

Analysis Of Youth Language And Taboo Words In the Gayo Language

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ABSTRACT

This study is about taboo words spoken by the younger generation in Takengon. In this study, researchers carried out three activities: data collection activities, data analysis, and presentation of the analysis results. The data collection method used in this study is the listening method with the free engagement speaking technique. Furthermore, data analysis was carried out using the extra lingual equivalent method, which emphasized the determining tool on *Gayo sumang* or taboo words in the Gayo language spoken by young speakers in the Takengon area. The data analysis results are presented using an informal or narrative method. For the taboo words spoken by the current generation, such as *Ulumu, Jalang Nine E, Fakalaya, Nantak, Benatang, Lelang, Senare Kurang Sengkal, and Tenek*. Based on these findings, it is hoped that the people of Central Aceh District can understand the word taboo contained in *sumang perceraken* so that people can communicate and speak good words because it is part of the customary values in sumang Gayo.

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1. INTRODUCTION

Sociolinguistics is a branch of science that studies the social studies of society and its language (Holmes, 1993; Hudson, 1996; Sumarsono, 2004). Sociolinguistic studies include the use of taboo words in social life. Taboo words are considered sacred (may not be touched, spoken, and so on); taboos; prohibition (Frazer, 1955; Montagu, 1973; Trudgill, 2000; KBBI, 2022). The study of taboo words is very important to continue in this increasingly advanced era, which has resulted in the refraction of words that were considered taboo in the past and are now considered normal. It is urgent to be maintained the lives of Indonesian people who uphold traditional values, like the sociolinguistic analysis of taboo words in the Gayo language, which is geographically in the Central Aceh district.

In the Gayo language, taboo terms are included in the *Gayo sumang* section, where this *sumang* is closely related to the *sumang perceraken*. *Sumang* speech (*sumang perceraken*) has a meaning that is not good and is forbidden to say, and this *sumang* prohibits words that are seen as inappropriate to say because they are included in the value of one's courtesy when communicating. It is because it can cause conflict between one person and another. This prohibition is also based on the religious teachings of the Gayo people.

The understanding of the community of the previous generation regarding the prohibition of *sumang* on divorce was very high. It was rare to hear the previous people say it because this prohibition was prohibited in the customs and culture of the people of Central Aceh Regency and based on Islamic religious teachings. The people of Central Aceh Regency were mostly Muslim, so the connection between *sumang* and Islamic teachings was closely related to the formation of noble morals in communicating.

Many studies on taboos have been carried out, such as the form and meaning of swear words at the Purabaya terminal in Surabaya in sociolinguistic studies (Jannah et al., 2017). The use of taboo words on social media: a forensic linguistic study (Rahman, 2019). Taboo expressions in Ternate society (Subuh & Majid, 2019). On this occasion, the author would like to raise a study of the *sumang* of divorce in the millennial generation who live in the Takengon area, while what you want to see is the tendency of the word *sumang* of divorce to come out of the speech of millennial children in daily life and social interactions with their communities in Takengon.

2. LITERATURE REVIEW

2.1 Language

Language is a system of symbols, arbitrary, meaningful, conventional, unique, universal, productive, varied, dynamic, and humane sounds produced through the human vocal organ. Its function as a means of interaction and communication to exchange ideas and thoughts, aims and objectives, and human feelings (Chaer & Agustina, 1995; Cristal, 2006; Pateda, 2011; Chaer, 2012; Gellner, 1983; Walter, 1988; Anderson, 1991; Wright, 2004; 2015 in Batubara, 2021).

2.2 Sociolinguistics

Sociolinguistics is a branch of linguistic studies that discusses the relationship between language and social life in community groups (Hymes, 1974; Kridalaksana, 1978; Chaer, 2004). The scope of sociolinguistic discussion includes regional dialectology, social dialectology, language variation and change, language choice and code-switching, language in interaction, gender and language use, language maintenance, shift and death, pidgins, creoles, language planning and policy (Mesthrie, 2001; Meyerhoff, 2006; Wardhaugh, 2006; Mesthrie & Swann, 2009; Mesthrie, 2010; Holmes, 2013).

2.3 Taboo

Experts conclude that taboo is speech act behavior that is prohibited and inappropriate to utter by someone because it has a bad meaning (Trudgill, 2000; Ohoiwutun, 2007; KBBI, 2022). Affini (2017) states that taboo is an attempt to hurt someone's feelings so that it can cause controversy in their communication. In addition, according to Laksana (2003), taboo expressions cannot be separated from the culture and social activities of community communication. Wardhaugh (1986:230) classifies the types of taboo words into six categories, sex, body parts, animals, death, excretion, and religion. Experts say that a taboo is a prohibition or rule in the speech that is appropriate or inappropriate to say in people's lives and is also related to customs, regional culture, and the community's social life.

3. RESEARCH METHODOLOGY

In this study, researchers carried out three stages of activities, namely data collection activities, data analysis, and presentation of the analysis results. The data collection method used in this study is the listening method with the free engagement speaking technique. Furthermore, data analysis was carried out using the extra lingual equivalent method, which emphasized the determining tool on Gayo *sumang* or taboo words in the Gayo language spoken by young speakers in the Takengon area. The data analysis results are presented using an informal or narrative method.

4. FINDINGS

4.1. Observation Results

From the results of research and analyzing taboo words spoken in the present era, the researchers present the results of taboo words in the following table.

Table 4. Young people spoke taboo words

No	Taboo Words Spoken By Young People	The Meaning of Taboo Words
1.	Ulumu	Which means head
3.	Jalang Nine E	Namely mention that his mother was wild
4.	Fakalaya	That means impudent
5.	Nantak	That means eating, but this is based on animals
6.	Benatang	The expression of someone angry with another person means animal
7.	Lelang	That means stress
8.	Senare Kurang Sengkal	It means saying other people are not sane when doing interaction interactions
9.	Tenek	Which means mentioning the sex of a woman

5. DISCUSSION

When making observations, we can understand how important it is to understand norms and customs in good communication and to stay away from things that can hurt people's feelings. Based on the table above describes the study and meaning of a taboo word spoken by the younger generation in Central Aceh District. It is very far from the teachings of Islamic sources and is also contrary to Islamic Sharia and Gayo customary norms in a divorce. The meaning of the word above reflects a speech act that is not good. Based on the results of observations made by this writer, it proves that the young generation of the people of Central Aceh district has minimal understanding and knowledge of taboo words and how to understand that taboo words are in the customs of the people of Central Aceh district in particular. Like the use of the word *ulumu*, it is an act of disrespectful speech because it is considered a demeaning remark to others. The word *benatang* is also often heard uttered in the daily life of young people. Taboo utterances in the Gayo language by young users in the interaction of social communication in society have minimal knowledge about whether words are appropriate to say based on the meaning contained and whether or not to be conveyed.

6. CONCLUSION

The findings prove that there is a lack of understanding of the younger generation in the use of taboo words in the Gayo language. This is due to his lack of understanding of the culture and ideas he taught his predecessors. As for the taboo words spoken by the current generation, such as *ulumu* (which means head), *jalang nine e* (mention that his mother was wild), *fakalaya* (that means impudent), *nantak* (that means eating, but this is based on animals), *benatang* (the expression of someone angry with another person means animal), *lelang* (that means stress), *senare kurang sengkak* (it means saying other people are not sane when doing interaction interactions), and *tenek* (which means mentioning the sex of a woman). Based on these findings, it is hoped that the people of Central Aceh District can understand the word taboo contained in *sumang perceraken* so that people can communicate and speak good words because it is part of the customary values in *sumang Gayo*.

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