

THE USE OF EUPHEMISM IN TOBA BATAK MOVIES

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ABSTRACT

This research deals with The Use of Euphemism in Toba Batak Movies. This research is conducted to find out the types, styles and functions of euphemism in Batak movies. The descriptive qualitative method is the research design of this study. The data were collected from Batak movies through the process of watching the movies, transcribing the data and selecting the euphemistic words or phrases which were relevant to be the data. As the result, the research found: there were four types of euphemism, they were metaphor, general for specific, idiom, and hyperbole; there were three styles of euphemism: casual, consultative, and frozen; and there were three functions of euphemism: evaluate, informs, and formal.

Keywords: *Euphemism, Types, Styles, Functions.*

ABSTRAK

Penelitian ini berjudul "Penggunaan Euphemism dalam Film Batak". Penelitian ini dilaksanakan untuk mencari tipe-tipe, gaya-gaya dan fungsi- fungsi dari euphemisme yang digunakan dalam film Batak. Metode deskriptif Kualitatif merupakan rancangan penelitian dalam skripsi ini. Data ini dikumpulkan dari film Batak melalui proses menonton, memilih dan mengolongkan data yang terpilih menurut tipe, gaya dan fungsi euphemism. Sebagai hasilnya, peneliti menemukan temuan utama dari skripsi ini yaitu (1) empat tipe dari euphemism: metaphor, general for spesifik, idiom, hiperbole. (2) tiga gaya dari euphemism: casual, consultative, frozen. (3) tiga fungsi dari euphemism: evaluate, informs, formal.

Kata Kunci: *Euphemism, Tipe, Style, Fungsi*

A. INTRODUCTION

Language is a means of transferring thoughts from one person to another. Language is a system of oral or written expression and communication of ideas and emotions or the process, style and vocabulary of such system. Language is one of the main defining features of the human species and such has been of

interest to and studied by thinkers for at least several millennia ([http://id.wikipedia.org/wiki/definitions of language](http://id.wikipedia.org/wiki/definitions_of_language)). In language use, there is a common way used by people to speak politely. It is usually called euphemism. Euphemistic words and expression allow people to talk about unpleasant things and neutralize the

unpleasantness, e.g. the subject of death and dying, unemployment, and crime. Allan and Burridge in Rusman (2000: 17) also state that euphemisms are words (or phrases) substituted for other words thought to be offensive to avoid the loss of face; either one's own face or, by giving offense that of the audience, or of some third party.

B. REVIEW OF LITERATURE

There are some relevant theories that are used for conducting this study, they are: pragmatics, the concepts euphemism, the types of euphemism, the style of euphemism, the function of euphemism, Interrelation between Euphemism and Other Figures of Speech, Bataknese Culture and Language.

A. Pragmatics

Pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication. Stalnaker tends to be briefer, in his words, pragmatics is the study of linguistic acts and the contexts in which they are performed (<http://www.anglozof.com/linguistics/pragmatics.htm>). In pragmatics two types of context can be differentiated: *linguistic context* and *physical context*. Linguistic context, sometimes called co-text, is the set of words that surround the lexical item in question in the same phrase, or sentence. The physical context is the location of a given word, the situation in which it is used, as well as timing, all of which aid proper understating of the words. In pragmatics euphemisms perform a taboo function as well. Taboo is the main psychological basis of the emergence of euphemism. Euphemism is the avoidance of the unpleasant, inelegant things.

B. Concepts of Euphemism

Euphemism words and expressions allow us to talk about unpleasant things and 'neutralize' the unpleasantness, such as the subject of death and dying, unemployment and criminality. They also allow us to give labels to unpleasant things and jobs in an attempt to make their sounds almost attractive. Euphemism is endemic in our society. The

glorification of the common place and the elevation of the trivial, we are constantly renaming thing and replacing them to make them sound better, it is renaming of reality to fit a new order of society. Euphemisms are words (or phrases) substituted for other words thought to be offensive to avoid the loss of face: either one's own face or, by giving offense that of the audience, or some third party. In many ways euphemism has existed throughout recorded history. It is used as an alternative to a dispreferred expression, in order to avoid possible less of face; either one's own face, or though giving offence. But in English, many of them so called 'taboo terms' are avoided because their used is regarded as distasteful within a given social context. (Allan and Burridge, 2006 in Rusman, 2000: 17).

C. Types of Euphemism

The first type is metaphor. It indicates something different from the literal meanings. The second type is idiom. It is an expression functioning as a single unit whose meaning cannot be worked out from its separate parts. Many idioms are euphemistic when they deal with unpleasant things. The third type is circumlocution. It is a rhetorical device that can be defined as an ambiguous or paradoxical way of expressing things, ideas or views. In fact, when somebody wants to stay ambiguous about anything and he does not want to say something directly, it means he is using circumlocution. The fourth type refers to acronym and abbreviation. Acronym is proper words created from the initial letter and abbreviation is the proper words created from the initial sound or it is pronounced in a string of letters. The fifth type is general-for-specific. It is a one-for-one substitution. There are various subclasses of general-for-specific the euphemism just mentioned is wholefor-part; go to bed for 'fuck' invokes the usual location where a specific event takes place. The sixth type is hyperbole. It use exaggerate statements to make the statement different from the literal meaning (e.g. waves as high as Everest). The seventh type is litotes that uses in negative form to express the contrary. Litotes is a form of understatement, always deliberate and with the intention emphasize. The eight type is learn terms or technical jargon. It refers to the use of learned terms or technical jargon instead of common terms and some technical jargons are

either borrowed from another language or constructed one from English, such as marriage of convenience (marriage for getting the material), and without let or hindrance (without any trouble and obstacle).

D. Style of Euphemism

The style of euphemism can be classified on the basis of its uses. Identified five styles of euphemisms: *frozen*, *formal*, *consultative*, *intimate*, and *casual*. He further stated that there are no fixed boundaries between each on the different style. Style depends on who we are and to whom we are communicating with. However, it is necessary to clarify the five styles in general. The first style is frozen style. It indicates a level of language considered very formal. As the principle of attention, styles of speech can be ordered along a single dimension measured by the amount of attention speakers are giving to their speech, so that the more aware they are saying, the more formal the style will be. The second style is formal style. It is an expression functioning as a single unit and which meaning cannot be worked out from its separate parts. It is one-way participation, technical vocabulary, and "fussy semantics" or exact definitions are important includes introductions between strangers. In addition, many idioms are in the formal style. The third style is consultative style. It indicates a level of language in a formal situation. It seek information or advice from someone. It is two-way participation. For instance, the expression: categorical inaccuracy and kesalahan teknis for mistakes. The fourth style refers to intimate, means non-public and involve very close connection. Intonation more important than wording or grammar, it is private vocabulary. The fifth style is casual style. Casual style indicates a level of language in an informal situation, means in group of friends and acquaintance, no background information provided. For example:

A: Let me show you the way.

B: No, it is quite all right. I'll find my way all right, thanks. Therefore, styles with communicative competence; it involves knowing not only the language code but also what to say whom and how to say it appropriately in any given situation.

E. The Function of Euphemism

The text under consideration, four functions are seen: (1) **Informs**, means that euphemism has a function to conveys new information. It is what is conveyed or represented by a particular sequence of a sentence, (2) **Evaluates**, it means conveys writer's opinion or attitude through a sentence in a news. It form an idea of the amount, number or value. It is a kind of commentary, (3) **Modalizes**, means conveys writer's attitude toward the truth value of his/her utterance or writing, (4) **Organizes functions as a discourse signal**, means a statement that provides the impulse or occasion for something to happen. To these functions may be added a fifth, the political euphemism that shows a reader's reaction to something in the extra linguistic situation, namely: **Convince** (believe firmly in the truth of something), **Criticize** (form and express a critical assessment of something), **accuse** (claims that someone has done something wrong), **Order** (a verbal or written request for something to be made, supplied or served), **Question** (a sentence worded or expressed so as to elicit information), **Reject/Refuse/Deny** (dismiss as inadequate or faulty, it refuse to consider or agree to something), **Curse** (an offensive word or phrase used to express anger or annoyance), **Promise** (an assurance that one will do something or that something will happen), and **Apology** (a regretful acknowledgement of an offence or failure).

F. Interrelation between Euphemism and Other Figures of Speech.

Many euphemisms are figurative language. Euphemism intersects and interrelates with the other figures of speech. There are some characteristics for judging the intersection between euphemism and the other figures of speech. First, euphemisms are used to avoid being offence. The euphemisms often cover up unpleasant things. Then, euphemism is not restricted to the lexicon. There are grammatical ways of toning something down without actually changing the content of the message. Take the two sentences *tono* has been known to take a campaign contribution (a bribe) now and then and *tono* is known to have taken a campaign contribution (a bribe) now and then. The first sentence is milder.

G. Bataknese Culture and Language.

Batak is a collective term used to identify a number of closely related Austronesian ethnic groups predominantly found in North Sumatra, Indonesia who speak Batak languages. The term is used to include the Karo, Pakpak, Simalugun, Toba, Angkola, and Mandailing which are related groups with distinct languages and traditional customs. The Batak speak a variety of closely related languages, all members of the Austronesian language family. There are two major branches, a northern branch comprising the Pakpak Dairi, Alas and Karo languages, which are similar to each other's and a distinct southern branch, comprising there mutually intelligible dialects: Toba, Angkola, Mandailing. Simalungun is an early offspring of the southern branch. Some Simalungun dialects can be understood by speakers of Batak Karo, whereas other dialects of Simalungun can be understood by speakers of Toba. This is due to the existence of a linguistic continuum that often blurs the lines between the Batak dialects. Batak dialect still influences the dialects in Medan city today. (<https://en.m.wikipedia.org/wiki/Batak>).

3. RESEARCH METHODOLOGY

In this study the writer conducted quantitative and qualitative research. Practically, research design can be divided into field research and library research. The writer used library research in order to get available materials which can support this thesis because the data taken from written sources and related with the concept of library work. The statements of problems of the study which relate to euphemism are formulated as follows:

1. What are the types of Euphemism used in Batak movies?
2. What are the styles of Euphemism used in Batak movies?
3. What are the functions Euphemism used in Batak movies?

The data were collected through the following procedures:

1. Watching the movies of Batak movies
2. Transcribing the data into written text.
3. Selecting the euphemistic words or phrases which are relevant to be the data.

4. DISCUSSION

This study deals with "the use of euphemism in bataknese movies". The data were taken from two movies, they are *Parumaen Natinodo*, *Ilu Namaraburan*, and *Legenda Batu Gantung*. To complete the data, the writer has watched that movies and transcribed the data into the written text. This study is focused to analyze the use of euphemism in Batak movies. As introduced by Allan and Burridge about the types, styles and functions of euphemism. After collecting and transcribing the data, they were analyzed and classified into the types, styles and functions found in the Batak movies.

The Types of Euphemism in Parumaen Natinodo, Ilu Namaraburan and Legenda Batu Gantung.

"amang ito boruni raja do hamu bah".
(you are such the a king's daughter)

The analysis of types of Euphemism in *Parumaen Natinodo* shows that the word of *boruni raja* are metaphors because Metaphor indicates something different from the literal meaning. In Batak language the word *boruni raja* (princess) shows that all the women in Batak tribe are considered as king's daughters which means that all women in Batak tribe are the same even though each woman has different status in society.

Songon natukki simalolongmu amani Hotma, naadong do masalahmu".
(Do you have a problem Mr. Hotma, your face looks grim).

The analysis of types of Euphemism in *Ilu Namaraburan* shows that the word *simalolongmu* and *parnidaanmu* are metaphors because metaphor indicates something different from the literal meaning. In Batak language the word *simalolongmu* and *parnidaanmu* are pleasant words which means eyes.

Jei songoni ma amani pulik beta mahita mardaun pogu ngga male be ra ho".
(That is Pulik's father, Let us eat, it might be you hungry already).

The analysis of types of Euphemism in *Legenda Batu Gantung* shows that the word *mardaunpogu* are Idiom because idiom

indicates an expression functioning as a single unit whose meaning cannot be worked out from its separate parts. In Batak language the word *mardaunpogu* means eating.

Style of Euphemism in *Parumaen Natinodo*, *Ilu Namaraburan*, *Legenda Batu Gantung*.

Amang ito boruni raja do hamu bah".
(you are such the a king's daughter).

In this analysis of style of Euphemism in *Parumaen Natinodo* shows that the words of "Amang ito boruni Raja do hamu bah were casual style because Casual style is the level of language use where the word is indicated as informal situation or condition, these words show the conversations in family.

Songon natukki simalolongmu amani Hotma, naa dong do masalahmu".
(Do you have a problem Mr. Hotma, your face looks grim).

The style of Euphemism in *Ilu Namaraburan* movie shows that the words of "Songon natukki simalolongmu amani Hotma, naadong do masalahmu", are casual style because Casual style is the level of language use where the sentence is indicated as informal situation or condition, these words show the conversations in family.

Jeisongoni ma amani pulik beta mahita mardaunpogu ngga male be ra ho".
(That is Pulik's father, Let us eat, it might be you hungry already).

The style of Euphemism in *Legenda Batu Gantung* shows that all the words of the data are casual style because Casual style is the level of language use where the word is indicated as informal situation or condition, these words show the conversations in family.

The Functions of Euphemism in *Parumaen Natinodo*, *Ilu Namaraburan*, *Legenda Batu Gantung*

"amang ito boruni raja do hamu bah".
(you are such the king's daughter).

The analysis of functions of Euphemism in *Parumaen Natinodo* shows that the words of "Amang ito boruni Raja do hamu bah" inform function because these words show that the euphemism has a function to inform (conveys

writer's opinion). In this data the writer wants to express that this is one of the good ways of speech to express a formal information.

Songon natukki simalolongmu amani Hotma, na adong do masalahmu".

(Do you have a problem Mr. Hotma, your face looks grim).

This shows that the words of Songon natukki simalolongmu amani Hotma, na adong do masalahmu" evaluate function because these words show that the function of Evaluate in euphemism, has a function to evaluate or to convey writer's opinion. The data show that these words are polite words in order to show the real condition or the real thing. In this analysis, the writer wants to express that in Batak language, this word is one of the good ways of speech to express a formal information.

Jeisongoni ma amani pulik beta ma hita mardaunpogu ngga male be ra ho".

(That is Pulik's father, Let us eat, you might be hungry already).

In this analysis of Functions of Euphemism in *legenda batu gantung* shows that the words of Jeisongoni ma amani pulik betamahita mardaunpogu ngga male be ra ho" was Organizes Functions as a Discourse Signal because these words show that the function of organizes functions as a discourse signal in euphemism has a functions as a statement that provides the impulse or occasion for something to happen.

5. CONCLUSIONS

Based on the data analysis stated previously, there are some euphemisms that are formed in *Parumaen Natinodo*, *Ilu Namaraburan*, and *Legenda Batu Gantung*.

Therefore, this section concludes the discussion that have been discusses in the previous section.

1. The types of euphemism which appear most frequently in *Parumaen Natinodo*, *Ilu Namaraburan*, and *Legenda Batu Gantung* are: four data belong to metaphor, four data belong to idiom, two data belong to hyperbole, six data belong to general for specific, two data

- belong to circumlocution, and two data belong to Litotes.
2. The styles used in *Parumaen Natinodo*, *Ilu Namaraburan*, and *Legenda Batu Gantung* are frozen style, casual style, and consultative style. (1) The researcher found seven data which belong to frozen style which indicates a level of language considered very formal. It is “*boruni raja, sihumisik, marujung ngolu, bilut, balatuk, parsatokkinan, bosur, dipangan, torop, dorbia*”. (2) casual style which consists of twelve data found in “*bagasborgin, haetekon, ummuli, simalolong, mardaupogu, pamatang na nungga tung massai matoras, balga pamatang, parsoduk bolonmu, bulusan, panangga, parnidaanmu*”. (3) one data as consultative style “*panganonta*”.
 3. In the findings above, the researcher found three functions used in *parumaen natinodo* and *ilu maraburan*. Those are: (1) to inform fifteen data (*bagas borgin, ummuli, bagas, sihumisik, dipangan, bosur, torop, dorbia, inganan parsatokkinan, bilut, balga pamatang, parsonduk bolonmu, mangangkat bulusan, panangga*). (2) to evaluate consists of two data found (*boruni raja, panganonta, haetekon, marujung ngolu, sihumisik*). (3) to modalize consists of two data found (*parnidaanmu, pamatangna nungga tung massai matoras*). (4) Organizes Functions as a Discourse Signal consists of one data (*mardaun pogu*).

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