

TABOO WORDS IN JAVANESE SPOKEN IN PANEKAN VILLAGE, MAGETAN, EAST JAVA

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ABSTRACT

This research aims to identify taboo words, taboo forms, and their taboo references. This study was designed in the form of a descriptive qualitative research which involved two types of data: primary and secondary. The researchers acted as the main instruments in this study. The other instrument interview guide, smartphone, and notebook. The source of data were the 3 informants selected based on a set of criteria. The identified data were analyzed as follows: the data of taboo words were analyzed into 3 domains in the concept of Tri Hita Karana. The data related to taboo form were analyzed using Frazer's (1955) and Montagu's theory (1973), and the data related to their references of taboo words were analyzed using Frazer's (1955) theory. The results of this study show that there were 44 taboo words were found and connected to the three domains of Tri Hita Karana concept. 3 related Parahyangan, 37 related to Pawongan, and 5 related to Palemahan. The 40 among 44 taboo words were classified into swearing words. 4 among the 44 taboo words identified were classified into taboo names. From the 44 taboo words were found 11 types of references: parent's names (3), animal's name (4), mentioning genital (5), sexual activity (4), wisdom of ruler (1), bodily function (6), nature (1), illness (9), name of spirit (1), personal pronouns (5), and specific activity (5), were found.

Keywords: *taboo word, Javanese language, Tri Hita Karana*

INTRODUCTION

The people of Panekan Village, Magetan Regency, East Java use Javanese in their daily communication. The use of the Javanese language does not escape taboo language which is used as a means of entertainment, art, or even expression of anger. Parents in the village often speak the use of taboo language by the people of Panekan Village. Young people rarely use them because they speak Indonesian as their second language. This is considered disturbing because it will cause language extinction. If language becomes extinct, culture will also become extinct. Language and culture have a close relationship with each other, namely a relationship of equals and a very high position (Sagatova, 2022).

Homai & Torabi (2023) states if language is extinct, then culture will also be extinct. Language and culture have a close relationship with each other, namely a relationship of equals and occupy a very high position. Apart from that, according to Febriyani & Erlangga (2023), language and culture are a person's identity, which includes self, ownership, belief systems, and sentiments of self-esteem. Related to this theory, if the people of Panekan Village, especially the younger generation, do not use Javanese, then it is certain that Javanese will experience extinction or even language death.

(Atifnigar (2021) states that language extinction occurs due to a reduction in the number of speakers of a particular language which occurs due to several factors such as certain languages being unable to compete with other languages. If this is allowed to continue it will result in the death of the language. Language death can occur due to the absence of verbal or non-verbal speakers of a particular language. If this theory is allowed to continue, a person's identity will be lost. Therefore, language revitalization is needed so that the language remains exist. Language revitalization in language maintenance efforts can be done through documentation, deepening and developing materials and curriculum.

In an effort to revitalize it, this research was carried out by identifying taboo words, taboo forms and taboo references. The researcher also connected his findings with the culture and language of the Panekan Village community, where culturally the village community is still tied to the Kejawen cultural context which is relevant to the *Tri Hita Karana* concept. From *Tri Hita Karana's* point of view, the word abstinence is classified into harmonious relations between humans and God (*Parahyangan*), harmonious relations between humans and humans (*Pawongan*), and harmonious relations between humans and nature (*Palemahan*) by the people of Panekan Village, Magetan Regency, East Java.

The researcher examined the outcomes of a previous research titled "An Analysis of Balinese Swear Words Used in Cempaga Village" by Dewi, et al (2017) which links culture with sociolinguistics, aiming to explore different forms of taboo and the socio-cultural values reflected by those associated with them. This exploration is pertinent to the forthcoming research on the Panekan Village community. This research shares similarities with "Taboo Words In Deli Javanese Dialect" by (Zuindra et al., 2021), which identifies taboo words utilized within Javanese society and their underlying causes. However, these studies fail to elucidate the significance of taboo references and the intricate interplay between taboo, culture, language, and identity. Drawing from the aforementioned arguments, there arises a necessity to conduct research on taboos within Panekan Village, the researcher's place of origin, and their correlation with culture, language, and Tri Hita Karana among the inhabitants of Panekan Village, who adhere to Islam Kejawen. It is not only important but imperative to undertake this research promptly, as my contribution as a member of the generation residing in Panekan Village and engaging in the research of this knowledge. Building upon this rationale, the researcher is inclined to pursue a research entitled "TABOO IN JAVANESE SPOKEN IN PANEKAN VILLAGE, MAGETAN, EAST JAVA

MATERIALS AND METHOD

A. Materials

The materials obtained in this study came from the people of Panekan Village who use Javanese in everyday communication. The researcher chose 3 informants who were selected based on certain criteria referring to the criteria of informants as research subjects according to Peticca-Harris et al., (2016) through a qualitative approach such as observation and interviews. Based on Peticca-Harris et al., the criteria for research subjects through identification of prospective informants based on research so that the researcher formulated informants with the following criteria: the informant was at least 60 years old. years, the informant has good communication in conveying information, is willing to become a research informant, the informant is friendly, honest, and physically and mentally healthy, the informant has knowledge about the object of the question.

B. Method

This research aims to identify taboo words, taboo forms, and taboo references associated with 3 domains Tri Hita Karana concept. This is intended to avoid the extinction of the Javanese language spoken in Panekan Village, Magetan, East Java. This study was designed in the form of a descriptive qualitative research in which two types of data: primary and secondary data, were identified using interview and recording. The secondary data were identified from books, journals, and the result previous linguistic studies. The researchers acted as the main instrument in this study. The other instrument interview guide, smartphone, and notebook. The source of data in this study are 3 informants who was selected based on the criteria. The identified data were transcribed and analyzed as follows: the data of taboo words identified in this study were analyzed in 3 domains (*Parahyangan*; harmonies relationship between human being and God, *Pawongan*; harmonies between human being to human, and *Palemahan*; harmonies relationship between human and nature) in the concept of Tri Hita Karana the data related to taboo form were analyzed using Frazer's (1955) and Montagu's theory (1973), and the data related to referances of taboo words were analyzed using Frazer's (1955) theory in Yuliandari et al., (2024).

The results of this study show that there were 44 taboo words were found be used by the people in the Panekan village which are connected to the three domains of Tri Hita Karana concept. The data related to *Parahyangan*, include: *titenono*, *dhemit*, *modaro* (2) *Pawongan*, include: *gentho*, *raimu*, *tempik*, *kenthu*, *cocote*, *jancok*, *ndasmu*, *cangkemu*, *jamput*, *matamu*, *bawuk*, *konthol*, *picek*, *keple*, *ngaceng*, *mendho*, *koklok*, *mbahmu*, *gendeng*, *jembut*, *mbokmu*, *juh*, *dapuranmu*, *itel*, *goblok*, *lumoh*, *buntong*, *budhek*, *dengkulmu*, *mbadhok*, *semlohe*, *kopoken*, *pakmu*, *kok*, *sutange*, *gondhek*, and (3) *Palemahan*, include: *asu*, *celeng*, *beruk*, *jangkrik*, *bosok*. The 40 among 44 taboo words were classified into swearing words. The taboo forms found 40 which include: *gondhek*, *titenono*, *dhemit*, *modaro*, *sutange*, *kopoken*, *semlohe*, *mbadhok*, *dengkulmu*, *budhek*, *buntong*, *lumoh*, *goblok*, *itel*, *dapuranmu*, *juh*, *jembut*, *gendeng*, *koklok*, *mendho*, *ngaceng*, *keple*, *picek*, *konthol*, *bawuk*, *matamu*, *jamput*, *cangkemu*, *ndasmu*, *jancok*, *cocote*, *kenthu*, *tempik*, *gentho*, *bosok*, *jangkrik*, *beruk*, *celeng*, *Asu*, *modaro*. 4 among the 44 taboo words identified were classified into taboo names . The 4 forms of taboo names include *mbokmu*, *pakmu*, *mbahmu*, and *kok*. From the 44 taboo words were found 10 types of references: *parent's names*, *animal's name*, *mentioning genital*, *sexual activity*, *wisdom of ruler*, *nature*, *illness*, *name of spirit*, *personal pronouns*, and *specific activity*, were found. Finally, the researcher carried out data analysis using data collection techniques which include: coordinating data and sorting data on taboo words and classifying them based on the 3 domains of *Tri Hita Karana*, form and reference.

DISCUSSION

The use of taboo language in Panekan Village is still often used by parents as a form of intimacy, expression of anger, entertainment and comedy. However, the younger generation in Panekan Village no longer uses taboo language because of the cultural shift that has caused the younger generation no longer use Javanese. They more often use Indonesian as their second language. The existing phenomenon is caused by a cultural shift from a culture of using Javanese to using Indonesian, which influences the young people's use of language. Sagatova (2022) mentioned that culture and language are interrelated and have the highest position in the social context. So it is necessary to make efforts to revitalize the language as an effort to maintain the language

Based on the findings of this research, the culture of the Panekan Village community uses taboo language which is almost rarely used anymore due to language shifts. This may lead to language extinction. In relation to this, Homai & Torabi (2023) mentioned that if a language

experiences extinction, it will affect culture extinction, too. Therefore, it is necessary to revitalize the language to maintain language taboos that are shifting due to modernization which can cause language extinction Amano et al., (2014). These two theories are interrelated in efforts to maintain the use of the Javanese language in Panekan Village. Apart from that, the culture of using taboo language must also be preserved as a way to preserve Javanese language variations to be passed on to the next generation.

The results of this research link the 3 domains of Tri Hita Karana and also the theories of Frazer (1955) and Montagu (1973) in Yuliandari et al., (2024) classified taboo words, taboo forms and taboo references. Taboo words in this study are grouped based on 3 *Tri Hita Karana* domains, namely: *Parahyangan*, *Pawongan*, and *Palemahan*. Meanwhile, taboo words are grouped and divided based on the types of taboo form, namely: swearing words based on Montagu's theory (1973) and taboo names based on Frazer's theory (1955). Likewise, references to taboo words are grouped based on Frazer's theory (1955) which states 10 references to taboo words obtained from this research.

The findings of this research state that In an effort to revitalize it, this research was carried out by identifying taboo words, taboo forms, and taboo references. The researcher also connected his findings with the culture and language of the Panekan Village community, where culturally the village community is still tied to the Kejawen cultural context which is relevant to the *Tri Hita Karana* concept. From *Tri Hita Karana's* point of view, the word abstinence is classified into harmonious relations between humans and God (*Parahyangan*), harmonious relations between human and humans (*Pawongan*), and harmonious relations between humans and nature (*Palemahan*) by the people of Panekan Village , Magetan Regency, East Java.

Based on these findings, it can be concluded that the use of taboo words used by the people of Panekan Village compared to the 3 domains Tri Hita Karana refers more to the Pawongan domain. The form of taboo that is often used by the people of Panekan Village refers more to curse words which are based on Montagu's (1973) theory. And, there were 10 taboo references found.

RESULTS

The results of this research provide answers based on the research objective, namely to identify taboo words, form, and references.

a. Taboo Words Used in Panekan Village

In this research, researchers obtained data on 44 taboo words used by the people of Panekan Village based on the *Tri Hita Karana* concept as follows:

1) Taboo Words Related to Parahyangan in Panekan Village

As humans, the people of Panekan Village have an attachment to God or are usually referred to as *Parahyangan*. The following are taboo words related to *Parahyangan* in Panekan Village, such as:

Tabel. 1. Taboo Words Related to Parahyangan in Panekan Village

No.	Word List	Description
1.	<i>titenono</i>	a word used to curse someone in the hope that that person will get karma from God
2.	<i>dhemit</i>	a swear word that means "ghost"
3.	<i>Modar</i>	A word used to curse someone that means "death"

Based on table 1, there are 3 taboo words related to *Parahyangan* found in this research, namely: *titenono*, *modar*, and *dhemit*, which are words that refer to the *Tri Hita Karana* concept, namely *Parahyangan*.

2) Taboo Words Related to Pawongan in Panekan Village

As social creatures, the people of Panekan Village have close social relations with their neighbors which is the implementation of *Pawongan*. The following are taboo words related to *Pawongan* that are used in daily communication by the people of Panekan Village:

Tabel. 2. Taboo Words Related to Pawongan in Panekan Village

No.	Word List	Description
1.	<i>Gentho</i>	used to refer to someone who acts like a thug
2.	<i>Raimu</i>	a swear word that refers to someone's physical appearance which means "your face"
3.	<i>Tempik</i>	a swear word that refers to a woman's genitals
4.	<i>Kenthu</i>	refer to sexual activity
5.	<i>Cocote</i>	a swear word that means "big mouth"
6.	<i>Jancok</i>	swear words that refer to sexual activity
7.	<i>Ndasmu</i>	a swear word that means "your head"
8.	<i>Cangkemu</i>	a swear word that means "your mouth"
9.	<i>jamput</i>	Swear words used to express anger and annoyance

10. <i>Matamu</i>	a swear word that means "your eyes"
11. <i>Bawuk</i>	a swear word that means "vagina"
12. <i>konthol</i>	a swear word that means male sexual organ "penis"
13. <i>Picek</i>	a swear word that means "blindness"
14. <i>Keple</i>	a swear word that means "commercial sex worker"
15. <i>Ngaceng</i>	a swear word that means "erection"
16. <i>Mendho</i>	a swear word that means "idiot"
17. <i>Koklok</i>	A swear word that means "crazy"
18. <i>Mbahmu</i>	a swear word that means "your grandmother/grandfather"
19. <i>Gendeng</i>	a swear word that means "crazy"
20. <i>jembut</i>	a swear word that means "pubic hair"
21. <i>Mbokmu</i>	a swear word that means "your mother"
22. <i>Juh</i>	a nickname which is an abbreviation of "pejuh" or "sperm"
23. <i>Dapuranmu</i>	a swear word that refers to someone's bad attitude
24. <i>itel</i>	swear word referring to the "clitoris"
25. <i>Goblok</i>	a swear word that means "stupid"
26. <i>Lumoh</i>	a swear word that means "slacker"
27. <i>Buntong</i>	a swear word that means "stump"
28. <i>Budhek</i>	a swear word that means "deaf"
29. <i>Dengkulmu</i>	a swear word that means "knees"
30. <i>Mbadhok</i>	a swear word that means "eat"
31. <i>Semlohe</i>	a swear word that means sexy is used to tease
32. <i>Kopoken</i>	a swear word that means "deaf"
33. <i>Pakmu</i>	a swear word that means "your father"
34. <i>Kok</i>	a word that comes from "pekok" as a nickname that means "stupid"
35. <i>Sutange</i>	a swear word that means "leg"
36. <i>Gondhek</i>	a swear word that means "commercial sex worker"

Based on table no. 2, that the taboo words related to *Pawongan* found in this research amounted to 37 words referring to swearing and curse words commonly used by the people of Panekan Village daily.

3) *Taboo Word Related to Palemahan in Panekan Village*

The daily lives of the people of Panekan Village are closely related to nature. In this way, the people of Panekan Village also often use natural entities as swear words, such as :

Tabel. 3. Taboo Word Related to Palemahan in Panekan Village

No.	Word List	Description
1.	<i>Asu</i>	a swear word that means “dog”
2.	<i>Celeng</i>	a swear word that means “pig”
3.	<i>Beruk</i>	a swear word that means “monkey”
4.	<i>Jangkrik</i>	a swear word that means “cricket”
5.	<i>Bosok</i>	a swear word that means “rotten”

Based on table no. 3, tabo words related to Pabelasan found in this research are 4 taboo words that the people of Panekan Village often use in the form of the names of the animals “*asu*”, “*celeng*”, “*beruk*”, and “*jangkrik*” and the natural process “*bosok*”.

b. Forms of Taboo in Javanese Language Used in Panekan Village

According to Montagu (1973) in Laksana (2003:47) Yuliandari et al., (2024), swearing is taboo language/expression which can be divided into 6 parts. Liked adding explanations of each expletive passage discovered by Frazer (1955).

1) Taboo Names

Frazer (1955) Yuliandari et al., (2024) explained that six taboos name are consisting of: taboo on the names of parents, taboo on the names of relatives, taboo on the names of people who have died, taboo on the names of sacred people and animals, taboo on the name of God, and taboo on certain words. In this research, four taboo names were found that are often used by the people of Panekan Village, namely: *mbokmu*, *pakmu*, *mbahmu*, *kok*.

The taboo word used in Panekan Village is used as an expression of anger towards the speaker. Involving parents' names to curse someone is not appropriate, so these four words are taboo in everyday conversation.

2) Swearing Words

Forms of taboo language were classified according to Montagu's theory (1973) in Yuliandari et al., (2024), which classifies swearing taboos into six parts, namely: profanity, blasphemy, curses, swear words, obscenity, explosions/calls. The following are the forms of taboo found in Panekan Village, namely:

gondhek, *titenono*, *dhemit*, *modaro*, *sutange*, *kopoken*, *semlohe*, *mbadhok*, *dengkulmu*, *budek*, *buntong*, *lumoh*, *goblok*, *itel*, *dapuranmu*, *juh*, *jembut*, *gendeng*, *koklok*, *mendho*, *ngaceng*, *keple*, *picek*, *konthol*, *bawuk*,

matamu, jamput, cangkemu, ndasmu, jancok, cocote, kenthu, tempik, tempik, gentho, bosok, jangkrik, beruk, celeng, asu.

The 40 taboo swear the people of Panekan Village used words found to express anger, comedy and as a means of entertainment. If these words are spoken out of context, they can cause misunderstandings and arouse the speaker's emotions.

c. References to Taboos Found in the Javanese Language Used in Panekan Village

A number of taboo references were spoken by the people of Panekan Village, namely: (1) **parent's name**: *mbohmu, pakmu, mbahmu*, (2) **animal's name**: *asu, jangkrik, beruk, celeng*, (3) **genetic mentioning**: *bawuk, konthol, jembut*, (3) **sexual activity**: *kenthu, jancok, semlohe*, (4) **bodily function**: *matane, raimu, ndasmu, cocote, cangkemu, dengkulmu, sutange* (5) **wisdom of ruler**: *titenono*, (6) **nature**: *bosok*, (7) **illness**: *picek, mendho, koklok, goblok, budhek, lumoh, buntong, kopoken, gendheng* (8) **name of spirit**: *dhemit*, (9) **personal pronouns**: *gentho, gondhek, keple, juh, kok* (10) **specific activity** : *modar, mendem, ngaceng, ndlogok, dapuranmu, itel, mbadhok*.

CONCLUSION

Based on the results of the research and discussion, conclusions can be drawn:

- a. There are 44 taboo words that are often used by the people of Panekan Village based on the 3 domains of the Tri Hita Karana concept, namely **Parahyangan**: *titenono, modar, and dhemit* , **Pawongan**: *gentho, raimu, tempik, kenthu, cocote, jancok, ndasmu, cangkemu, jamput, matamu, bawuk, konthol, picek, keple, ngaceng, mendho, koklok, mbahmu, gendeng, jembut, mbokmu, juh, dapuranmu, itel, goblok, lumoh, buntong, budhek, dengkulmu, mbadhok, semlohe, kopoken, pakmu, kok, sutange, gondhek* , and **Palemahan**: *asu, celeng, beruk, jangkrik, bosok*
- b. Taboo words based on the form are divided into There are 2 parts, namely the taboo on names and the taboo on swearing. A total of 40 words that are classified as taboo swear words related to Montagu's theory (1973): *gondhek, titenono, dhemit, modaro, sutange, kopoken, semlohe, mbadhok, dengkulmu, budhek, buntong, lumoh, goblok, itel, dapuranmu, juh, jembut, gendheng* , *koklok, mendho, ngaceng, keple, picek, konthol, bawuk, matamu, jamput, cangkemu, ndasmu, jancok, cocote, kenthu, modaro,*

tempik, gentho, bosok, jangkrik, beruk, celeng, asu and 4 words that belong to The word Tabu is associated with Frazer's theory (1955): *mbokmu, pakmu, mbahmu, kok*.

- c. There were 10 references to the word taboo and there are 10 references to the word taboo in Panekan Village, namely: **parent's names**: *mbokmu, pakmu, mbahmu*, **animal's name**: *asu, jangkrik, beruk, celeng*, **mentioning genital**: *bawuk, konthok, jembut, itel, tempik*, **sexual activity**: *kenthu, jancok, semlohe*, **wisdom of ruler**: *titenono*, **bodily function**: *matane, raimu, dengkulmu, ndasmu, cocote, cangkemu, dengkulmu, sutange*, **nature**: *bosok*, **illness**: *picek, mendho, goblok, gendheng, budhek, lumoh, kopoken, buntong*, **name of spirit**: *dhemit*, **personal pronouns**: *gentho, gondhek, keple, juh, kok*, **specific activity**: *modar, mendem, ngaceng, ndlogok, dapuranmu, mbadhok*.

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