CHAPTER IV

DATA ANALYSIS AND RESULT FINDING

4.1 DATA ANALYSIS

This chapter divides the analysis into three parts: the taboo words classification used by children in *Punggul village, the* contexts for using those taboo words, and the reasons for the use of the taboo words.

4.1.1 The Taboo Words Classification that used by Children in *Punggul Village*

Taboo words are commonly used by adult, but this research analyzes dirty words or taboo words used by children in *Punggul Village*. As mentioned before, this analyzing data uses Wardhaugh's theory, he says that, tabooed subjects can vary widely: sex; death; excretion; bodily functions; religious matters; and politics. Tabooed objects that must be avoided or used carefully can include your mother-in-law, certain game animals, and use of your left hand (the origin of sinister) (2006:239).

From Wardhaugh's statement above he shows that taboo words can be classified into several kinds, such as: sex, death, bodily functions, religious matters, certain game animal and so on. This theory supports the research to identify the classification of taboo that may be used by child in *Punggul Village.* Here the list of taboo words in Javanese in Yuwanto (2003:21).

Table 4.1.1.1 The list of taboo words in Javanese.

The list of taboo words in Javanese							
Sex	Death	Bodily function	Religious matters	Certain game animals	Excretion	Mother in law	The left hand
Cuk	Mathek	Silit	-	Asu	Taek	Perek	showing middle finger
Diancuk	Modhar	Kontol	-	Jangkrik	Entut	Sundel	-
Jangkrik	Tak pateni	Bawok	-	Bedes	Kopok	-	-
Gathel	Batang	Gidal	-	Bajul	-	-	-
Cuki	-	Untu	-		-	-	-
-	-	Pathak	-	-	-	-	-

The table above describes the kind of taboo words in Javanese, after classifying those words there are the data which are found out in *Punggul village* produced by children:

4.1.1.1 a

Icha: Lapo seeh

Aurel: Intuk

Icha: Seeh ndelok ,,, aku gorong ndelok…

Widia: Jamput, arek iki mestii… tak suwek yo,

Ani: Tak warah no keon

Widia: Ojok nulis nang kene ta..

Aurel: Ca ayo ca wayamu caa…

Widia: Gak ula-ula ditulisi ngene e…

4.1.1.1 b

Icha: Tek'e sopo iki?

Galang: Tek'ku cok

Rima: Tuku nandi pentole?

Widia: Iyo.. iyo .. aku ngapek dewe

4.1.1.1 c

Aurel: Empek… empeek…

Widia: Empekmuu..

Sinta: Nggaplek'i

Aurel: Apo koen?!

Sinta: Tak pateni koen

Aurel: Tak pateni dewe

4.1.1.1 d

Icha: Tuku a koen?

Mela: Yo campur

Icha: Hei lan, lan …

Firda: tuk tuk … (cuk cuk)

Resa: Nuakal arek iki

Resa: Tuku mbaak sego campur ambek sego bebek, duwekku rong puluh

               ewu, gak sosok pas

4.1.1.1 e

Yusa: yo koen iku elek.

Dimas: ueleek ngunuu, koyok ngunu am arek guanteng yo yoo….

Yusa: Koen iku elek maa…

               Arek cilik iku gak tau mbejuk. Nek elek iku yo elek temen.

Nico: eleeeeekkkk aaaaaaaah jancuk

Rohma: Koen iku elek. Yo sing ngguruki elek yo elek

Yusa: Taek taek… rambutmu koyok anak e…

Dimas: Hudi, jaikun…. Ahhaaa

4.1.1.1 f

Shinta: Moro moro encep e… enceeep!

Widia: Dul ndul

Shinta: Heeh mathek

Resa: Nanaaa heem heem

Shinta: Mathek aku maen

               Koyok … opo….

Widia: Loo pelok rek,,, mari nabung pelook

Resa: mbak wid… Ingkuk wayahnoo

Widia: Hanciik pinteer….

4.1.1.1 g

Maulana: Ngelondongno pin…

Widia: hahaaaa

Alvin: Lo gak mati

Shinta: Nggapeki .. nggapleki…

Maulana: Loo ngalio duk sadook

Shinta: Hihihiii

Maulana: Senior iku wenak senior iku

Father: Loo pipis… loo sandal e kok pipisi ngunu

Shinta: Encep

Widia: Encep, enceeep! Hahaaa

Together: Matheeek!

Maulana: Lha eleng koen maeng pecah tithiik

Table 4.1.1.2 the taboo words produce by children in *Punggul village*.

4.1.1.1 a	4.1.1.1 b	4.1.1.1 c	4.1.1.1 d	4.1.1.1 e	4.1.1.1 f	4.1.1.1 g
Jamput	Cuk	Empek	Cuk	Jancuk	Hancik	Nggapleki
-	-	Nggaplek'i	-	-	-	-
-	-	Tak pateni	-	-	-	-

4.1.2   The Context in Taboo Words Used

To analyze the data, context can help understand the purpose of the speaker. According to Hymes in Bauman and Sherzer, he adapted, rearranged, and extended his earlier model of a speech event, devoting attention also to the problem of the social locus of description. As reformulated, the framework is coded mnemonically by SPEAKING thus: "S" Setting, or Scene, "P" Participants or Personnel, "E" Ends (both goals/purposes and outcomes), "A" Act Characteristics (both the form and the content of what is said), "K" Key (tone, manner, or spirit in which an act is done), "I" Instrumentalities (channel and code), N" Norms of Interaction and of Interpretation, "G" Genres (categories types of speech act and speech event). This theory—SPEAKING theory—use to analyze the small unit in particular of speech community. Here the result of the analysis of the context.

Table 4.1.1.1 a, jamput word is taken from bodily function of taboo. Following the context of the conversation, the taboo word produces to show her annoyed to her friend. In table 4.1.1.1 b, cuk, from the context of the speech, the word produces to name someone, the speaker need to call the friend in annoyed condition although the meaning of the word 'cuk' taken from 'diancuk' that is one kinds of sex kind in taboo. After identifying the words, empek, nggapleki, and tak pateni, by following the context in table 4.1.1.1 c. Those words produced show some condition of the speaker. 'Empek' is taken from bodily function, this word produced while they play with her friend, but that dirty word appears without the specific purpose. 'Nggapleki' is taken from semarangan language that words

produced by someone who feel annoyed to another, in a fact, this kind of taboo is used by child when she feel annoyed with her friend. She used nggapleki to emphasize that she feels annoyed with the friend. And the next word is 'tak pateni'. That word produced to make afraid someone. The data shows that the speaker actually wants to threat the friend.

In table 4.1.1.1 d, 'cuk' is produced by one of them in their communication. It has the same meaning which refers to 'sex' in kind of taboo which the meaning refers to sex or making love. This word show the emotion of the speaker in annoyed. In table 4.1.1.1 e, elek ah jancuk, this taboo word 'jancuk'. In this context, the speech is shows his anger of someone. Then from 4.1.1.1 d and 4.1.1.1 e has same taboo words meaning both are about 'sex'. First the taboo word is 'cuk' and the second is 'jancuk', both words refer to same word but have different purpose. In 4.1.1.1 f, 'hancik' word is produced by one of them in their conversation. In this conversation, that word produce to show her anger to her friend. Furthermore, in 4.1.1.1 g, google dictionary tell that nggapeki is the word usually produced when someone feel annoyed to the friend.

Description of context in data that the data conversation uses some part of SPEAKING theory, those are P 'participant' refers to various combination of speaker – listener, A 'act sequence' refers to how they are used and the relationship of what is said to the topic, S 'setting' refers to the time and the place of the conversation take a place. This data uses PAS—part of Hymes's theory—in the communication because the participant among the friend, there is no oldest friend or an honor person to be there. A 'act sequence' the conversation runs in their play, and no distance because they do in their playing time. S 'setting' refers

to the place and the time of the conversation runs. The place took when they play in the playground. The conversation is informal, done by a group of children, then, no different position until there is no distance between the conversations. Furthermore, the analysis also could not find the different between girls and boys when the produce the taboo word, because both of them also easily to produce those words.

4.1.3   The Reason for Using Taboo Words

After identifying the classification of taboo words used by children in *Punggul village* by following the context, this thesis needs to describe the reason why the children use those words in their communication. The sample of the data which are found from *Punggul village* are analyzed to find the reason.

From table 4.1.1.1 a—jamput arek iki mestii—the taboo word that is used in the conversation is jamput. Jamput is taken from bodily function of taboo, which the meaning refers to "fur on intimate parts". This taboo word appears to show her annoyed to her friend.

In table 4.1.1.1 b, Tek'ku cuk, this taboo word is taken from 'sex' in kind of taboo which the meaning refers to sex or making love. 'cuk' took from 'diancuk' word and the meaning of it is making love. This word produces to name someone, the speaker need to call the friend in annoyed condition. Then, 'cuk' used to name someone when she feels annoyed. This evidence shows that taboo not only used to insult or curse.

In table 4.1.1.1 c, some taboo words are found those are empek, nggapleki, and tak pateni. Those words produced show some condition of the speaker. From

the conversation 4.1.1.1 c this research tries to identify the reason of the speaker to produce those words. 'Empek' is bodily function in kind of taboo words. This word refers to 'vagina', the speaker produce this word in the conversation, they just to say that dirty words without the specific purpose. 'Nggapleki' is taken from semarangan language that words produced by someone who feel annoyed to another, in a fact, this kind of taboo is used by child when she feel annoyed with her friend. She used nggapleki to emphasize that she feels annoyed with the friend. And the next word is 'tak pateni'. This word belongs to a group of death in kind of taboo words. That word produced to make afraid someone. The data shows that the speaker actually wants to threat the friend.

Next, in table 4.1.1.1 d, 'cuk' is produced by one of them in their communication. The same as the data in table 4.1.1.1 b, 'Tek'ku cuk', it has the same meaning which refers to 'sex' in kind of taboo which the meaning refers to sex or making love. 'cuk' took from 'diancuk' word and the meaning is making love as mentioned in the data before. Still in the same word, in table 4.1.1.1 e, eleeeeekkkk aaaaaaaah jancuk, this taboo word 'jancuk' took from 'sex' in kind of taboo which the meaning refers to sex or making love. Took from 'diancuk' word and the meaning is making love. We can see that the speaker tell the word loudly which shows his anger of someone. Then from 4.1.1.1 d and 4.1.1.1 e has same taboo words meaning both are about 'sex'. First the taboo word is 'cuk' and the second is 'jancuk', both words refer to same word but have different purpose.

In 4.1.1.1 f, 'hancik' word is produced by one of them in their conversation. Hancik is derived from Banjar Kuala dialect (kamus wiktionary online). That word refers to 'sex' that has meaning as making love. In this data,

that word produce to show her anger to her friend. Hancik has a same meaning as cuk or diancuk, but this word usually used by Banjar people. Furthermore, in 4.1.1.1 g, google dictionary tell that nggapeki is the word from Semarangan—Semarang dialect—that word usually produced when someone feel annoyed to the friend because the meaning itself is annoyed word took from Semarangan.

All the data above, shows that taboo words are not only used to insult or curse someone, but also to emphasize, to make afraid someone or so on. Taboo normally used by adult, they can used the taboo words in many ways and refers to many meaning too. On the other hand, children which is the age among 2-12 years old, they also be able to produce those words as adult used, they are also not only used taboo words to insult or curse someone but they used those words to another meaning even in a joke.

4.2   RESULT FINDING

Firstly, from the analysis of the classification of taboo words used by children in Punggul village showed several kinds of words produced by them based on Wardhaugh's theory, there are:

The taboo words produced by children in *Punggul village*.

4.1.1.1 a	4.1.1.1 b	4.1.1.1 c	4.1.1.1 d	4.1.1.1 e	4.1.1.1 f	4.1.1.1 g
Jamput	Cuk	Empek	Cuk	Jancuk	Hancik	Nggapleki
-	-	Nggaplek'i	-	-	-	-
-	-	Tak pateni	-	-	-	-

Furthermore, to identify the context of the speech, this analysis used Hymes' theory to describe the context and also the reason when the taboo words produced by them. Table 4.1.1.1 a, jamput word used to show her annoyed to her friend. This word is a kind of bodily function in taboo. In table 4.1.1.1 b, cuk, the word produces to name someone, the speaker need to call the friend in annoyed condition although the meaning of the word 'cuk' taken from 'diancuk' that is one kinds of sex kind in taboo. In table 4.1.1.1 c. Those words produced show some condition of the speaker. 'Empek' is taken from bodily function, this word produced while they play with her friend, but that dirty word appears without the specific purpose. 'Nggapleki' is produced to show when someone feel annoyed to another, in a fact, this kind of taboo is used by child when she feel annoyed with her friend. And the next word is 'tak pateni'. That word produced to make afraid someone. The data shows that the speaker actually wants to threat the friend.

In table 4.1.1.1 d, 'cuk' refers to 'sex' in kind of taboo which the meaning refers to sex or making love. This word show the emotion of the speaker in annoyed. In table 4.1.1.1 e, elek ah jancuk, this taboo word 'jancuk'. In this context, the speech is shows his anger of someone. Then from 4.1.1.1 d and 4.1.1.1 e has same taboo words meaning both are about 'sex'. First the taboo word is 'cuk' and the second is 'jancuk', both words refer to same word but have different purpose. In 4.1.1.1 f, 'hancik' word produced to show her anger to her friend. Furthermore, in 4.1.1.1 g, nggapeki is the word usually produced when someone feel annoyed to the friend.