers to the process of reaching violent confrontation. When a person is depressed by the negative circumstances, there is a need to release this overload negative pressure and this kind of psychology needs incite the person to have a violent confrontation. As the result, that person needs a trigger and the only trigger which might be available is mocking the target with his or her verbal obscenity.

Racun (24/Pt3)

Agama itu RACUN, buat orang-orang buang semua agama.

Based on the data, Basuki Tjahaja Purnama used the statement “*Agama itu RACUN*” is to discredit the politician who use religious issue as their secret ultimate weapon to run election. Basuki Tjahaja Purnama used the word “Racun” because he assumes that using religion in politic is danger like a poison.

4.3.4 Create identity

This is creation of strong interpersonal identification. For example identification among young ghetto, blacks, primarily males also results from verbal skill game called the “dozens”. Furthermore, anthropologist Roger Abrahams in coming to terms with a sample curse, like ‘fuck you’, which may elicit the conventional response, ‘fuck your mother’. At this point the decision will be made whether to play or not. Subject matter is concerned with topics the young blacks are sensitive about.

Pengecut (2/Pt4)

Saya buka kaca kok sampai depan, saya buka kaca sampai ada yang minta foto saya tungguin. Jadi memang ini tindakan PENGECUT saja, saya sudah sampaikan saya bukan PENGECUT gitu loh. Kalau tugas negara.

Based on the data, Basuki Tjahaja Purnama used the statement “*saya sudah sampaikan saya bukan **PENGE CUT***” is to create identity. On his statement Basuki Tjahaja Purnama said that he was not “Pengecut” or in English translation means “Wimp” because he opened the car’s window in front of the protester.

Dongkol (11/Pt4)

*Saya sudah **DONGKOLNYA** minta ampun sama sopir bis transjakarta.*

Based on the data, Basuki Tjahaja Purnama used the statement “*Saya sudah **DONGKOLNYA** minta ampun sama sopir bis transjakarta*” is to create identity. He wants to show himself that he was resentful to the Transjakarta bus driver. Because the bus driver cannot be arrange by rules

Singkek (22/Pt4)

*“Gue diajarin untuk membuat bendungan itu dari kakek saya, para **Singkek-singkek** dari cina sana. Mereka cerdas dalam membuat bendungan, tau mana yang harus ditinggikan dan mana yang rendah”.*

Based on this context, Basuki Tjahaja Purnama used word “Singkek” is to create identity that his grandfather from Chinese gave him a good lesson, how to make dam water and he also stated that “*Mereka cerdas dalam membuat bendungan*” it means his family from Chinese are smart in making dam water.

4.3.5 Provide catharsis

One of other essential function of taboo words provides to its user is catharsis. The view is that the users of taboo words use the offending word in order to release their intense frustration and passion. People tend to use taboo words when they have such problems and in this case, taboo words are considered as “medicine for their inner frustration which is unbearable to exclaim.

Cengar-cengir (7/Pt4)

*Kalian itu mau ngurus Negara, Nyanyi lagu Indonesia raya saja
CENGAR-CENGIR.*

Based on the data, Basuki Tjahaja Purnama used the statement “, *Nyanyi lagu Indonesia raya saja **CENGAR-CENGIR**”* is to provide catharsis. He used the statement to comment the official who cannot serious when they are singing Indonesian national anthem.

Celingak-celinguk (8/Pt4)

*Kalian itu aparat Negara, Lagu Indonesia raya saja masih **CELINGAK-CELINGUK.***

Based on the data, Basuki Tjahaja Purnama used the statement “*Lagu Indonesia raya saja masih **CELINGAK-CELINGUK**”* is to provide catharsis. He used the

statement to his official who cannot focus when singing the Indonesian national anthem.

Tempeleng (9/Pt4)

*Ibu tulis surat saja siapa yang melarang gue **TEMPELENG**, gue **TEMPELENG** didepan ibu. Mau apa lagi gitu loh? Suruh kesini orangnya gue **TEMPELENG** itu orang.*

Based on the data, Basuki Tjahaja Purnama used the statement “*gue **TEMPELENG** didepan ibu*” is to provide catharsis. He used the statement to comment or express his anger when a woman came to him and asking help for the schedule of church pray who has changed.

Mampus (19/Pt4)

*“Gue biarian mereka, salah siapa diatur untuk lebih baik tidak mau. Biar **mampus** sekalian”.*

Based on this data, Basuki Tjahaja Purnama used word “Mampus” is to provide catharsis. He used that word to comment the Transjakarta bus driver who always lied to him.

4.4 Findings

Based on data identification and data analysis, the researcher found that in Basuki Tjahaja Purnama's Language performance contain some types of taboo words. They are mother in law term, sex term, death term, excretion term, bodily function, religious matter, animal names, racism term and insulting references to perceived psychological, physical or social deviation. In mother in law term found Pelacur(20/Tp1) , Death term found Mampus(19/Tp3), Excretion term found Tai(6/Tp4), Bodily function found Cengar-cengir(7/Tp5), Celingak-celinguk(8/Tp5), Tempeleng(9/Tp5), Cengenga-cengenges(17/Tp5), Jidatnya(18/Tp5), Religious matter found Setan(21/Tp6), Racun(24/Tp6), Konyol(25/Tp6), Animal names found Siluman(15/Tp7), Anjing(16/Tp7), Racism term found Singkek-singkek(22/Tp8) and the last is insulting references to perceived psychological, physical or social deviation found Goblok(1/Tp9), Pengecut(2/Tp9), Brengsek(3/Tp9), Biadab(4/Tp9), Maling(5/Tp9), Pengemplang(10/Tp9), Dongkol(11/Tp9), Centeng-centeng(12/Tp9), Bajingan(13/Tp9), Bangsat(14/Tp9), Garong(23/Tp9). Moreover the researcher had found the most frequently of Taboo words which used by Basuki Tjahaja Purnama in his language performance. Insulting references to perceived psychological, physical or social deviations is the most frequent types of Taboo words which used by Basuki Tjahaja Purnama. Furthermore, the types of Taboo words Sexual references did not found in Basuki Tjahaja Purnama's language performance.

The researcher also found the purposes of taboo words in Basuki Tjahaja Purnama's language performance. Discredit was found in the data Goblok(1/Pt2),

Pengecut(2/Pt2), Brengsek(3/Pt2), Biadab(4/Pt2), Maling(5/Pt2), Tai(6/Pt2), Pengemplang(10/Pt2), Centeng-centeng(12/Pt2), Bajingan(13/Pt2), Bangsat(14/Pt2), Siluman(15/Pt2), Anjing(16/Pt2), Cengengas-cengenges(17/Pt2), Jidatnya(18/Pt2), Pelacur(20/Pt2), Setan(21/Pt2), Garong(23/Pt2), Konyol(25/Pt2). Provoke was found in the data Racun(24/Pt3). Create identity found in the data Pengecut(2/Pt4), Dongkol(11/Pt4), Singkek-singkek(22/Pt4). Provie catharsis found in the data Cengar-cengir(7/Pt5), Celingak-celinguk(8/Pt5), Tempeleng(9/Pt5), Mampus(19/Pt5) The researcher was found the most frequently of purposes taboo words used by Basuki Tjahaja Purnama in his language performance. Discredit is the most frequent purposes of taboo words which used by Basuki Tjahaja Purnama and the researcher did not found the data in purposes of taboo word create attention.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, there are two segments that become the researcher's concern, covering conclusion and suggestion. The first segment illustrates the researcher's conclusion in respect of the statement of the problem underlying his research, while the second segment depicts the researcher's suggestion as to the findings of his research.

5.1 Conclusion

In this point, according to the data analysis and finding it is noted that the language performance of Basuki Tjahaja Purnama as a Governor of Jakarta contains the Taboo words. As we have already overviewed, there are nine types of Taboo language, Mother in law term, Sex term, Death term, Excretion term, Bodily function, Religious matter, Animal names, Racism term and Insulting references to perceived psychological, physical or social deviation. Based on the data, Basuki Tjahaja Purnama most frequently used types of Taboo words Insulting references to perceived psychological, physical or social deviations in his language performance and the researcher did not find the types Taboo words in sex term.

Moreover, the purposes of those Taboo words used by Basuki Tjahaja Purnama in his language performance based on data finding are Create attention, Discredit, Provoke, Create identity, Provide catharsis. Basuki Tjahaja Purnama most frequently used Taboo words to discredit. Based on the data he used the taboo words to discredit the society, employee, members of DPR (House of people's representatives), and BPK (Supreme Audit Board). And the researcher did not find the purposes of taboo words create attention in language performance of Basuki Tjahaja Purnama.

5.2 Suggestion

In fact, the use of Taboo words still occur in spoken and written language although this kind of language is likely to be unconcerned in recent day. Here the researcher would like to suggest some point related with the data of the research.

For the English department, this research can be supplementary material of teaching and learning sociolinguistic. This research will give knowledge about the types and the purposes of Taboo language.

For the readers, this research will be a references that Taboo words is not only used by the people who does not have well education, but also it can be used by anyone especially by a leader and this research will be a lesson that we have to think about the consequences of our statement.

For the coming research, it can be references to do a related topic on sociolinguistic study especially in Taboo language. And it can be developed in another aspect of taboo language.

Furthermore, even though this research is entirely still far from being perfect, the researcher hopes that it can be used as a reference or a comparison for further research which is concern on Taboo language.