



## Euphemism in Oral Dialect Speech Ngeto-Ngete District Suralaga



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### Abstract

Language and culture in the community are the two things that can not be separated. The language used in a particular speech community values shaped by cultural norms that they profess. There are several words taboo in the culture of a society which then allows the emergence of a new term that is more refined for use. Smoothing of taboo language was then known by euphemisms. Euphemism is a symptom of language by using a more subtle expression to replace the phrase which is considered rude. It intentionally or not intended to cover the actual reality or as a form of homage to partners said. The method used is descriptive qualitative data collection techniques using methods refer to and capable. The research results obtained is a form of euphemism often used in oral speech Sasak dialect ngeto-ngete District of Suralaga use of varied forms, the forms of figurative expression, a metaphor, a word to replace one word to another, and circumlocutions form. Meaning euphemism spoken form is based on the context of the speech uttered. Function euphemisms that often arise in the Sasak dialects spoken utterances ngeto-ngete District of Suralaga is functioned as a means of smoothing the speech, confidentiality, and diplomacy.

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### 1. Introduction

Language and culture in the community are the two things that can not be separated. That's because the language and culture have a bond and connection. A language is a tool used to communicate, whereas culture is a system that regulates and gave birth to the language.

The language used in a particular speech community values shaped by cultural norms that they profess. It enables one word or phrase that is forbidden to be spoken for bad and rude. In contrast to the word or phrase that is smooth, it is advisable to say.

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The words that are forbidden to be spoken the language is usually referred to as taboo. Words taboo in a society different from other societies. This is influenced by a culture that embraced each of these communities. One example, the word "*meq*" which means you are in the speech community Sasak Lombok West Nusa Tenggara province. The word "*meq*", when spoken in the speech community Sasak Suralaga the District or Sub-District Sukamulia sounded very rough. But unlike the speech community Sasak Sakra District of the West, especially in the hamlet village Montong Beter Bagik Nyala, the word "*meq*" not rude and used to greet anyone regardless of age, except for people who are highly respected as "Tuan Guru". To avoid things that are not cool, it is very necessary to learn the culture of other people, it is also important to learn the language or words taboo in the society. It thus made to respect the cultural values and maintain continuous communication.

The prohibition in uttering words not only in the category of taboo words, but words or phrases that are rough and hurt the feelings of others are also not allowed to utter and should be replaced by the word or phrase that is more subtle. For example, the word "dead" was replaced with the phrase "died". Language or words used to replace another term to make it more smooth called with euphemism.

Euphemism appears human background. Euphemism importance of speaking in public is done to maintain harmony in society. In communicating, to convey meaning and purpose must necessarily take into account the circumstances of others who will listen, if the appropriate form of language used for spoken to that person or not.

Euphemism is not new to the community. People are the agents of history euphemism who unwittingly form and pronounce words or expressions more refined with the aim to offend and hurt the feelings of others and even to obscure meaning or purpose to be achieved or delivered to an opponent he said. The use of the word or phrase euphemism can be found in the relevant official speeches, print media, electronic media, and social media.

Euphemism is a study that is not so widely known by others. Euphemism is often interpreted as a subtle language at the level of the category level of social status in a society. As is the case in Lombok Sasak people who have high levels of social status in accordance with the degree of nobility. However, euphemism is not only a fine language at the level of social status category level, euphemisms also include efforts to refining the language to not use abusive language or its taboos and offend others.

It is certainly interesting and important to investigate. The use of euphemisms in public very often done, but it is not so clear form and function of their use. Therefore, this paper will describe the shape and function of the use of euphemisms in the dialect spoken utterances *ngeto-ngete* Suralaga districts.

## 2. Research Methods

### Theoretical Basis

The cornerstone of the theory used to analyze form, meaning and function of euphemism in Sasak language dialects *ngeto-ngete* District of Suralaga is as follows.

#### 1. Sociolinguistics

Sociolinguistics is the study of the language associated with social conditions. Social conditions is meant here is culture, a way of life, and geography. [Halliday \(1970\) in Sumarsono \(2014: 2\)](#) states sociolinguistics as linguistic-related institutional linkage with the language of the people who use that language. Furthermore, [Pride and Holmes \(1972\) in Sumarsono \(2014: 2\)](#) also formulate sociolinguistics, the study of language as a part of culture and society.

[Fishman \(1972\) in Sumarsono \(2014: 2\)](#) defines sociolinguistics as studies that highlight the overall issues relating to the social organization of behavior language, not only covers the use of language, but also the attitudes of the language, attitudes towards the language, and the language user. In the meantime, things associated with aspects of language also is related to cultural aspects. This is exactly what marks the relationship or the relationship between language and culture.

Language and culture have a very close relationship. Both interplay, complementary, and walking side by side. The basis of the relationship with the cultural language is the language should be studied in the context of culture and culture can be studied through language [\(Sibarani, 2004: 49\)](#). Harmony with what is stated by [Sibarani \(2004\)](#), many experts who have a view on the relationship of language and culture. Just as stated by [Nababan \(1986\) in Sibarani \(2004: 57\)](#) that every language has four class functions, namely the function of culture, society, individuals, and education. The function of language in culture may be broken up into three functions, namely as a means of cultural development, cultural successor paths, and inventory cultural features.

Language in terms of its constituent elements, according to [Sibarani \(2004: 60\)](#) is part of the culture. It is based because essentially follows the language of the nature of culture. In general, the nature of the whole

culture in a language or a language is characteristic of a very diverse or varied, acquired and inherited social learning process, span the 'hierarchy through the components of biological, environmental, psychological, and historical, structure, divided into domains of aspect, dynamic and relative.

The relationship of language and culture more tightly stated by [Levi-Strauss \(1972\) in Sibarani \(2004: 62\)](#) that the language is the result of culture. That is, the language used or spoken by a community group is a reflection or a mirror of the overall culture of the society. For example, at the time of the ceremony in a given culture, there are always interactions require communication in the form of ritual expression using language. The ritual events would produce a language that will continue to be passed on to younger ones.

The language also has a different meaning according to the cultural background into the container. This can be seen in the form of the same language, but have a different meaning. For example, the word */tele/* used in Sasak and Sumbawa languages. Words */tele/* language Sasak has a very rough, which is a woman's genitals. Meanwhile, in the language of Sumbawa means poultry eggs. The difference in the meaning of the words that have a different cultural background will certainly open to misinterpretation and could lead to more controversy when he said speakers and partners do not know the difference meanings. Some views on the relationship of language and culture, certainly suggest that the importance of learning the language of a culture to understand the culture of others.

## 2. Euphemism

Euphemism in any language community is definitely there. This is due to speak in everyday life, people use language in a certain consideration and motivation. Among these people speak to avoid the things that are considered slovenly, taboo, rough, not refined, or deliberately speaking to occur blurring-blurring or smoothing be something rewarded. That then the underlying presence of euphemisms.

### a. Definition Euphemism

Euphemism according to [Sibarani \(2004: 206\)](#) is a symptom of language by using the more subtle expression as a substitute expressions are perceived as abusive. It intentionally or not intended to cover the actual reality.

Euphemism comes from the Greek vocabulary euphemize which means using words with a good sense or good-faith [\(Keraf, 1991 in Oktaviani, 2010: 12\)](#). Another reference states that euphemism in Greek means well speaking is the practice of speaking or practice paraphrase something avoid abusive nature, slovenly, taboo, and not mannered be discussions that are pleasant, polite, refined, and the like [\(Subroto, 2011: 154\)](#). That's what that euphemism is formed in order to create a positive image. It is related to social etiquette.

In line with [Subroto \(2011\), Chaer \(2007: 153\)](#) states that Eufemia (euphemism) is the attempt to use the word or combination of words that felt more refined, more polite, or more pleasant feeling than a word or combination of words that already exist are usually is more straightforward. Euphemism in the Big Indonesian Dictionary (1995: 271) is an expression of a more subtle expression perceived as a substitute for crude, which is considered harmful or unpleasant, such as dies for the die.

Another opinion was delivered by [Soedjito \(2011: 126\)](#) states that euphemisms are words or phrases that feel more refined, which is not offensive or objectionable. However, euphemisms can weaken the critical community. This is caused by the reps are not disclosed to be desired.

### b. Shape Euphemism

[Allan and Burridge \(1991\)](#) in his book entitled Euphemism & Dysphemism Language Used as Shield and Weapon classifying euphemism into sixteen forms [\(Zulkifli, 2014: 27\)](#). As for other forms of euphemism by Allan and Burridge is as follows.

- 1) Figurative Expression, that is the symbolism, or metaphorically like something with another form.  
That is the shape of which deviates from referents euphemism.  
Example: Go to the happy hunting grounds >> die
- 2) Metaphor, namely the implicit comparison between two different things.  
Example: The miraculous pitcher that holds water with the mouth downwards >> vagina
- 3) Flippancy, which smooths a word, but the meaning of the word is generated outside the statement.  
Example: Kick the bucket >> die
- 4) Remodeling, namely the re-forming.  
Example: Basket >> bastard
- 5) Circumlocutions, ie smoothing a word by using some of the longer words and indirect.  
Example: Little girl's room >> toilet

- 6) Clipping, namely cutting, making being short or brief.  
Example: Bra >> brassiere
- 7) The acronym, namely shortening over several words into one.  
Example: Comm >> complete monumental military fuck up
- 8) Abbreviations is the abbreviation of words into letters.  
Example: S.O.B. >> son of bitch
- 9) Omission, which removes a small portion.  
Example: I need to go >> I need to go to the lavatory
- 10) One for one substitution  
Example: Bottom >> ass
- 11) General for specific, namely a general word for a specific word.  
Example: Go to bed >> fuck
- 12) Part for whole euphemisms, ie a specific word being said the general.  
Example: Stuffed up nose, postnasal drip running eyes >> I've got a cough'
- 13) Hyperbole, ie expression exaggerating.  
Example: Flight to glory >> death
- 14) Understatement, ie one sense of the word regardless of the meaning of the word.  
Example: Genitals, bulge, etc >> thing
- 15) Jargon, the word has the same meaning but different shapes.  
Example: Feces >> shit
- 16) Colloquial, is a phrase that is used daily.  
Example: Period >> menstruation

c. Mean

Besides talking about euphemism form above, Allan and Burridge also mentioned the meaning of euphemisms. As for the meaning of euphemism raised by Allan and Burridge relating to the meaning or purpose of a speech. The speech uttered by a person (speaker) did not merely say something with an utter speech that, but speakers also wanted something. Therefore, the meaning of an utterance depends on its usage.

Meaning in [KBBI \(1995: 619\)](#) is something related to the intended speaker or writer; understanding given to a form of language. In other words, the meaning is almost the same with the purpose or objectives to be achieved by the speaker or writer of the information submitted.

Meanings euphemism found form can not be separated from the sixteen forms of euphemism above. Meaning form euphemism, of course, be based on the current context of the speech or the form of euphemisms was uttered.

d. Function of Euphemism

Euphemisms as a means to package forms taboo that enables language users to discuss aspects or unpleasant life events have a variety of functions in human life. [Wijana and Rohmadi \(2011: 88\)](#) categorizes the functions of euphemism in linguistic phenomenon consisting of at least five kinds as follows.

- 1) Tools for Smooth Speech  
Euphemism as a tool to smooth the speech is a function of the most common euphemism. Words that have a denotation profanity, unpleasant or horrible, connotes low or no respect and so should be replaced or disclosed in ways that are not immediately in order to avoid obstacles or social conflict.

Said employees and helpers at the present time is considered to have the connotation that is not low or less respectable. For this, the person who has the profession will be more pleased when called employee and housekeeper. With a polite greeting, the speaker is expected to maintain the image of himself and build a harmonious relationship with the interlocutor or with others who hear him.

- 2) Tools for Keeping Something

Euphemisms as a means to keep something like that already described in euphemisms referents part of the above diseases. In medicine, a euphemism often did to secret diseases suffered by the

patient or the patient's family intended to avoid confusion and inconvenience patients or their families. For example, the word epilepsy replaced with epilepsy, scabies replaced with scabies, ulcers replaced with abscesses, and so on.

### 3) Tools for Diplomacy

A diplomat or leader, as well as officials always demanded its ability to provide a satisfactory explanation to his subordinates or the public in such a way so as not to cause things that are not desirable. For this interest, employers, government, or officials often have replaced words with euphemisms forms. For example, in the form of increased prices in a press conference often said to be a price adjustment.

The other thing done by the police officers. To avoid unwanted things, officials The politic used euphemisms secured form, lodged, questioning, and so on to the word detained, arrested or taken into custody.

### 4) Education Tools

Smoothing greeting instilled early to children have a goal that is instructive. In this case, from an early age, children are taught how to avoid direct mention of the words that have the value of a sense of irreverent. For example, for the word pee pee, poo to defecate, bobo for dogs, embark for goats, and so on.

### 5) Tool Danger Repellent

Peace and prosperity is a very important aspect of human life. For the sake of peace and prosperity, a man willing to sacrifice sega owned and wealth, and is willing to also perform strenuous activities that are taxing. Building a house, set up fences, prayer, save the crops, saving, and so is the small form of human effort to get peace and prosperity. The use of a word euphemism is one reflection of man's efforts to gain tranquility, safety, and welfare.

Sasak people, for example, in daily there are various kinds of trust that will be trusted can wreak havoc when called with harsh words. To gain a sense of peace, the people concerned taking shape euphemisms, such as mice word replaced by the word Dende Ayu. This fact shows that the use of the words euphemism can also be motivated by things supernatural that often can not be rationally acceptable.

## 3. Results and Analysis

As explained above, that euphemism is not new in the speech community, the more people Sasak dialect *ngeto-ngete* District of Suralaga. The forms euphemism contained in oral speech dialect *ngeto-ngete* District of Suralaga analyzed and classified by the classification according to the form of euphemism Allan and Burridge. Euphemism signifying form adapted to the context of the speech uttered by the speakers. The function of the use of euphemisms by native speakers Wijana classified according to the opinion and [Rohmadi \(2011\)](#).

The data obtained related to the form of euphemism in the dialect spoken utterances *ngeto-ngete* District of Suralaga through the interview process, record/tapping, and observations are as follows.

No	Data Euphemism			Additional Information
	Local Language	Euphemism	Dysphemism	
1	<i>Wah ngenang da ita</i>	<i>Mate</i>		He has left us
2	<i>Misoq botol</i>	<i>Ubek</i>		wash bottles
3	<i>Bungan kepeng</i>	<i>Kepeng</i>	<i>haram</i>	Interest money
4	<i>Bepengantenan</i>	<i>Ngarong</i>		Intercourse, sexs
5	<i>Dengan yaq ndaraq</i>	<i>Miskin</i>		People are not
6	<i>Dengan bedue</i>	<i>Sugi</i>		people are
7	<i>Wah kerawan</i>	<i>Menikah</i>		Already married
8	<i>Bekelemaan</i>	<i>Megawean</i>		Work
9	<i>Lekaq kelem</i>	<i>Maling</i>		Night walk
10	<i>Nambang</i>	<i>Ngojek</i>		Pull
11	<i>Ndaraq dedengkis</i>	<i>Kere</i>		Do not have the capital
12	<i>Ndaraq modal</i>	<i>Kere</i>		Do not have the capital

No	Data Euphemism			Additional Information
	Local Language	Euphemism	Dysphemism	
13	<i>Mata kepengan</i>	<i>Melak</i>		Money-oriented
14	<i>Kena leq pasangan dengan</i>	<i>Santet</i>		Affected people <i>teluh</i>
15	<i>Kedit</i>	<i>Lesek</i>		Birds (men)
16	<i>Apem</i>	<i>Isok</i>		Apem cake (female)

Data euphemism above is a form of euphemism often used by dialect speakers *ngeto-ngete* District of Suralaga in interacting with fellow speakers of language or dialect they use. Classifying form euphemism above using Allan and Burridge opinion adjusted to the meaning contained therein and based on the context of the speech uttered. Next will be discussed one by one in a sequence of data in the table above.

1. *Wah ngenang da ita* 'He has left us'

Forms *wah ngenang da ita* euphemism which means he has left us is a form of figurative expression that replaces the phrase he had died. The use of this form, found at the time in the hospital at around 03.00 am when Indonesia was in the context of the speech below.

- "*Pe becatan ka. Telpon Epe, yaq pe iniq ngangkat. Wah ngenang da ita leq Bapaq wah.*" 'You have to be quick. You are called, you are no one answered. The father has left us.' The use of euphemism form he has left us has a meaning that the parents of a partner he said had died. But for the more pleasing to the ear and not sound harsh, the speaker uses another form of euphemism to replace the phrase had died with the clause he has left us. This is done merely to soften remarks up to to partner he said. Function euphemism used in the speech is the function as a tool to smooth the speech.

2. *Misoq botol* 'Wash the bottle'

Forms euphemism meaning *misoq botol* wash bottle is a form of figurative expression that replaces the phrase gratification in men. The use of this form is found during any two persons who mutually inquire about a job with the context of the full speech below.

- "*Kira-kira apa a pegawean i becat ngasilang kepeng dait yaq na ulaq mbutuhang ijazah?*" 'Wonder what ya work quickly to make money and do not necessarily need a diploma?'
- "*Ooo, anuq, jari tukang misoq botol.*" 'Ooo, that, so washerwoman bottle.'

The use of euphemism wash bottle shape has a meaning that is not true. The real meaning intended by the speaker is to be satisfied appetite male or commonly referred to prostitutes. The use of shapes euphemism done to conceal something that is not understood by other people on the face or listening to the speech. Function euphemism used in the speech is the function as a tool to conceal something.

3. *Bungan kepeng* 'Interest money'

Forms of relationship *kepeng* euphemism which means flower in Indonesian money is a form of metaphor that replaces cash usury or the result of begetting money. The use of this form, found at the time some residents gathered at the house one of her neighbors who are talking about people who already go to Hajj and always get the misadventures during hajj with the context of the speech below.

- "*Maqka ceritan dengan jaq, da panasan doang keq ito no. Sampeq mandiq deduran ida ito. Ya keq ongkat da bicerita gen dengan i dateng siarah andeng ida.*" 'How come the stories of people, he was always too hot in there. Until he was bathed in sweat there. It was he related to the people who come meat to him.'
- "*Iniq keq yaq na kepanasan dengan lasungan, bungan kepeng no ruana kaduna bedaftar.*" 'Could not she will not overheat, waste of money may be used to register.'

The use of money interest forms euphemism meaning the proceeds of usury, or money from lending money to others with the terms of a percentage of return is greater than the money borrowed. Function euphemism used in the speech is the function as a tool to smooth the speech so as not to seem rude.

4. *Bepengantenan* 'Honeymoon'

*Bepengantenan* form of euphemism which means honeymooners is a form of the word to replace one word to another. Forms euphemism honeymoon replace the word intercourse or intercourse. Use of the form is found at two days after the wedding ceremony was held. Two friends were chatting while waiting for their two friends, then along came a friend who waited and asked one of his friends more are yet to come.

- "Assalamualaikum. Yoh, mbeta Kiki? Yaq pona dateng?" 'Assalamualaikum. Loh, where Kiki? He has not come?'
- "Aq. Masi jakana bepengantenan ruana batur." 'Yes. Maybe he's still on our honeymoon.'

The use of shapes euphemism meaning honeymoon was having sex in the context of the speech uttered. *Bepengantenan* word in the language Sasak dialect *ngeto-ngete* have meaning do have intercourse. Function euphemism used in the speech is the function as a tool to smooth the speech so as not to seem rude.

#### 5. *Dengan yaq ndaraq* 'People are not'

*Yaq ndaraq* form of euphemisms which means people are not in a form that replaces the word circumlocutions poor. The use of this form is found at the time of a conversation between a village cadres with the head of the local neighborhood of surgical aid distribution houses for villagers who deserved to be given assistance.

- "Mok, ai ke payu mpilen i gen mauq bantuan bedah rumah no?" 'Mok, who's been to get surgical help the house?'
- "Papuq anuq. E... Papuq Peril. Ida mpilenku sengaqla ida dengan yaq ndaraq. Dait endah, ida paling cocok tama andeng kriteria i wah ntentuang na leq pemerintah" 'Grandma's. E ...

Grandma Peril. I selected him because he was not located. And also, he is the most suitable falls within the criteria set by the government.'

The use of shapes euphemism meaning people are not poor and do not have anything. The use of this form solely for smoothing the words that will be delivered. Function euphemism used in the speech is the function as a tool to smooth the speech as well as a tool for diplomacy as it relates to government policy.

Based on the data obtained and the exposure of the above discussion about the form, meaning and function of euphemism in a speech spoken Sasak dialect *ngeto-ngete* District of Suralaga, it can be drawn the conclusion that the form of euphemism is one example of the cultural engagement in language and vice versa, ie, involvement of language in culture. That is, people said Sasak dialect *ngeto-ngete* District of Suralaga using euphemisms as a reflection of the culture they have, ranging from politeness in language, giving the pattern of education to his children and grandchildren to always be able to keep other people's feelings through speech uttered, use language wisely in front people.

A discussion of form, meaning, and function of euphemism above, certainly not all the data obtained can be described completely. However, at least there is some form of euphemism which represents all the data in terms of providing an explanation of the form, meaning and function of euphemism in Sasak dialects spoken utterances *ngeto-ngete* District of Suralaga. And most importantly, data presentation and discussion can give a picture of the relationship between language and culture.

#### 4. Conclusion

The conclusions that can be drawn from the results of this research and discussion based on the formulation of the problem posed is as follows.

- a) The euphemism form often used in oral speech Sasak dialect *ngeto-ngete* District of Suralaga use of varied forms, the forms of figurative expression, a metaphor, a word to replace one word to another, and circumlocutions form.
- b) The meaning of euphemisms spoken form is based on the context of the speech uttered.
- c) The function of euphemisms that often appear in the Sasak dialects spoken utterances *ngeto-ngete* District of Suralaga is function as a means of smoothing the speech, confidentiality, and diplomacy.
- d) People said Sasak dialect *ngeto-ngete* District of Suralaga using euphemisms as a reflection of the culture they have, ranging from politeness in language, providing education to the pattern of his children and grandchildren to always be able to keep other people's feelings through speech uttered, use language wisely in front people. This is one example of the cultural engagement in language and vice versa, is the involvement of language in culture.

As for suggestions that may be submitted by researchers associated with the results of this research is the need of holding research more relevant to local languages with the aim to provide an overview of language development in each region as well as create a mapping that is clearly associated with the use of regional languages are based on geography. Or other similar research should be published in large quantities, whether through print and online. It is intended to provide knowledge about the development of language and other science to the public, not only for academics and researchers only. The last suggestion, the need for a special theory of euphemism.

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Hendra Prasetyo. Born February 5, 1988, in the village of Dusun Dames Kerongkong Suralaga East Lombok District of West Nusa Tenggara province. The place to stay in Jalan Diponegoro No.10B sekarang RT.12 Village Majidi Selong East Lombok District of West Nusa Tenggara province. Primary and secondary level education taken at SDN 2 Kerongkong (1994-2000), SMPN 1 Selong (2000-2003), and SMK 1 Selong (2003-2006). Obtain a degree in science education Tahir Indonesian in Indonesian Education Studies Program STKIP Hamzanwadi Selong (2012). Furthermore, pursue graduate study Indonesian Education at the University of Mataram which is currently in the stage of education at the end of the semester (four). Teaching experience as a teacher of Information and Communication Technology (2005-2012) and Indonesian (2010-present) at MTs NW Dames. Has taught at SMK Bajang NW Ajan (2013-2015) support Indonesian subjects. The Indonesian teacher at SMA Darun Najihin NW Bagik Nyala (2014-present).

The few articles ever presented at a national seminar in some areas is as follows.

1. *Revolusi Mental Bahasa dan Sastra Indonesia: Upaya Mewujudkan Pemuda Pahlawan Bahasa Tanpa Tanda Jasa* (STKIP Siliwangi Bandung, Bandung), 2015.
2. *Budaya Literasi Kunci Optimalisasi Pembelajaran Bahasa Indonesia yang Berkualitas pada Era MEA* (Universitas Muhammadiyah Surakarta, Surakarta), 2015.
3. *Kearifan Lokal sebagai Wujud Pesona Indonesia dalam Arsitektur dan Lingkungan Binaan Masyarakat* (Universitas Sumatera Utara, Medan), 2016.
4. *Peran dan Fungsi Bahasa Ibu terhadap Perkembangan Bahasa Indonesia pada Anak Prasekolah* (Universitas Udayana, Bali), 2016.